



















# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. JANUARY, 1922 No. 1

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Issued Ten Months in the Year by the  
Federation of Christian Missions

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### SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad,  
\$2.50 or 10/- Single Copies, 50 sen, 25 cents,  
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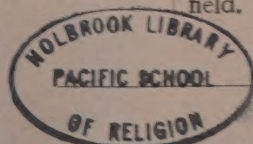
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YOUR SEMINARY or Training School library would appreciate the Japan Evangelist. Why not send the Evangelist there for 1922? Its monthly message of mission work in Japan may direct some future worker to this field.



PUBLISHED BY KYO BUN KWAN, 1 SHICHOME, GINZA, TOKYO





Teachers and Students—American School



# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XX·X.

JANUARY, 1922

NO. 1

## The National Christian Workers' Conference

Its Significance to the Christian Movement in Japan

### Editorial Comment

ON another page of this issue we publish an article by Dr. Albertus Pieters in which the veteran missionary raises a number of very pointed questions concerning the Christian Workers' Conference to be held in Tokyo in May. It is not our intention in this editorial to answer the questions in Dr. Pieter's article (we trust that some member of the Continuation Committee will undertake to do so), but rather to point out what to us seems to be the significance of the Conference to the Christian movement in this empire.

It should be remembered in the first place that this is a *National Christian Workers' Conference*. It is not a conference of missionaries. Neither is it a gathering of Japanese workers. It is rather a conference in which representatives of the Japanese churches and of the missions meet to discuss together the problems of the common task. No such joint conference has been held since 1913. The 1913 Conference was in reality three conferences—first a missionary conference, then a conference of Japanese workers and finally a joint conference. Separate commissions of missionaries and Japanese worked out their own findings, which were finally grouped together and presented to the joint conference. This arrangement opened the 1913 Conference to the criticism that its findings were too largely influenced by the missionary

section of the Conference or in other words that the findings were not fully representative of the opinions held by the Japanese leaders. The 1922 Conference will be in truth only one conference; there will be no division into missionary and Japanese group conferences; the five commissions are composed of representatives of both bodies and the findings of these commissions will be the result of careful, joint investigation. It is indeed very gratifying to note the progress in cooperation that has been made since the 1913 Conference.

The significance of the Conference may also be seen in the fact that it is meeting at a time when great problems of far-reaching importance are engaging the attention of the Japanese people. A very unique opportunity is thereby presented to the Church in Japan to define its position on these burning questions. At a recent labor meeting in Tokyo a resolution was presented denouncing religion as a foe of the laboring man. Is Christianity but an opiate to dull the pain of economic maladjustments? Dr. Tenny told us in the last issue of the *Evangelist* of the great conference of social workers in Osaka, of the wide spread interest in social problems, of the prominent place that Christian leaders play in the movement. What is the attitude of the Church towards the great social movements in Japan? What is the



attitude of the Church towards world peace and international good-will? It is not enough to pass a few well-sounding resolutions and to send a representative or two to the Washington Conference. The time has come to work, to work together according to a program laid down after careful consideration. This program will provide an adequate educational campaign, it will try to cooperate with all lovers of peace in all lands to remove those causes which have brought on war. And above all this what is the spiritual message of the Church at a time when men are sick of war and when they are turning with disgust from the husks of material civilization? Do we not need a new emphasis upon the inexhaustible Christ as the all-sufficient source of spiritual life and power? May it not be that this Conference has been called for such a time as this?

No discussion of the significance of the Conference would be complete without a word or two on the results that may come out of this gathering of Christian workers. The 1913 Conference inaugurated the Three Year's Evangelistic Campaign. What will result from the coming Conference? It is too early to predict, but it is our hope, as already expressed in an earlier issue, that out of this Conference there will come a permanent organization which will coordinate the work of the different churches and and missions and which will enable the Christian forces in Japan to present a united front against the common problems. Both Japanese and missionaries have long felt the need of a closer co-operation. The present Continuation Committee and the action of the Federation of Christian Missions last summer instructing its committees to cooperate with similar committees of the Federation of Churches are expressions of that need. The Christian Workers' Conference presents to us an excellent opportunity of inaugurating some practical plan by which the closer cooperation so earnestly desired by all may become a reality.

We realize fully well that the mere holding of a conference as such is of no particular significance. We are not unduly over-optimistic about any con-

ference, for too many conferences have been convened and have been adjourned without yielding any results beyond an inspirational uplift. It is all the more important, therefore, that earnest intercession be made for this Conference; that the delegates may be open to the leading of the Spirit of God and that they may be given unflinching courage to do His will.

\* \* \*

### A Student Volunteer Movement for Japan

IT is a well-known fact that the great advance in modern missions is due largely to the Student Volunteer Movement. Hundreds of young people eager for the great adventure with Christ have inspired the Christian Church to missionary effort far beyond the dreams of fifty years ago. But it is a matter of serious concern that there are fewer and fewer volunteers for Japan. The need for a new mission study book on Japan has been mentioned in these columns. Everything possible should be done to increase interest abroad in Japan as a mission field.

However, may not the time have come to work toward a Student Volunteer Movement in Japan among the thousands of students in our Christian institutions of learning and in our churches? How many of these young people have any comprehension of the advance of the Christian movement in Japan? How many realize the great tasks for Christian hands and the great problems awaiting a Christian solution? The Life Enlistment Conference which was held by the Presbyterian Church (Japanese) at Karuizawa last summer is worthy of nation wide imitation.

A home mission study book on Japan prepared in *Japanese* is needed to give vision and direction to this large group of young people, many of whom are eager to serve but know not how. Such a study would produce student volunteers who in turn would foster further study of the whole modern missionary movement, as well as of the home field.

A. G. L.

# The Proposed Christian Workers' Conference

By ALBERTUS PIETERS

THE announcement, in the November number of the *Japan Evangelist* of the proposal to hold a National Christian Workers' Conference next spring, has no doubt attracted the attention of the entire missionary body. With respect to the proposed conference, certain questions have occurred to me, the answers to which I do not find in any statement hitherto made public. As I have reason to believe that I am not the only person in whose mind these queries have arisen, I beg to place them before the readers of the *Evangelist*. If they can be answered in a satisfactory manner, it will open the way to a hearty participation of the mission organizations in the meeting next spring.

(1) What is the occasion for the holding of this conference? In the past such meetings have been called to celebrate the completion of some period of missionary effort, such as the semi-centennial. Is there any special occasion of that kind this year which makes the holding of such a conference appropriate? If so, what is it?

(2) Whence arises the demand for such a conference? The matter was not mentioned at the meeting of the Federation of Christian Missions in Japan last August, although in that same month the Continuation Committee met and decided to issue the invitation. The minutes of the Federation in 1920 contain not a word on the subject. Has the Federation of Churches expressed a desire that such a meeting should be called? Or has any other church or mission organization asked for it? No such demand from any source has come to my ears. Is there any demand for it at all, outside the Continuation Committee itself?

The announcement has been before the public for some time. I saw it in the „Fukuin Shimpō” in August or early in September. What has been the reaction of the Japanese church or press to it? I have myself not been able to

discern that it has aroused the slightest interest. The Synod of the Church of Christ in Japan has met since that time. Did the Synod indicate any interest in the proposal?

(3) What is the need for such a conference? Are there special problems pending before the church and missionary bodies that can be better discussed at such a meeting than at the various conferences we now have? If so, what are they, and why is not the present machinery adequate? The Japanese announcement stated that the official language of the conference would be Japanese, and that while speeches made in English would be interpreted, those in Japanese, would not be. That seems reasonable enough, from one point of view, but it excludes active and intelligent participation on the part of all missionaries except those that have a good knowledge of the language. Hence the purpose sometimes served by such meetings, that of educating the younger missionaries, can not be attained.

The Council of Missions of the Presbyterian and Reformed Churches is, I think, the oldest existing inter-denominational body in this country, and has had a very useful past. Yet two of the organizations that compose it have voted to seek to discontinue it, on the ground that the Conference of the Federation renders it unnecessary. Missions that thus scrap their own conference as superfluous will need good reasons for thinking a meeting such as that next spring to be profitable. Have we not already conferences enough? If this one will meet some real need, will the promoters be kind enough to make that plain to us?

(4) Why should people in America be asked to finance such a conference? Is this not contrary to the principle of self-support? The principal denominations are now organized to stand on their own feet financially, and are fully able to do so. The total contributions



for church work last year from Japanese sources were a million and a half yen. Such bodies can pay the expenses of their delegates to any conference which they care for. Our Japanese friends find money quite readily for that kind of thing if they think it necessary. Is it not an anachronism that the American churches should be asked to pay three thousand yen to a fund for such expenses?

The same thing is true of the mission organizations. While we are always pressed for funds, and particularly at present, we still can arrange to pay the expenses of our delegates if we think the meeting in question is important enough to justify the expense. The money that comes from the Committee of Reference and Counsel eventually comes from the Boards that are unable to supply enough for our needs. What is the appropriateness of adding this extra burden?

(5) Is the Continuation Committee of Japan a body of such status and record as to make the holding of a general conference of Christian workers under its direction suitable?

Of course, in one way, no status is required. Any one can issue an invitation, and if it is accepted by the parties to whom it is addressed, no more need be said. Yet, in the face of the fact that we have in Japan the Federation of Churches, and the Federation of Missions, two delegated bodies in immediate touch with the various church and mission organizations, and considering that these various churches and missions are themselves frequently in session, the question of the status of the Continuation Committee is not irrelevant.

We know its history. After the Edinburgh Conference the Edinburgh Continuation Conference was organized, and three years later Dr. Mott undertook a tour for the purpose of organizing a corresponding body in every country where missionary work is carried on. If this had succeeded, the original Continuation Committee would have been in effective and constant touch with missionary work the world over.

The plan had obvious merits, but it has not succeeded, partly because of the intervening events in the world's history, partly because of intrinsic defects, partly because in some countries (as in Japan) there were already sufficient agencies at work to do what was required. So far as I have learned, only in China has the project filled a useful place.

In Japan we know its record. It has existed for eight years, and a more barren existence has not been led by any of our numerous organizations. The Federation of Missions last summer established new organs of contact with the Federation of Churches, which was supposed to be the very purpose for which the Continuation Committee existed. The parent Edinburgh Continuation Committee has passed out of existence. Would it not seem appropriate for the one in Japan to follow that example? Under these circumstances, is it not too much to expect that the churches or the missionary organizations will respond with enthusiasm to a plan to hold a national conference of Christian workers under the direction of the Continuation Committee, and thus to give that body a new lease of life?

**National Christian Workers' Conference**

**May 13-24, 1922**



# Our Schools for Foreign Children

American School and Canadian Academy Report Steady Progress

## I.—The American School in Japan

By WALTER E. HOFFSOMMER

WITH December of last year, the American School in Japan finished twelve months in the new building at Shibaura, Tokyo, and it is well to note its condition and see what tendencies are at work in this educational plant.

The quality of the teachers is of prime importance in any scheme devised for the education of the young. In this particular the school takes rank with the best in the United States. In order to receive standing as members of the staff it is necessary for the high school teachers to possess the degree of A. B. All of the high school teachers are up to standard. In the grades the regular teachers must be graduates of normal schools. All teachers in the grades are of such quality. Each one of the teachers has special qualifications for the work.

Granted that the teachers are of scholastic ability sufficient for the work, have had experience of value, and possess characters worthy of emulation, the question arises as to the courses of study offered. Work in the eight grades is of such a standard as to be regularly recognized as equal to the grades in the United States. Full four years high school work, with some electives, prepare students for college. Besides the regular studies either French or Japanese is required of all students above the fourth grade; in the high school, courses in Things Japanese and Current Events are taught as a regular part of the history and civic work; in the grades the opening periods are devoted regularly to instruction of a distinctly moral nature; all of the classes participate from time to time in



the assembly exercises; vocal music is taught and piano is an elective; students from the fifth grade up are given regular work in physical training under a competent instructor. From this short resumé, it will be seen that reading, writing, and arithmetic do not constitute the sum total of the work at this busy plant. As one consequence the school day is being lengthened gradually.

Because of the work in physical education the demand for a proper medical examination arises. The school suggests that all students this year be examined to see where weaknesses or incipient dangers lie; from next year this examination will be required. It will include a personal and family disease history, a general physical examination and laboratory tests.

Many assembly exercises give the student body a chance at creative work. This has shown itself particularly in dramatic presentations under the guidance of the teacher in charge. An American school in Japan may well give opportunity for self expression.

The number of the student body is equal to that of last year. Students come and go in a very distressing manner in Tokyo, but the enrollment shows a steady increase.

The library has had some important additions within the past year. Of particular importance should be mentioned gifts of books from Mr. and Mrs. H. M. Landis and Dr. and Mrs. D. A. Murray. There is also growing up within the school the idea that it is the proper thing for a student leaving the

school to present to it a good book. This is an idea borrowed from the Foreign School in Yokohama and is worth passing on.

Cooperation with the Yokohama Foreign School is beginning. At the present time books and ideas are being exchanged; students finishing that school are being urged to come to this one and they are doing so in increasing numbers; at the present time fourteen students living in Yokohama are making the trip. Because of the expense involved in a high school department and with the development of the high school department of the American School in Japan it is

generally conceded that there should be but one high school for Tokyo and Yokohama.

The Parent Teacher Association is an organization with many activities; it started as a group of mothers furnishing hot lunches. The school has been beautified by the addition of well chosen pictures and the planting of numerous plants around the school building. Forty members of the community are engaged in the work of this Association and its binding force between the school and the community is of inestimable value.

We may state some facts in simple sentences.

The school carries a budget of ¥52,000.00.

The Missions subscribe ¥10,500.00

There is a staff of twelve and a student body of 120.

There is a reference library of over 2700 books.

A tennis court and considerable physical apparatus have been added during the past year.

The school has recognition from the University of the State of New York stating our grade is equal to that of the school in New York State.

The student and supporting bodies are constantly widening.

Owing to the business depression the drive for a permanent plant is in abeyance.

The greatest outstanding need at present is a dormitory.

## II.—The Canadian Academy, Kobe

By MRS. E. W. MISENER

This school, which was opened in the autumn of 1913 for the children of the Canadian Methodist Mission in Japan, during the term just closed has provided educational advantages for one hundred and five children, fifty-six of whom are children of missionaries in the Japanese Empire. It began with the sixth grade as its highest class; the school now offers a complete public and high school course and has also an excellent music department.

In 1920 the Canadian Academy was granted by Toronto University the privilege of local matriculation examinations. Students passing this examination

have an equivalent standing in American and European Universities. All students who have written in Kobe have passed, and this year another graduation class of five is being prepared for the same examination. Students in the music department are also granted a special diploma from Toronto Conservatory of Music for examinations passed here under accredited examiners.

At first there were only six students in residence. By many additions to the main building, and by the erection this summer of a well-equipped, new residence, "Webster Hall"—the gift of Senator Webster of Montreal—there is

room now for forty students. During the past term there were thirty-six pupils in residence, all but two of whom are children of missionaries. Rev. G. R. Tench and Miss L. Norman are superintendents of the dormitory.

During the past year over four hundred tsubo of land have been added to the playgrounds and a stone wall has been built around the entire property. As a consequence the boys have a larger ball ground and the primary class has a play space apart from the older students.

Besides the Principal, Mrs. Misener, there are five regular teachers on the staff at present; — Rev. and Mrs. Tench, Miss C. Wickson, Miss E. Hurd, and Miss H. Santee. In addition there are ten exceptionally well qualified, part-time teachers from the Kwansei Gakuin staff and Kobe community. Dr. Emma Baker is teaching French; Rev. W. J. M. Cragg, History; Mrs. Cragg, Latin; Rev. H. W. Outerbridge, Greek; Mrs. Outerbridge, Vocal Music; Rev. H. F. Woodsworth, English Literature; Mrs. Bates, Algebra and Geography;

Mr. Kobayashi, Japanese to senior grades; Mr. Wada, Japanese to the primary class and Rev. C. Benson during the past two years has been director of Military Drill. During the history of the school about half of the staff has been from Canada and half from the United States of America.

In the student group last term forty-eight were British, forty-six were American, five Russian and six of other nationalities. No student is admitted who cannot speak English easily.

In order that these students may enter American and British schools without any handicap, the course of study has become a blend of the American, Canadian, and English systems. Special attention is given, whenever possible, to students requiring extra Latin, French, American History, Geography, or Mathematics to prepare them for home schools.

While the ultimate control of the institution is with the Mission Board of the Canadian Methodist Church, the actual control is in the hands of a



Webster Hall with School Building in Background



"Committee of Management," composed of members of the Canadian Methodist Mission and an "Advisory Board," constituted of representatives from contributing missions. At present the Congregational, Southern Methodist Episcopal, Southern Presbyterian, Northern Presbyterian, and Lutheran Missions are making grants annually to the Academy.

A new academic building is the greatest need of this school now, if it is to continue to serve a larger constituency than its original one. Plans are now being made for a new school building with six class-rooms, a gymnasium, laboratory, offices and lunch rooms.

Eighty thousand yen is needed for this, of which twenty thousand granted by one mission is already at hand. Another Mission Board has placed ten thousand yen for this purpose on its preferred property list, and the Parent-Teacher Association of the Academy is planning to undertake a campaign early this year to raise funds in Kobe for the land upon which to place this building. At the last Advisory Board, the Missions represented were unanimously of the opinion, that all the missions working in West Japan should be asked to co-operate in providing this building for the future education of missionaries' children.

## Ihla Formosa

### Christianity's Progress in the Land of the Head Hunters

By KENNETH W. DOWIE

ON being told that the writer came from Formosa, a newly-appointed missionary to Japan replied, "Formosa? Let's see—that's in Korea, isn't it?" There seem to be a good many people in Japan who believe, as Dr. Rowland has pointed out, that the Hokkaido consists of bears and Ainu, and by the same token there are undoubtedly many who identify Formosa with camphor and head-hunting savages, and perhaps a little Oolong tea sprinkled in for good measure. Accordingly, a little information may not be amiss in regard to this corner of the empire, which was called by the Portuguese, and rightly, "The Beautiful Isle" (Ihla Formosa).

#### Geography

Connecting Formosa to Japan proper we have a bi-weekly service of good boats, making the run from Moji to Keelung in less than three days, yet ask the average Japanese to come to Formosa and he says, "Oh, but I couldn't go so far away from home as that!" It is separated from the mainland of China by

a strait only eighty miles wide, and as is well known, previous to 1895 formed a part of the old Chinese Empire; yet it is a curious and interesting fact when the island was ceded to Japan at the conclusion of the Chino-Japan war, Japan probably received what was geologically already a part of herself, for Formosa is said to be but the end of the long series of islands running from north of Hokkaido through Japan proper and the Loochoos, and certainly the geological formation shows much more marked resemblances to that of Japan than to that of China. Of volcanic formation, ranges of slaty mountains run through its length, the highest of them, Mt. Morrison, or Niantaka, as Emperor Meiji called it, towering 13,000 feet above the sea. The east coast is rocky and steep, affording very few landing places, in some cases the mountains dropping sheer to the sea, but in the west we have flat, alluvial plains, where are raised quantities of rice, sugar cane, tea, bananas, oranges, and sweet potatoes. Among the mountains grow gigantic trees of various kinds, the most

important being camphor and hinoki, the latter in such abundance that its value is almost incalculable, and the former in sufficient quantity to furnish well over ninety per cent of the world's camphor supply.

### Population

The present population of Formosa finds the people whose ancestors came from Fukien Province, and mostly from the district around Amoy, greatly in the majority. Following these come the class usually called "Hakkas," who hail from Canton Province; then come the Japanese, and last of all the savage aborigines. The practice of head-hunting, much enlarged upon by most writers upon Formosa, is not prevalent among the savages, but confined to a few tribes, and gradually dying out. The following table gives the government figures for population. (March 31, 1920).

|                                |           |
|--------------------------------|-----------|
| Formosans (including both      |           |
| Fukienese and Cantonese)...    | 2,454,167 |
| Japanese .....                 | 153,330   |
| Aborigines .....               | 84,514    |
| Foreigners (mostly Chinese)... | 22,888    |
| Total .....                    | 3,714,899 |

### Problem of Two Races

The Japanese reside mostly in the larger cities, where the problem connected with the intermingling of two races is quite similar to that found in Korea, but with one important difference. The Formosans have never had any national entity, and belonging as they do to a race whose people have never been noted for their patriotism, they are quick to see the good points in the present Japanese administration and to appreciate the fact that they are much better off materially than they were in the old days of Chinese rule. Indeed, upon contrasting present conditions with those of twenty-five years ago, one must at once recognize that the Formosan people should be profoundly grateful to Japan for improvements in such important matters as hygiene, communications, and law and order. The policy of the present government is also exceedingly broad and friendly towards Formosan interests. There is a shortage of higher schools for

Formosans, but this is due to disappear in a few years' time with the putting into effect of the government's plan to have a middle school for Formosans in each of the five Shu, or prefectures. Many other schools, technical, commercial, and industrial, are also planned, it being the government's avowed intention to provide equal educational opportunities for Formosans and Japanese. Within the last year the island has been re-divided and the control of government affairs decentralized, many powers which were previously in the hands of the central authorities at Taihoku being now vested in the prefectural chiefs. Beginning with the spring of 1921, councils have been formed in each of the Shu, with both Japanese and Formosan membership (the Formosan members being appointed by the government), which meet at the call of the prefectural chiefs and have advisory but not executive powers in the discussion of public questions. In this way the government is able to sound Formosan public opinion with a fair degree of accuracy.

### Christian Work among Japanese

There is no foreign missionary society at work amongst the 150,000 Japanese of the island, but three denominations, the Seikokwai, Nihon Kirisuto Kyokwai, and Kumiai, conduct mission churches in Taihoku and some of the other large centers. Heretofore there has not been anything in the nature of a very strong missionary spirit in these churches, most of them having been prone to content themselves with receiving those members who come here from Christian churches in the mother country. A recent visit of some members of the Japan Evangelistic Band, however, with tent meetings held up and down the island for over three months, did a great deal towards helping the leaders of the church to see the importance of going out with the Gospel to those who have never heard it. Any further efforts of this sort would doubtless be similarly rewarding.

### Foreign Missionary Work

All foreign mission work in Formosa so far has confined itself to the Cantonese



and Fukienese. Whether fortunately or not, the Presbyterian has been the only Protestant denomination to take up work here, so that the native church draws its theology from this unmixed source, and at the same time is free from any direct knowledge of interdenominational strife and confusion. For over fifty years the two missions have been working side by side with the finest spirit of co-operation, the Canadians in the north and the English Presbyterians in the south, meeting annually in a joint synod and agreeing on the larger questions of policy.

### Self-Support

A view of the native church during the past few years shows a steady though not remarkably rapid growth. Present baptized membership in the south amounts to nearly 11,000, and in the north to 6,800. In self-support, the pro rata givings of church members in Formosa show a better average than most churches in China, but figures are lacking to make comparisons with Japan. The steady increase in self-support and the large amounts at present subscribed as compared with four or five years ago are very satisfactory.

### Character of Membership

Christian work in Formosa has not moved from the upper classes down. On the contrary, the average church member here is not well-to-do, being usually a farmer, fisherman, barber, coolie, or small store-keeper, and of limited or no education. Perhaps half of our membership are farmers. At the same time one must not get the idea that the church here is entirely for the uneducated, for some of our ablest and most energetic workers are doctors, teachers, and well-to-do business men; but an average congregation in Japan would undoubtedly show a much larger percentage of the "classes" as opposed to the "masses." A Japanese Christian would undoubtedly be shocked at the lack of tidiness here in church and people, and the noise and clatter of a country service, with the street pedlars shouting in at the doors, and the wrangle of crying babies and toddling three-year olds drowning out the preacher's voice would be diffi-

cult for him to reconcile with his ideas of decorum in the church.

Perhaps the best way to describe conditions in the church here will be to narrate an actual experience, not an unusual one, but a typical day's work in the life of a country evangelist. We will suppose that our train has stopped at the place where we are to speak. As we get off, a little boy shouts out, "Red-headed savage!", the common name for foreigners here. Then we are met by the preacher and two or three Christians, among them an elder who invites us all to his house for tiffin. So off we walk, talking of the special meetings in the town, and we hear that God is being very good, because it has been raining every day, but always fair weather from six in the evening, when the meetings are held.

We suppose our host would shatter all your ideas of what an elder in the church should be. Perhaps the quickest way to describe him will be to say that he has undoubtedly never worn shoes in his life, which would also apply to the majority of Christians in the small country towns. He has no great store of learning either, but is a tried man, one who has known what it is to suffer for the Gospel's sake, and is generous in the giving of his time and means. His house is like him, roomy and clean—that is, we who have lived here refer to it as "clean," though a newcomer might, in his ignorance, pronounce it otherwise. The floor is of mud, the partitions and walls of reeds, while the supports for the thatched roof are of rough logs, blackened by the smoke of many chimneyless fires. We look at the pigs, the chickens, and the ducks, and try to chat with some of the shy children that run about. We ask about the family, and, with the youngest, aged two months, in his arms, the elder says, "We have twelve children, but one has died and we gave away two of the girls, so that leaves nine. They are the gift of God, and we mustn't complain, even if they do seem a nuisance at times!"

Then comes tiffin, eight of us sitting around a square table, in the center of which is placed a succession of steaming bowls carried from the kitchen. We all dip into the same bowl and into the two



huge plates of vermicelli, the staple food for the meal, the skill with which we catch a mass of the sticky stuff and lift it triumphantly overhead not being learned in a day. All bones are thrown on the floor, where the dogs and hens fight for them. Bowl follows bowl, until we think it must be all over when we are only a little past the middle, but there is an end even to a Chinese meal, and it usually leaves the diners with a pleasant tight feeling, and the table a perfect mess. No ladies grace the meal. The elder's wife is heard frequently through the reeds that divide us from the kitchen, but she knows her place.

On our way back to the church, our same barefooted friends show that they can discuss the affairs of the church administration quite ably, in spite of their meager schooling. We find that three people are preparing for baptism tomorrow, and we forbid communion to another for bad conduct. We further decide to discourage a man who wishes to be baptized, although he takes "only a little" opium every day. At night the little rented room (for some of the smaller congregations have still no church edifice) is packed till it overflows past the sidewalk into the street. There are no windows, but the back door is open, and all the front partitions removed. Lucky is the man who finds a place where there is a breath of air, however, for it is May in Formosa. The faces of the people are eager indeed, but this is not hunger for the great truths of the Gospel. On the contrary, we suspect it is rather an eagerness to see the "red-headed savage," and listen to his mangled Chinese, while no doubt our advertisement of a magic lantern show at the end has drawn part of the crowd. Whatever their motive be, here they are, and we proceed to shoot the Gospel gun at them.

During the chairman's introduction, we look into the faces of the crowd and see all sorts and conditions of men, except perhaps the "righteous" that Jesus did not come to save, so we feel at home. We wonder how that man could have shaved his head to make it so shiny, and think how uncomfortable it must be to

have rivers of perspiration pouring over one's face, as he has, and meditate furthermore on what can prompt even the best looking of them all, including the preacher's daughter, to expectorate so frequently on the floor. Perhaps it would seem strange again, after all, to be in a church in whose pews no mothers nurse their babies, where everyone is amply dressed, and where the children are not all dirty. The thought comes to us that the people to whom Jesus spoke, and even those upon whom he depended to bring his message to the whole world, *were just this kind of people.*

Suddenly it is our turn to speak. It is fairly noisy, especially on the sidewalk, when we start, but after we have joked for a few minutes about one another's peculiarities and gotten our point of contact, there is silence, and we plunge ahead, telling them of sin, and God's way for us to get out of it, and of eternal life. No matter where you go, or in what tongue you speak, the truths of Christianity seem always to get a good hearing. Perhaps many are here to-night with an unworthy motive, but among them are men and women who really are hungry for the Gospel,—people who are lost and want to find their way home, and every year some find it. There are those who tell us that these Christians are more than half heathen, and that the majority will one day revert to the old way, but we know better, and as we look around, and see the light shining in the faces of this and that old friend, and hear them pray, we know that with all their faults they will not go back. Can anyone who has really seen a home, content himself with a hovel?

After a few talks to individuals, we are taken to view the place they have rented for us to sleep in. "Isn't it roomy!" says our companion, pointing to the raised space to be used for a bed. "Yes, room for many," say we, grimly, with our eye on a scurrying of several large, small things into an opening in the mattress. Outside, we find a big space with a thatched roof, and no walls at all, the ruins of a native inn, where we decide to put up our own camp beds, in spite of

many protestations that we will die of cold, or that the air will be too fresh, or the dew too heavy, all of which calamities are sufficiently mild compared to the one we have dodged. With our mosquito nets tucked securely around us, we think of friends far away, listen to the chirp chirp of the crickets, gaze up at the stars, and ponder on what a veteran missionary once said to us, "I have faith to believe that you can convert the Chinese to godliness,—but to cleanliness—never!"

#### Attendance

When we turn to the matter of church attendance, on the other hand, the comparison with Japan is a favorable one. It is the usual thing for a church to have twice as many people in attendance at the services as are on the membership roll. This may have some connection with the fact that the new Christian in Formosa has to give up more, and stand more bitter abuse from relatives and friends than is usual in Japan, when he takes the step of joining the church; and perhaps as a consequence, there is a greater eagerness on the part of Christians to share in bringing the Gospel to new hearers. Evangelistic bands made up of preachers and church members co-operate in small districts to preach in small villages, where no church is located, for five days and nights at a time, at intervals of a few months apart. In this way over 20,000 people were reached in 1920. In larger cities, where there are churches, special evangelistic meetings, lasting from one week to a month, are held annually, and seldom fail to attract a large number of new hearers. Meetings just concluded in five cities have brought in the names of 105 who have signed cards expressing a desire to hear more of the Gospel.

To make further comparison, there is also an atmosphere of simple genuineness, and of a warmth of emotion in the Chinese church which is gratifying to a Westerner after having tried to break through the crust of formality and what seems so much like superficiality to be found in so many Japanese churches.

#### Superstition

People who deal with country folks in Japan meet plenty of superstition, but it is mild compared to what the Chinese are able to produce. The unseen world for them is filled with good and evil spirits, mostly evil, in conflict with one another, and poor health or bad fortune means that one has incurred the ill-will of some one of them. Practically all so-called worship is an attempt to get on the good side of the good spirits and ward off the evil ones. The dominating thought of the Unseen is certainly one of fear. Every big tree and huge rock is the abode of some spirit, and often pretty little shrines will be seen beside them, where people may come to burn incense and offer prayer.

Once going down a mountain just before dark, we noticed that the coolie carrying our burdens ran on ahead when he came to a bamboo grove. When we caught up to him and asked what he had been in such a hurry about, he replied, "Oh, there was a devil in that bamboo grove!" "Why!" said we, "Did you see it?" "No," he replied, "but I *heard* it!" Any eerie sound, like the creaking of bamboos in the wind, can have no other explanation to the Chinese mind.

#### Native Worship

Divinities naturally they have by the score. Perhaps the most popular is Matsaw, goddess of the sea, worshipped by all and sundry, but mostly by fishermen. Once the writer went out to preach, but was unable to ride his bicycle into the town on account of the crowds. Thousands of people had flocked from all quarters to attend what is known as a pig festival, in honor of the local god. In front of the temple were scores of enormous hogs, killed and dressed, and supported on wooden frames. These had been specially fed for more than a year previous, in order to fatten them, the prize winner in this case weighing over 800 lbs. The people were passing in a continual stream to and from the altar, praying, burning incense, and throwing imitation paper



money into a huge open fire at the side of the temple. Some were consulting the will of the god by means of two little pieces of bamboo, while others were letting off fireworks in the temple court, and altogether it was a scene never-to-be-forgotten. The extravagance in pig flesh is not so serious as it seems, however, for when the gods have had time to partake of the spiritual essence of the pork, the worshippers see to it that its material counterpart is used to gratify a very real craving in their own material "insides."

### Medical Work

There is perhaps little to differentiate the missionary methods used here from those in Japan, with the exception that medical work is an important asset. A large hospital is maintained in Tainan and another on a smaller scale in Shoka, while the Taihoku mission hospital is at present closed owing to a shortage of staff. Five per cent of the native Christians first came into contact with the Gospel in our hospitals.

### Savages

It has long been the wish of both north and south missions to have one or two men appointed for opening up work among the savage aborigines. This would require the old pioneer type of missionary, with some knowledge of medicine and an ability to lead in some industrial or agricultural work. So far the staff for reaching the three million Chinese has been so inadequate that it seems scarcely right to start new work. But sooner or later this must be done.

### Conclusion

That Japan is achieving a high degree of success in her colonial methods here is generally acceded. It has been Formosa's good fortune to have numbered among her officials of high standing some who have had a genuinely disinterested desire to seek what is best for the Formosans, and whose policy has

been to consider nothing of more importance than the maintaining of cordial relations between governing and governed peoples. But officialdom as a whole would hardly agree that this can best be accomplished by the application to life of Christian principles. The church, however, is playing and will play a larger part than most of them imagine in the solution of these inter-racial problems.

It is significant that two of the most energetic and zealous members of the Formosan church are Japanese. During the period of high prices just before the conclusion of the war, the salaries of Formosan preachers were so inadequate that quite a number were meditating resignation. At that time these two Japanese, after a great deal of prayer, came to the mission authorities asking permission to visit, at their own expense, each of the fifty odd congregations in the north, in order to urge them on to increased self-support. Needless to say, permission was gladly granted, and they proceeded on their long journey, walking a great deal to save expense, eating Formosan food, to which they were unaccustomed, and enduring many other hardships, until every out-station had been visited. At each place, the leader spoke to the Christians *in their own language*, urging a more generous giving to the church's work, with the result that in all cases five yen and in some cases ten yen per month were added to the preacher's salary, which was quite enough to avert the threatened crisis.

It was an inspiring demonstration of the real solution to all inter-racial problems, and had far-reaching effects which cannot be over-estimated. It is difficult to imagine the feelings of the Formosan Christians as they witnessed this exhibition of unselfishness. Are we not right in looking to the Church of Christ to give us men of this type, who will make this "Ilha Formosa" a land lovely not only in landscape, but also in the hearts of its people?





## Kagawa's Message in Literature

By S. H. WAINRIGHT

MR. TOYOHICO KAGAWA, the well known social reformer and slum worker, is becoming widely known as a writer. He is the author of a dozen different books and he is in great demand as a magazine writer. His best known writing, *Shisen Wo Koete* (Across the Deadline) tells of his own hard life and experience and Christian conversion. Some idea of the range of subjects and quantity of material his published books represent may be had from the titles and prices of his various volumes. For example, he is the author of the following:

*Himmin Shinri no Kenkyu* (Study of Psychology of the Poor), Price Yen 3.50; *Seishin Un to to Shakwai Undo* (Spiritual and Social Movements), Price Yen 3.50; *Ningen-Ku to Ningen Kenchiku* (Human Suffering and Human Upbuilding), Price Yen 3.50; *Jiyu Kumiai Ron* (Discussion of Liberty to Organize Unions), Price Yen 1.30; *Kirisuto Den Ronso Shi* (History of Controversies on the Life of Christ), Price Yen 1.50; *Yogensha Ereimiya* (Jeremiah, the Prophet), Price Yen .70; *Yujō* (Friendship), Price Yen .60; *Shu-kwan Keizai no Genri* (Economic Principles from the Subjective Point of View) Price Yen 5.00; *Himmin Kutsu Namida no Nitōbun* (Parting of the Tears in Crowded Quarters of Poor), A Book of Poems, Price Yen 2.00; *Chikaku wo Watte* (Breaking up the Hardened Soil), Price Yen 2.50; *Iesu no Shūkyō to Sono Genri* (The Religion of Jesus and Its Principles), Price Yen 2.20. The Keiseishi is the publisher of Mr. Kagawa's writings, with the exception of the first, the publisher of which is The Kaizo Sha. The above is a formidable list of books to be credited to the authorship of a man who lives in the slums and devotes himself to the needs of the poor. If these volumes were laden with the results of Mr. Kagawa's experience, one would find in them a rich treasure house. But such, unfortunately, is not the case. In

the stout volume entitled *Ningen-ku to Ningen Kenchiku*, there is this statement in the Introduction: "This book was written in the midst of suffering from poverty, from toil, from diseased eyes and from many cares." When you open the book and read, you feel that you are following the pen of a scientist or university professor, interested in the theories of specialists, rather than in the actual conditions of poverty and want. In this volume, Mr. Kagawa wades through the history of speculation on the problem of pain and loads his pages with a rather sketchy account of philosophical, biological and evolutionary theories of suffering, followed by an account of Christian teaching, in all ages, on the subject. This leaning to the academic and toward socialism may prove to be a burden, a besetting obstacle, to a career destined otherwise to render a great service. Mr. Kagawa might well leave to the professor of sociology much with which he burdens his mind and deprives himself of energy required in the more sacred mission to which he is devoting his life. His *Shisen wo Koete* is a true expression of his mind and heart and its appeal has been great. He is at his best, and speaks as a prophet, when he contrasts the lavish expenditure of millionaires upon their *besso*, built in different parts of the country, with the hovels of poverty where children perish for lack of nourishing food and all those higher things of life perish which are necessary to the moral strength of the individual and the nation.

Mr. Kagawa writes with keen insight and is scholarly. He shows on every page some new field he has been exploring in his reading and his educational advantages at Princeton University and elsewhere have been exceptionally good. We do not mean to imply that he is incapable of discussing the questions, about which he writes, in a scholarly fashion. What we feel is that his appropriate role is as a prophet. But

even as a scholar, if he gave us more out of his life and observations, he would contribute all the more to our enrichment. Before leaving this phase of our subject, we wish to add one word more. Mr. Kagawa has a thorough grasp of Christian essentials. He points out with much clearness and force, the difference Christianity makes wherever its influence is felt and its point of view has to be taken into consideration. For example, he knows the difference between the standpoint of Karl Marx and that of a Christian. And while leaning to socialism, he declares that socialism can never be realized except where Christian love is first made to prevail.

Christians will want to know what he has to say in his most recent book, which left the press in December, and the title of which we have already given; namely, *The Religion of Jesus and Its Principles*. The style of the book is very simple, though written in characters, without the side kana. Good sense abounds in its interpretations. Grateful acknowledgement is made in the introduction to such foreign missionaries as H. W. Meyers and C. A. Logan and to a Japanese pastor, Mr. Yoshida, for taking down his discourses as they were delivered.

While the five main divisions of the book are as follows, it is in the second main division that Mr. Kagawa's Christianity finds its characteristic expression: I. The Religion of Jesus and Its Principles; II. Jesus and Men who have Failed; III. The Prayers of Jesus and Their Principles; IV. The Death of Jesus and Its "Before and After"; V. Jesus and His Disciples and their Relation to Each Other.

Such in outline is the subject of Mr. Kagawa's book. In the opening sentence the author makes a distinction which here, as so often other parts of his book, exhibits his good sense. "There are many kinds of religions," he says. He is speaking about religions in Japan. "There are religions of gain, of social custom, of state-authority, of lust, and of social organization. But not one of the religions of this kind has power to touch the human conscience." Or take his

criticism of Bertrand Russell. "Russell says 'that finally, after reconstructions of various sorts have been accomplished, a problem will still remain. Even after socialism and communism are established, there will remain the problem of how best to control the anti-social beings in human society.' But the problem that will remain after the reconstruction of society has been effected, the most difficult of all problems, is the problem of human sin." Mr. Kagawa then remarks "that any religion that fails of a solution of the problem of sin is a useless religion. But the God who permeated the experience of Christ is able to solve that problem by completely doing away with sin." He says elsewhere, "There can be no social salvation without inward reform. For that reason, I always emphasize religion when encouraging social movements. It is useless to undertake the reconstruction of society without relying upon the love of God, upon humanity, upon love and upon idealism." In this connection, he points to the work of Wesley and quotes Carlyle as saying that Wesley saved England from a French Revolution. But Wesley saved England by centering his ministry upon the human heart and by bringing about inward reform. So many Christian workers to day are trying to carry forward both inward and outward reforms that they fail to be effective in either the one or the other.

In his definition of religion, Mr. Kagawa shows what a difference the Incarnation makes in our conception of religion. "If man experience the things of God and stop at that, God is nothing more than an ideal. But if God experience the things of man—as God did in Christ Jesus—then a new element appears in religion. God seeks man and enters into human experience and works in the human heart." "If we thus become one with God, through Christ, how can we fail? The image of God is reflected ever in our hearts, and we have intimate communion in our hearts with Him."

In his exposition of the "Way to God," Mr. Kagawa follows the evangelical teaching by attaching importance to repentance, regeneration,



faith, obedience and service. Here as elsewhere he shows a firm grip on Christian essentials. As we have already said, it is in the second main division of his book that Mr. Kagawa's most distinctive message appears, that is, in his discussion of "Jesus and Those Who have Failed." We are able to see in the messages of outstanding Japanese how Christianity has become aboriginal to the soil of Japan. Just as the colloquial language of Japan has been made to ring with the charm and passion of the Christian message, as spoken by Yamamuro; and just as the evangel of redeeming grace has been uttered from the platform by Kanamori with an effectiveness similar to that of Moody's preaching; and just as the Bible has been made a living book to the Japanese by Uchimura; so Christianity, as a religion of hope for the downtrodden and down-and-out, has become a passion with Kagawa. We do not mean to imply that others have not grasped these various aspects of the Christian religion. The men we have named are outstanding before the nation. Christianity, in the various respects we have mentioned, has become a reality to them, as native as the air they breathe. Mr. Kagawa, for example, says that "from the time he was a youth, love was full of joy to him; the Cross of Jesus was to him the profoundest mystery of humanity. From the time he was fifteen years old until to-day, when he has reached the age of thirty-four, his attitude toward these things has not changed. He is still kept by the love of Christ and tasting of His good mercy is a daily experience."

In this part of his book, the section in which he discusses Christ and those who have failed, he speaks first of failure in occupations and secondly of spiritual apostasy. Under the first, he distinguishes between "failure and success," discusses "temptation" and "stumbling" and "sudden shrinking back through fear." Under the second, he speaks of the "true nature of sin" (*tsumi* no *honshitsu*) and of atonement for sin. Concerning the atonement, he says, "There are some who say that to speak any longer of the power of an atonement-

religion is to show oneself muddled as to the times in which we live. But in reality those who have no faith in an atonement-religion must be said to live in a state of delusion." Let us quote another sentence: "Whatever a religion may be, before it reaches the plane of an atonement-religion, it must pass through a number of stages: That is, from such a nature religion as the worship of mountains, rivers, the sun and other objects of nature to such a social religion as the worship of the tutelary deity, and again to such psychological forms of religion as are derived by prophets from oracles. Where psychological religions are not ethical, and where the unity of personality is destroyed, you have such fearful forms of religion as are springing up now in Japan. When we pass from the psychological to a higher plane, we reach the atonement-religion. Even among atonement-religions there are those which are essentially utilitarian. But the genuine atonement-religion is a manifestation of God's mercy, of the power of God through the Cross of Christ in the recovery of men who have gone astray; an expression of God's great grief on account of the existence of sin in the universe. It was in a religion of this kind that the real experience of Jesus Christ was effected. It was in a religion of this kind that we found atonement for our sins. It is not possible to understand a religion of this kind so long as one fails to rise above the plane of nature religions."

We have given a glimpse into this most interesting and thoroughly Christian book. Space forbids reference to the succeeding chapters. Mr. Kagawa shows great familiarity with the Four Gospels. The thumb marks must show on every page of his copy of the Four Gospels. He is quite a young man and much may reasonably be expected of Him. In discovering in his books so firm a grasp of the essential realities of the Christian religion, one cannot but cherish the hope that he will be able to resist the pressure of the laboring men about him in the direction of socialism and will devote himself increasingly to those great spiritual forces



without which, as he himself so clearly sees, no social progress or harmony is possible. The multitude sought to make Jesus their Leader, after they had received from Him an abundant and equal distribution of bread. But Jesus evaded them. It is our firm

belief that Christians in Japan will gain a decided advantage as regards their influence, if they likewise resist the popular pressure and hold themselves in reserve for the fulfilment of their great spiritual mission, even as did their Master.

## A Sunday School Paper for Boys and Girls

### Sunday School Association to Publish Paper for Intermediates

FOR some years our Sunday School workers have felt the need of a boys' and girls' paper in Japanese to distribute at the Sunday School hour.

*The Yorokobi no Otozuru* has been published for forty years and has been used quite generally for children and young people. This has been subsidized for some time by the Foreign Sunday School Association, which is now a part of the World's Sunday School Association. Mrs. McNair, who has been responsible for the publication of the paper for some time past, has asked the National Sunday School Association to take over the paper. The World's Sunday School Association has promised to help with a small subsidy and the Secretaries of the National Sunday School Association will have charge of the paper and a number of young people who have had experience in boys' and girls' work will be contributing editors.

We propose to change the size of the paper and publish four pages each week, so that it can be distributed to Sunday School classes. The page will be 6.4 by 8.8 sun, so that it will contain a good amount of interesting reading matter. The first page will contain a good story, generally intended for boys, and the last page will be entirely devoted to the interests of girls. One Sunday School

lesson will be put in every number and the remainder of this page and the third page will be devoted to miscellaneous articles, such as, plans for organized Sunday School classes, scientific talks, biographical sketches, one temperance story per month, stories or talks on International Friendship, some Arts and Crafts articles, and things of general interest to boys and girls. The material for one month will be so organized as to give a good variety of wholesome and inspiring reading. The stories will not be simply translated stories, but original material from Japanese boys' and girls' life will be frequently contributed.

We believe we can make the paper fill a long felt need. Ten copies will be sent to one address for fifty sen per month, or twenty copies for one yen per month. *We should like to have at least one hundred persons taking twenty copies per month, and one hundred other persons taking ten copies per month.* We shall be glad to send sample copies to all who think that they can use the paper. *We bespeak the hearty cooperation of all Christian workers who are trying to develop Christian character among boys and girls.*

Address all communications to H. E. Coleman.

# The Student Volunteer Movement in 1921

## General Secretary Reviews Movement's Greatest Year

By ROBERT P. WILDER

IN the early days of this Movement, President James McCosh of Princeton wrote of its Student Volunteers, "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?"

When those words were penned the Movement had not demonstrated its right to exist. Dr. McCosh's statement was in the nature of a prophecy. What would he say if he were living now? In 1920 more Student Volunteers sailed to foreign fields under North American Missionary Societies than went out during any previous year in the history of the Movement. The exact number is 596, which is 25 per cent more than the record of the preceding year and 50 per cent more than the average for each of the last 10 years. They were appointed by 74 different missionary societies. The total number of Student Volunteers who have sailed from Canada and the United States since the Movement began is 8,742. Their distribution by fields is as follows:

|                            |       |
|----------------------------|-------|
| Africa ... ..              | 942   |
| Arabia ... ..              | 31    |
| Central America ... ..     | 63    |
| China ... ..               | 2,709 |
| India, Burma, Ceylon... .. | 1,703 |
| Japan, Korea ... ..        | 1,052 |
| Latin & Greek countries of |       |
| Europe ... ..              | 43    |
| Mexico... ..               | 212   |
| Oceania ... ..             | 75    |
| Persia ... ..              | 82    |
| Philippines ... ..         | 226   |
| Siam, Straits ... ..       | 167   |
| S. America ... ..          | 624   |
| Western Asia ... ..        | 289   |
| West Indies... ..          | 242   |
| Other countries ... ..     | 282   |

8,742

To-day no small number of the leaders of the missionary movement in foreign

lands are Student Volunteers, e.g. Bishop L. H. Roots, Rev. Edward Lobenstein, Mrs. Lawrence Thurston, and Mrs. Frame of China, Dr. John M. Springer of Africa, Dr. Samuel M. Zwemer of Cairo, Dr. W. J. Wanless, a leading medical missionary in India, Dr. Paul Harrison of Arabia, and Miss Charlotte de Forest of Japan.

In studying the Student Volunteer Movement's influence to-day, mention must be made of the fact that in the Secretariat of the Mission Boards at home fifty or sixty prominent leaders of the missionary enterprise are Student Volunteers, e.g. Rev. Enoch F. Bell, Dr. Stephen J. Corey, Dr. Robert E. Speer, Dr. Joseph C. Robbins, Dr. Brewer Eddy, Dr. W. E. Taylor, Rev. Allen E. Armstrong, Mr. Fennell P. Turner, Rev. Thomas S. Donohugh, Mabel Milham Roys, Io Barnes St. John, Rev. Ralph Ward, Ella D. MacLaurin, Rev. Charles G. Hounshell, and Dr. T. B. Ray.

The question is often asked as to the qualifications for spiritual leadership of the Volunteers of to-day. The following facts bring us to believe that the present Volunteers are not less able or devoted than their predecessors. Of those graduated in 1921 from North American colleges, 3 in 10 have served on the cabinets of the Student Christian organizations in their respective colleges; 1 in 10 has been president of a college Christian Association; 8 in 10 of the women and 5 in 10 of the men have taught in Sunday Schools; 3 in 10 have had experience in City Missions or Social Settlements; 3 in 10 of the men have been pastors of churches for at least a summer.

The Student Volunteer Movement had made and is still making a real contribution to Missionary Education. During the past year 271 institutions reported 781 classes in Mission Study, 19,289 men and women were enrolled in these

classes. Twenty-two institutions reported "World Problems Forums" for the discussion of international and missionary questions, attended by 4,508 students. Sixty-eight institutions used the poster exhibit prepared by the Movement; and 260 used this method of missionary education, making original posters following suggestions from the Movement. The educational secretaries have encouraged the use of college papers as a medium of missionary publicity; and 175 institutions have developed this method effectively. Two hundred and thirty colleges report that they have promoted the individual reading of missionary literature. Missionary education is now very widely adopted by the churches, but the plan of such voluntary study originated with the Student Volunteer Movement, the pioneer in its leadership being D. W. Lyon. When he sailed for China he was succeeded by Harlan P. Beach who after ten years of service for the Student Volunteer Movement became professor in Yale University in the first chair of missions in a great university in North America. He was followed by J. Lovell Murray who has served as educational secretary of the Student Volunteer Movement during the past fifteen years.

After the success of mission study was demonstrated in the colleges, the Student Volunteer Movement was urged to extend its advantages to the churches, but the leaders of the Movement felt and still feel that its efforts should be limited to work among students. However it is of interest to note that the Central Committee of United Study of Missions of Women's Boards and the Missionary Education Movement owe their origin to the Student Volunteer Movement. Before either of these wonderful organizations was formed Prof. Beach, who was then educational secretary of the Student Volunteer Movement, corresponded with more than 500 Mission Study Classes in the churches, and special editions of the Student Volunteer Movement's early text book were issued for such church classes. It was Prof. Beach and Miss Abbie B. Child, a member of the Advisory Committee of the Student Volunteer Move-

ment who originated the comprehensive plans for mission study among women; and Prof. Beach and other secretaries of the Movement worked out the first plans for mission study which resulted in the formation of the Missionary Education Movement. During all these past years a stream of young men and women have poured out from the colleges with a passion for mission study and to their influence is due in no small measure the growth of missionary education in the churches—both in young people's societies and in Women's Missionary Societies.

The Student Volunteer Movement is a source of strength to the Christian Church in its emphasis on giving to missions. Last year students contributed to home and foreign missions, through the regular agencies of the Church, \$240,550 as against \$135,919 during the preceding year. This does not include the gifts of faculty members. Such giving is due in no small degree to the work of the Movement in the colleges. As a result thousands of students are being trained in habits of systematic and proportionate giving. One of the largest contributors to foreign missions in America was influenced in his habits of giving by a traveling secretary of the Student Volunteer Movement. Many similar cases could be named.

The extent of the Movement's contribution to the spiritual life of the colleges and universities cannot be estimated. To-day students are not provincial in their thinking as formerly. There is a world consciousness now in the colleges. The Movement has had no small part in creating this interest in world affairs. It is due largely to the addresses of traveling secretaries of the Student Volunteer Movement and to Mission Study and discussion groups, also to the striking posters and text books the Movement has produced and to the Conferences it holds. There is to-day in the colleges a spirit of unselfishness and international sympathy which is a counteracting influence to the spirit of materialism and narrow parochialism. The study of the triumphs of the Gospel in mission lands serves as a powerful apologetic for



Christianity. The study of comparative religion demonstrates the uniqueness of Christ. The challenge of the Watchword of the Movement, "the evangelization of the world in this generation," stimulates the faith of Christian students. As was well said at the Des Moines Convention last year, the Watchword "has called out the latent energies of the students... as has no other challenge ever presented to them." The Movement has also made for the spirit of cooperation and the working together for a common end, and a deeper reliance upon God.

It would be difficult to exaggerate the influence of the groups of devoted Volunteers to be found in student centers. They are generators of spiritual power as well as of missionary zeal. Year by year the traveling secretaries of the Movement carry into the colleges the call of Christ for heroic service in the most neglected lands. A student wrote during the past year that no one who visits his institution so readily gets down to the deeper things as does a secretary of the Student Volunteer Movement. Another student in a state technical school said, after hearing a secretary speak, that there was such reality in his life and such a passion for service that he could not be satisfied with the narrow life he was living and was simply forced to settle the question of his own life work. Another student wrote that he wanted a certain secretary of the Movement for a conference because he "radiated spiritual power."

The Student Volunteer Movement is expected to cultivate 1,000 institutions of higher learning each year. For this work it employs at present 16 men and women secretaries. During the past academic year no less than 10,000 students came under the influence of the 37 Student Volunteer Union Conferences which were held in the United States and Canada. It is necessary to give missionary information and inspiration constantly as the calls of the Boards for recruits are constantly increasing and the student population is continually changing. This year over 2,000 new missionaries are called for by the Mission Boards. The Student Volunteer Move-

ment is the recognised interdenominational recruiting agency of the Foreign Boards, accordingly all the Boards turn to it for help. In 1920 at the meeting of the Foreign Missions Conference representing nearly all the Mission Boards of the United States and Canada, the following resolution was passed:

"That the Foreign Missions Conference expresses its deep thanksgiving to God for the origin, growth, influence and work of the Student Volunteer Movement and draws the attention of the leaders of the Movement to the large missionary reinforcements required by the programs of the several Forward Movements; the Conference pledges its hearty support to the Movement in carrying forward the enlarged campaign needed, which campaign should be characterized by all the old-time ardor, energy, and directness,—while at the same time the Movement will continue to call attention to the high order of qualifications demanded by the conditions of modern missionary service,—which the Conference believes were, under God, vital elements in the enlistment of the hundreds of men and women, who, in their college days dedicated their lives to the foreign missionary cause and who are now in the front lines of that service both abroad and at home."

The question is often raised as to how the results attending the work of the Movement can be explained. Those who have thought most on the subject are united in their conviction that the greatest single factor is the prayers of those earnest followers of Christ who have faithfully interceded with the Lord of the Harvest that He will send forth labourers into His Harvest. The leaders of the Movement labour under no delusion in this matter. The demand for Student Volunteers for the non Christian world can only be met by young men and women who respond to that call because the spirit of the living God moves on their hearts and makes clear what the Lord would have them do. It is a super-human task that is laid upon them. "Pray ye therefore the Lord of the harvest."

# What Helped Me Most to Get the Language

## A Symposium

Julian Street in his "Mysterious Japan" writes "Every Japanese can read the kana, which are sometimes also *mastered* by foreigners *long* resident in Japan." (Italics are ours) Where Mr. Street picked up this dainty morsel is one of the mysteries of "Mysterious Japan." Fortunately most of us can go a great deal farther. How seven well known missionaries succeeded in the days when there was no Language School is told us in this symposium.

### Tackling the Verb

By J. G. DUNLOP

THE editor says he wants a few notes on "How I Got the Language."

Humiliated constantly, now that it is too late, over not having got the language, one is inclined to gird at the editor for his inexact use of words and to wish him better employed.

However, we know what he means. He adds that he wishes to be told just one thing about the process. Well, looking back over the years, I am inclined to say that the principal thing in my case was getting to Japan at twenty years of age. So there, Mr. Editor, you have it. When a man is overweight, weary of his twenty-eight stone, he diets and trains down to twenty or even eighteen. Ah, but age is different—since water still refuses to run up hill.

"When the age is in, the wit is out." Talking sense: The first thing I did, apart from coming around the world much too young and foolish for so far an adventure, was to tackle the Japanese verb. The verb is the spine of the language, whether Greek, German, or Japanese. If you want to break the back of the language, make a start at least by getting upper dog of the verb. My weapon was Imbrie's "Etymology." And there's an immense lot more than the verb in that little old book of only 200 pages, with its concise conjugations and its 2000 or so useful sentences, illustrating hundreds of idioms, from the first, "There are some very pretty views about Kiga," to the last, "Have we coal enough to last till spring?" Right up to date yet, isn't it?

Imbrie gave me memory practice in good Japanese equivalents of English idioms. To get practice in indepen-

dent composition, I worked with an old Otto's German Grammar and one or two other such books, putting their English sentences, not into German or French, but into Japanese, and having my Japanese teacher criticize the sad results with me.

All this is very old-fashioned, of the bad old days when one had a Japanese teacher half a day six days a week for seven or ten yen a month, long before the Language School and Modern Methods. I don't mourn the passing of those days. Last winter our household included two young students of the Tokyo Language School, and as I watched their progress and noted that of budding missionaries who had gone through the School, I was almost ready to lament that I had been born too soon. The best is yet to be.

### A Unique Teacher

By D. NORMAN

I AM asked to write on "What helped me most to get the Language." If I had been asked to write "On what hindered me from getting the Language," or "Why I did not get the Language better" I could have written a volume of stuff that used to interest—me. But to write on "What helped me to get the Language" implies I have gotten it, and that would be very misleading as my nearest friends know. But if it can be understood as meaning that I am getting it:—we'll let it pass and go on.

But as a little girl, daughter of a missionary, said after the blessing had been asked at the table, "Sa doshimasho ka?" That's how I feel on this subject. When I came to Japan I was encouraged (?) by the information that the work of the missionary was about done and that it did



not matter much whether one got the language or not. In fact some missionaries had returned to their native lands saying that there was no need of sending more missionaries to Japan. One experienced lady missionary said to me shortly after my arrival "At your age, (I don't know how old she thought I was) it does not matter much whether you get the language or not as you can do a great work in English." A Japanese scholar said to me "I know little English, but my boys are all getting English and in another generation all educated Japanese will be able to converse in English and use Romaji to write Japanese with." But that's not how I got the language.

I lived in Tokyo for four months and for two and a half months had the late Mr. I. Matsuda, who I believe afterwards founded the present Japanese Language School, as my teacher for three days a week, the lesson lasting one hour. Then I moved out into the country, as any interior city is called. I had Mr. Matsuda's help long enough to get the idea that I must train my hearing and use my tongue if I was ever to get any practical command of the language. I have not put in as much time on the character nor with books as I should have. I am conscious of what I have lost in that respect. But what helped me most, and it was drilled in by Mr. Matsuda, was first to give careful attention to the exact sound of the vowels; distinguish the long and short ones; get the tones, for the Japanese language has tones as surely as the Chinese though not to the same exaggerated extent; and then use what I had learned. In the country a boy 11 years of age was one of my best teachers. I made his acquaintance on the street and invited him to come home with me. He spent many an hour after that talking to me. I liked him and he said that he liked me. He told me that a cow had fallen down on the street and he fell down to explain what "taoremashita" meant. In those early days I learned more per hour from him than from any teacher except Mr. Matsuda. I talked and he in his simple boyish way corrected me and talked telling me about many things and he was always interesting in his talk. Unconsciously he

had the right method for a teacher. I lost all restraint in talking to him. He was easy to understand, would read from his books to me and act out what he read when he thought I did not at once understand. I rattled away and used all the vocabulary I had and it grew. I have kept up the same method. Keep your ear in tune and use what you have and what you have will grow. A sense of humor and good health generally and an effort to get the Japanese point of view have been additional helps. Now I must push on to the goal of "getting the Language."

### Listening to the Japanese

By A. OLTMAANS

IN complying with the request to state, in "no more than 300 words" for me most the *Japan Evangelist* "What helped in getting the language," (as much as I did get of it), and mentioning "only one thing," I can fortunately compress my sentiment in *four* words, namely, LISTENING TO THE JAPANESE. In explanation I would add that such LISTENING does mainly three things for the listener: (a) It trains the memory for Japanese words; (b) It accustoms one to the Japanese way of speaking Japanese; (c) It teaches one the proper use of Japanese phraseology. These three things I consider most fundamental in the acquirement of speaking Japanese *least like a foreigner*,—a most difficult thing to acquire under any circumstances and even with the best of endeavors, and yet, so very important in one's work as a missionary.

### Goian's Natural Method

By D. R. MCKENZIE

WHAT helped me most in *trying to* get the language was probably the French man Goian's Method," to which "Natural I was introduced by W. T. Stead, in the *Review of Reviews*.

Three years in government school work did not help much. More freedom came when I entered the Mission, but I

had no method. After several months of floundering, without getting much "for-rader," I saw Stead's article and was so impressed with the simplicity and effectiveness of the new method that I ordered a copy of the English translation of Gouin's book—*The Art of Teaching and Studying Languages*.

The date on the fly-leaf—December, 1892—marked the beginning of a new era. What had hitherto been a drudgery became a delight. I was daily able to make *measurable* progress. With the description of the method and the sample "series" I made up my own lessons, though with inexperienced teachers I could not get the most out of the system. I kept on, however, until I had over 200 series, ranging from simple domestic events to the Nebular Hypothesis, and containing much of the ordinary vocabulary of daily life. The supervision of carpenters building some rooms "by the day" furnished an excellent opportunity for putting into practice what I was learning.

In one of those *little* conferences held in Karuizawa in the early days the new method was discussed, and a letter written to London for the lessons. The reply indicated that the lessons could not be supplied, but suggested that some one be sent over to learn the system. This was impracticable, so the interested ones continued to work along their own lines. I think Mr. Matsuda's adaptation of the Gouin method formed the basis of study in the Japanese Language School when it was first opened.

## The Value of the Newspaper

By ALLEN K. FAUST

AS the good editor who suggested that I write on the above subject is a friend of mine sufficiently intimate that I may address him as "Kimi," I beg to tell him that his subject reminded me of the fable about the fox and the crow. When the fox appealed to the vanity of the crow she fell and so dip her cheese. Benefiting by the sad experience of the crow I shall at once disavow that I have "gotten" the Language. I

shall say but a few words on how I acquired the little I know of the Japanese Language.

I studied, as well as I knew how, the course of study which our Mission had adopted at the time. It was a "stiff" course, far richer in material to be covered than scientific in method. It contained the colloquial as well as the written style of the language and also the writing of about 5000 Chinese characters. All kinds of teachers tried their hand on me. One of them became insane while teaching me and another one died quite young. Evidently it was a dangerous undertaking to try to have me "get" the Language.

At a certain stage of my language study I was probably helped most by being obliged to give lectures in Japanese on Church History. I wrote the outline of my lectures in English on the left hand page of my note-book and directly opposite on the right hand page I wrote the difficult words and phrases in Japanese. My teacher helped me in putting these difficult expressions into correct Japanese. At first, almost the whole of the English outline had to be written in Japanese, but by degrees fewer Japanese words appeared on a page. Finally, only exceptionally difficult expressions required translation. This process gave me the courage to get along without manuscript in preaching.

At present, the reading of the Japanese newspaper is very helpful to me. As the Japanese paper comes about five hours earlier than my English paper, the desire to know the day's news early, urges me to pick it out of the Japanese paper. In this way new characters and new expressions are met with daily and are remembered without great effort.

## Letting the Language Soak In

By HILTON PEDLEY

IN modesty I would say it was myself. From the beginning I had no other thought than to get it at least fairly well. I had no worry over it, nor did I burn the midnight oil very often in any wrestling bout with the fearful foe. I took time and let the verbs, par-



tics and postpositions soak in. I am doing that still.

So far as the spoken language is concerned, my first essay was with a youth of seventeen, who sat before me in dead silence waiting for me to begin something. This I did. I wrote down the names of several things in the room and put the Japanese equivalents after them in Romanized form. He would have been considered a "queer" at that time who would have attempted to start out in kana. Then I secured a Romanized form of "What is this?" and "This is—," and so the gate into the new kingdom began to open.

As to the language of the books, I made spasmodic attempts for five years at the old Tokuhon and then came the Japan-Chinese war with accompanying big headings in the Tokyo newspapers. I wanted to get the news and the terms first hand, so I went to work with dictionary in hand and made what seemed to be my first conquests.

I might add in closing that I was mightily aided in the work by a good digestion, a love for the Japanese hibachi, and the presence of many callers at the Japanese country hotels; much charcoal was consumed, persimmons and pears disappeared like snow before the sun, in the chatter of tongues my head often buzzed, but under such congenial surroundings the language took root and grew.

### Catch Words and Phrases

By H. B. NEWELL

THE first and most evident help was the living teacher, of course. Who-so findeth a teacher findeth a good thing! The daily contact with a faithful, patient, resourceful, conscientious instructor, whom no dullness could discourage nor stupidity sour, who exemplified the

"endureth all things, hopeth all things," was of all helps the greatest. No lapse of time can ever dull a sense of gratitude towards him.

Among the early books gratefully remembered were the "Kwaiwa Hen," by Ernest Satow, and the "Gogaku Hitori Annai" by F. Brinkley—especially the latter, which is a mine of idioms that would pay any student to work. This I made a vade mecum, committing to memory large portions of the sentences, and practicing them at all times upon long-suffering friends.

Another book that I early discovered to be of absorbing interest was the then new Japanese Dictionary by J. C. Hepburn. Within a few years I read this through twice, and found it an excellent filling-up and levelling-up process, satisfying long-felt deficiencies in word and phrase, and helping to check up my growth in vocabulary.

One helpful practice was careful listening to addresses, with note book in hand to catch words or phrases that recurred till they came to have a familiar sound; trying also to connect up each new speaker with some favorite word that he used habitually. There are men all over the Empire today who have contributed at least one word in this way to my growing vocabulary. But how few of them know that they mean to me even to this day "Mr. Dan-dan," "Mr. Hanahada," "Mr. Sunawachi," "Mr. Isshokemmei," "Mr. Tenshin-ranman," "Mr. Sezaru-wo-enai," etc.—a large and interesting assembly! Among these were some of the famous story-tellers at the *yose*,—those fine old entertainers whom the movies have now driven to the wall.

As for the helps in the reading and writing of the language, that is another story, too long to be touched upon in this brief space.

# The Verb of the Japanese Written Language

## A Review of R. M. Millman's Book

IN the small compass of a booklet of 134 pages Mr. Millman has succeeded surprisingly well to give a clear and vivid presentation of the Verb Forms and Verbal Adjective Forms of the Japanese Written Language, together with examples of the uses of the Particles, or Post-positions, that follow the Verbs. Instead of having to wade through large Grammars such as those of Aston, Hoffmann and others, one gets by means of Mr. Millman's brochure a comprehensive grasp of the Written Japanese Verb sufficient for most all practical purposes.

Examples of the uses of the Verb in its written forms abound throughout the book. In the first half of the book these examples are nearly all taken from the Bible, and mostly from the Gospels. Those taken from Mark's Gospel are almost invariably from the Revised Version. Mr. Millman, by the way, when quoting from that Gospel uses the Standard Version spelling *Mako*, but in the Revised Version it is *Maruko*.

For the study of Biblical Verb forms the book has a particular value.

The last fifty pages of Mr. Millman's work present examples of Verb forms in the Written Language with their equivalent forms in the Spoken Language. This part is specially useful for a comparison of the two forms, Written and Spoken. In this part of the book the examples are not taken from the Scriptures but from ordinary life. There is so much basic similarity, and at the same time so much inflectional dissimilarity, between these two forms, that a careless use easily leads to confusion. For this reason Mr. Millman's book is not one that should be taken in hand by a beginner in the study of the Japanese Language. His business is first, at least ordinarily, with the Spoken Language, and until he gets fairly well grounded in its forms and uses he should leave the Written Language severely alone. This may seem to exclude the beginner

from becoming acquainted with Scripture phraseology, an acquaintance which might seem specially desirable for the young missionary, and which, judging by the many examples taken from Scripture, seems also to have been at least one of the objects Mr. Millman had in view in preparing this brochure. The student should remember however that, except in reading the Scriptures and in directly quoting from them, Scripture language is not literally reproduced in sermons or other religious talks, but is changed into forms of the ordinary polite Spoken Language. For this reason one could wish that the author had in the second part of his book taken his examples also largely from the Scriptures, so as to show the younger students of Japanese, especially those who begin to teach Sunday School classes in Japanese and make short religious talks, how to turn Bible phraseology into ordinary speaking language on such occasions. As it is, the phrases in the Written Language used by the author in the second part of the book are such as do not come under the observation of those who have not already made the Written Language a direct object of considerable study and read similar language with more or less ease.

In positive praise of Mr. Millman's book it can be said that it shows throughout painstaking care in the attempt to clearly set forth the different Verb Forms and to illustrate these by pertinent examples. The sheet accompanying the book gives the student a bird's-eye view of all the Verb and Verbal Adjective Forms. The table is clear and comprehensive without being confusing to the eye.

In the matter of classifying the Conjugations of the Verb, Mr. Millman is rather liberal, counting as many as *nine*, while most grammarians content themselves with *three* or *four*. But this does not need to frighten the student, in-



asmuch as four or five of the author's so-called Conjugations are simply Irregular Verbs (*keru*, *kuru*, *suru*, *shinuru*, *aru*), with only from one to four Verbs under each. Verbeck (Synopsis) and others simply name the Irregular Verbs, not more than a dozen or fifteen in the whole language, and set forth their conjugational divergencies without calling them separate Conjugations. This would seem less formidable than to class, viz., *kuru* (to come) as a separate Conjugation, seeing that it is the only verb of this kind. Still, Mr. Millman's classification causes no confusion. It is simply a question of terminology.

The following minor points may be noted:

On page 2 the author says: "The Dictionary form of any verb will be found in the middle column. It is the Conclusive Form."

This is true of the Regular Conjugation Verbs and of *shinu* (to die), but not of the other Irregular Verbs. Of the latter, the Dictionary form, in Dictionaries like that of Inouye, is the Attributive Form; as *kuru*, not *ku*; *suru*, not *su*; *aru* and *oru*, not *ari* and *ori*.

On p. 9-3, in the example, *igataki nageki*, the author says: "The I. F. (Indefinite Form) is here used as a noun." But is not this the real noun, *nageki*, rather than the Indefinite Form of the verb? In Japanese, like in English, there is many a noun whose root is the same as that of the verb, and in such cases the noun has usually the same form as the Indefinite Form of the verb. E. g. *hanashi* (a talk) and *hanasu* (to talk).

On p. 16, first paragraph, at the close, after the words "Passive Voice," should be added, and the *Causative*, unless one calls the Causative a Mood. The same question arises about the *Potential*. Usually these are called "forms" of the verb.

On p. 21 and 23, the examples of "Conditional Particles" seem rather to be *Causal* than *Conditional*.

In the paragraph (p. 25) on the "Future Auxiliary" it might be added

that "beshi," treated by the author on pp 37-39 as "Potential Auxiliary," is frequently used to denote simple *futurity*, as is also stated on p. 38, second paragraph.

On p. 27 the text "Matai 24:46" should be 24:45, a typographical error. So on p. 28, *kuiaratme* should be *kuiaratame*.

On p. 39, in quoting from John 6:5, the word "ataete" is inserted by the author but is not in the text.

On p. 58-5 two examples are given of *tomo* following the *Conclusive* Form. They are both from Mark's Gospel, R. V. In the Standard Version of the same texts *tomo* follows the *Attributive* Form. So in Hoffmann (p. 344, Dutch Ed.), who calls the latter the *Substantive* Form. The same difference appears in the example under *to iedomo* on p. 60. In the case of *u* and *uru* before *to iedomo*, Mr. Millman calls attention to this difference.

On p. 62, under *Ga*, "*kokaromin*" should be *kokoromin*, a typographical error, of course.

On p. 65, under *Saki ni*, the second *ware* should be deleted.

On p. 66, under *Yori* the word "*Ryogan*" reads *ryome* in the revised text quoted.

Barring the above noticed few minor points, and possibly others that escaped this present review, Mr. Millman's booklet is gotten up in excellent form. It is entirely free from redundancy, has sufficient examples for illustration, yet not too many so as to be confusing, and altogether affords the student of the Japanese Language an excellent little Handbook for the study of the grammatical structure of Verb forms and their accompanying Particles in the Written Language, and also of the differences between these and the equivalent forms of the Spoken Language. In both these respects, but especially in respect to the latter feature, Mr. Millman has made a distinct contribution to the means at hand for the advanced study of Japanese.

# The Japanese Language School

By J. C. HOLMES

THERE is getting to be a feeling in some circles in Japan nowadays that everything needs to be well advertised. Presumably that is so, but the Language School is a poor advertiser. We prefer to be known by our fruits and to be advertised by our friends. If what we do is worth while we believe that the missionary community will find it out and bless us. If it is not worth while we know that they will find it out and some of them will tell us our faults.

However as the Language School is an organ of the Federated Missions it is only natural that the supporting bodies should like to know something about that which they are supporting. So in this article we shall try to let you know what the School is trying to do this year.

We are still meeting in the National Headquarters of the Y. M. C. A. and in the Baptist Tabernacle. We are, however, hoping to be able to move some time this year. We are eager to change because of the great inconvenience of carrying on work in two separate buildings. At about half past eight in the morning the director would like to be in both places in order to see whether the whole teaching staff is on hand or not. Several times this past term classes have been left without teachers for a period, a thing which might be avoided if the director could have been present and known that a teacher was lacking.

It hardly needs to be said that the object of the Language School is to teach a knowledge of spoken Japanese. It is that first, last, and always. We do not succeed as well as we should like to, but that is our chief object. We also desire to get our students as soon as possible to the point where they can use their knowledge for the specific purpose for which they came to Japan. They must not only be able to say, "Kore wa ikura desu ka," and "Amari takai desu," but also to use the language of the religious life. They ought to learn to read, but above all things else to lay a

foundation which will enable them later to talk their way into the hearts of the people with whom they are to live, to love, and to work.

To help us attain this end we have this year changed the subject matter of the material used by the first year classes. We are making the attempt to put our work on the basis of the Phonetic Inductive System as outlined by T. F. Cummings of the White Bible School. That is, we use for our basis of conversation a colloquialized version of the Gospel of John beginning with chapter four? The verse is first taught and memorized and then question and answer on the subject matter of the text are introduced. Also new words and idioms are used in examples of value in everyday speech.

A new departure this year has been teaching this new material to the first year class in one big group. While the Japanese sentence is being taught the English equivalent is before the pupils on the blackboard. After they can say the sentence the new words and idioms are explained in English by the Director. Of late years all this work has been done in Japanese. This year the whole meaning is made as clear as possible in English thereby saving time and strain. So far as we can judge now we consider this to be an improvement over the old method.

So far all our work has been on this Gospel but later on we expect to use a book called Shinyaku Kodomo Seisho instead of the Primary School Readers. Here again we are stepping off the beaten track, but until we can produce a special reader for our use we believe it better to make use of a book with a vocabulary and subject matter more suited to adults than the Tokuhon. We shall follow the Tokuhon in their selection of Chinese Characters although we shall not attempt to follow the same order of introduction.

In the Second Year we have tried to follow fairly closely the materials used in



past years except that we introduced the Bible from the first term. We make use of the revised version, first reading it and then turning it into the ordinary colloquial. This serves to widen the vocabulary, fix certain literary forms, and also is an invaluable exercise in the use of the idiomatic Japanese already learned.

This winter term we are making another change. The forenoon is broken up into five periods of which one is devoted to the Bible, one to the Tokuhon (for in the second year we are still using the readers) and the other three to Mr. Kanamori's new tract "The Way to Faith." One period is devoted to reading the lesson, one to question and answer on the subject matter of the book, and one to the use of the words and idioms that appear in the day's lesson. The questions are written on cards and given to the students who work out the answers from the book. The new words and idioms are treated in the same way except that they are to be used in sentences and phrases with a different context. These sentences are given the next day in class, the mistakes pointed out, and the real usage made clear.

There has been an idea prevalent in Tokyo and other places to the effect that we do not expect home study. We hope that it will be very clearly understood by our constituency that that is a false idea. We expect home study. The work as it is now outlined cannot be done without preparation at home unless the student has the nerve to come without preparation and hold up all the rest of the class during the time he is supposed to be reciting. We do not expect them to overwork and we trust

they will not underwork. We expect them to do this work with a joy that will relieve the strain because they feel themselves drawing nearer to the time when they can go out and begin to do their God-given work.

A chapel exercise at the close of the morning session serves as a meeting ground for the two classes and enables them to have a period of communal worship and praise. There is also a voluntary weekly prayer circle which helps to keep the new missionaries in communion with the source of spiritual power without which linguistic ability is of no use in the work of the Kingdom. We also approve of each student having an English Bible Class or some association with a group of Japanese in order to help to bring about a feeling of sympathy and comradeship with their new Japanese neighbors.

We do not consider that we have the last word in Language Schools, nor have we yet attained that which we wish. But we press on. We want the sympathy and cordial support of all the missions. We feel that we have it as this year in our student body of more than eighty we have twenty-four different missionary organizations represented. We wish too that the secretary of each of the Missions would make clear to his Board the necessity of having the new missionaries out on the field for the opening of the fall term. It would cut our problems greatly if this could be done.

In this brief article we can only hint at what we are trying to do, but we invite any of our readers to come and visit us and see for yourselves just what we are doing.



# An Apostle of Peace from America

Fred B. Smith Accorded Enthusiastic Welcome in Japan

By K. S. BEAM

SINCE the close of the war the Christian church in the West has become more and more active in the cause of peace and international friendship. "Friendly visitors" have been passing back and forth across the Atlantic with great frequency. An organization has been started for the sole purpose of promoting international friendship. This organization, known as the "World Alliance for the Promotion of International Friendship through the Churches," now has branches or councils in twenty-one nations. At the gathering of the World Alliance held in Geneva this past summer it was decided that the next visitor should come to the Orient and should continue on around the world with his message of good-will. The man selected for this journey in the interest of world peace was Mr. Fred B. Smith, one of the best known laymen in America. Mr. Smith was sent as a representative of the World Alliance and also of the Federal Council of the Churches of Christ in America.

In the letter from the Secretary of the Federal Council to the Churches in Japan, Dr. Macfarland writes as follows: "We rejoice in the privilege, now so often recurring to us, of sending you a message of love and faith, this time by the hand of a messenger—Fred B. Smith, Chairman of the Commission on Councils of Churches, whose life and service have been so richly given to our Churches, and whose visit to you is made with the approval of our Administrative Committee, and of our Commission on International Justice and Good-will.

"It is our earnest hope that our message and our messenger may be blessed of God, in the development of the mutual relationships of abiding friendship between our people and your own, and that to this end we may all be stimulated in our fellowship and guided in love, that

the Evangelical forces among all our nations and people may come into such federative relations as to translate the unity of spirit underlying our diversity of form and expression, into practical forms of cooperative service; that the Gospel may irresistibly abound.

"This message is written in a momentous time, when among our peoples men of vision and faith feel more deeply than ever that the kingdoms of this world must become the kingdom of our Lord."

Mr. Smith arrived in Japan on Dec. 17th. His stay in Japan was cut short by delay in the boat's arrival but wise planning on the part of the Committee on Arrangements made it possible for him to visit five important centers during the five days at his disposal in Japan. These cities were Tokyo, Yokohama, Kyoto, Osaka and Kobe. With the exception of Yokohama and Kyoto the program in each city included a conference with Christian workers, a dinner for business men and officials and a mass meeting for the general public. In Tokyo Mr. Smith had sessions with the officers of the Japan Council of the World Alliance and with the Federation of Christian Missions' Committee on International Friendship. The program and plans of these two groups were gone over with Mr. Smith, who expressed delight at the progress made. The Japan Council was warmly commended for its work during the past year. A copy of the program of the Federation Committee on International Friendship was taken with Mr. Smith to use in other countries. The latter group is composed entirely of missionaries while the former is made up entirely of Japanese, the two groups being in close touch with each other and in full cooperation. The two secretaries use the same office, Room 24 in the National Y. M. C. A. Building, Tokyo.



The following quotations from those who heard Mr. Smith's addresses in the different cities give an idea both as to the nature of his message and the impression made. A missionary writes from Osaka:

"The mass meeting for the general public was a very large and enthusiastic one. I judge there were nearly 2,000 people present. The *Mainichi Shimbun* (newspaper) had voluntarily assumed responsibility for advertising, and its efforts were rewarded by brilliant success. The bulk of the audience was below middle age, and a large number of students were in attendance. From start to finish the audience was sympathetic and enthusiastic. Mr. Smith's address was listened to very quietly and attentively, and frequently applauded. He made a strong appeal for international peace and good-will, and at the close he invited all who would join him in an endeavor to further such a spirit between the nations to raise their hands. They raised not only one hand but both, and not content with that they waved hats and handkerchiefs and finally burst into a storm of Banzais for the speaker and the cause he represented."

The luncheon meeting in Kyoto for Christian workers and business men is spoken of as follows: "Mr. Smith made a fine impression by his address. He held his crowd of eighty people splendidly and got in some fine strokes for peace and friendship. He helped much in the direction of creating anew the desire on the part of leading Christians for closer friendship for America and the Western Nations. We were all sorry he could not be with us longer."

From Kobe comes the following report: "The dinner of welcome was presided over by the Governor, which was a very unusual thing, and was largely attended. At the Higher Commercial School he addressed an audience composed of the students of the three college-grade institutions of the city. The evening address at the Y. M. C. A. was delivered to a full audience (about 1,200) and enthusiastically received. The resolutions regarding the promotion of peace were unanimously adopted. The

newspapers wrote him up sympathetically, with admiration for his connections, his personality, and his message. They published liberal summaries or sections of his addresses."

In Mr. Smith's addresses in the Union churches of Yokohama and Tokyo and in his conferences with Christians he gave a more personal message than was possible in the large mass meetings attended by many non-Christians. He told of his own conversion from a belief in the good that comes from war through certain by-products to a belief that no good of any kind can come from war. It is all loss and breeds only hate, misery and death. It kills the spirit of brotherhood and prepares the way for future war. He found Europe last year full of hatred. Even the Christians were talking of revenge. The only hope that he can see lies in the Christian church. The military leaders and politicians are also expressing the same hope. They have failed. It is now up to the church to bring about peace on earth and good will among men. The World Alliance of Churches has set out to accomplish that task. He believes that with the 470,000 Protestant ministers of the World solidified against war it will be possible to prevent future war and to maintain peaceful relations between nations.

Mr. Smith had been warned by friends in America against coming to Japan on account of the unpleasant reception they knew he would experience. These friends were really quite concerned about his safety. But their fears were groundless. Mr. Smith himself expressed the wish that some of those friends might have traveled with him in Japan and witnessed the cordiality and kindness with which he was received and the real interest in his message. From the unanimous responses made in Tokyo, Osaka and Kobe to his request for a show of hands by all who believed the time had come for wars to cease and who were willing to use their influence for peace, Mr. Smith concluded that the Japanese people were a peace-loving people just as he told his audiences that his own nation was a peace-loving nation.

Such visits and such messages have great influence both upon those who hear and those who read the newspaper accounts. They are also a source of

great inspiration to the Christian workers, especially that group that forms the Japan Council of the World Alliance for International Friendship.

## Lessons From The Wood Pile

### A Mid-Winter Meditation on Personal Evangelism

By CHARLES W. IGLEHART

UP here in the snow-fast wilds of the North we still burn wood in our stoves, and, taking a leaf from the history of the great, we sometimes spend an hour at the chopping block. This is not so much to renew boyhood memories as to deal an occasional blow at the H. C. of L. and at the influenza germs at the same time. But wood chopping has become a means of grace to the mind and the soul as well, and the reasons are not hard to seek. There are as many kinds of wood as there are folks, and the attack on each has to be directed differently from all the rest, but if one knows how and tries long enough the heart of every one can be reached. I used to give upon the worst old knotty fellows, but long since I have found that they, too, can be split right to the core, and when they at last surrender they make the best fuel in the world. There is an exhilaration in taking them just as they come off the big pile and conquering them one by one, then laying them back in neat usable stacks ready for the fire. Being only a near-woodsman, and a missionary too, I am bound to moralize over the sawdust and chips, and these are some of the thoughts that keep getting in the way as I work.

THE AXE. This, of course, is the Word of God, backed up by the power of the living Spirit. It has a blunt end for smashing, but this is seldom used. The sharp edge does most of the work. Nothing but constant use will keep it burnished,—it brightens itself perennially as it rubs against the stubborn grain of human nature. Even the handle settles

its lines into the grooves that just fit the hands that use it steadily. I find it grows a bit dull through my clumsy use, and I have to have it sharpened by pressure and grinding against minds keener than my own. I have seen a witless workman take a file to it and ruin the edge in a crude effort to sharpen it,—there is a lot of just that kind of scholarship at work on the Word. Once in a great while it must go right through the fire and be brought out reshaped for its work. The last generation has seen just such a re-shaping and re-application of the Word for this new world. But the steel is still the same; the edge comes out better than ever.

THE WOOD. Ah, here we come to the folks, and how hard they are to analyze! With their bark wrapped closely about them, how mysteriously inviting they are! They seem to say: "Come, tackle me. I'll bet you can't do it in three strokes", and when one blow reveals a twisted grain or a knot, they seem to smile back as they settle down for the tussle between steel and grain. As I stand and look at the log-ends in the pile I think they are the faces of the shy women and the half-ashamed men who loiter about on the fringes of a street meeting, or the expectant features of the little wolves that come howling outside our hotel two hours before the time for the stereopticon meeting to begin. Can the axe really find its way to their heart? And in my mind there is the certainty that it can only if it is wielded right.

But here goes for the top one off the



pile, and the first hoist shows that it is a lightweight. That is against it,—it will be easy to split, but it hasn't the stuff, and you simply can't make much of anything out of it. But there is use for even this one,—it goes into a separate pile for the kitchen stove. It will flare up and blow out its tinder flame for the oven on some baking day. It does its best, but it takes a lot of that kind to heat a house. Here comes one that I can scarcely lift. This is going to be a struggle. It is green and sappy and the people in the house will lose their religion over it unless they are wise enough to be patient with it and give it time. It will sputter and sizzle like a wet firecracker, but if you once get it started you can keep a fire all night with it and find it still simmering in the morning. It is some job to split that kind, but it is worth it all. This next one is a problem. It has a big elbow in it with a knot that goes clear to its centre. The temptation is to get mad at it as it withstands all efforts to make an entrance into the grain. But that knot meant the twisting of the grain around a great limb out there in the forest, and it had to be strong enough to support its huge weight while it thrust out more branches, and fruit and leaves. All this hard usage by wind and storm roughened the old grain, but it was done in service and I have come to feel a wholesome respect for a knot. Nothing burns like one if it can be once made manageable. Here comes a log with a grain as straight as a die, heavy, clean, fresh still with the smell of the woodland. This one cracks open with a single stroke if it is given clean, it weighs right, it splits right, it piles right,—you use it for the cross pile on the end,—it goes in the wood-box right, and it burns right. In fact it seems a shame to burn it at all for it could be used for almost anything else with profit. I have heard similar comments made when a man of this type goes into the ministry. You do not find many of this kind in an hour's work, but

even one is a joy that remains. Finally, two or three times in a season the eye that is ever on the look-out for super-excellence finds a piece of wood that is just right in every other way and also is *big* enough to serve as a chopping block. This one is set by as a real prize. It will have a hard and long life of friction and strain, but between the splitter and the axe and the block there comes to be real companionship that sometimes ripens with long service into lasting friendship.

THE SPLITTING. Clear direction of aim,—the ability to know just where to strike and to strike there exactly,—this is the one essential in every case. Next to this in importance is the ability to pound right down on the same spot time after time. Few logs can resist the continued cleaving in the same place. Nothing is more useless than to make a good stroke and start a crack, then strike just off this the next time, and still off it the next. If one wants exercise and perspiration without further results this is just the way to accomplish it. Slamming through is the only way in some cases, and curiously enough these cases are the two extremes. The straight-grained, clean log will open to the heart with sharp blows straight in the face, and so also must the one be treated which has warps and knots but which is rotten at the centre. If there is a weak core it can be best opened up by clear, straight driving to the heart. But for the others, the twisted ones and the knotty ones, and the stubborn sappy ones, these had best be tackled by studying their grain and then first lopping off the outer sections that are easy. A very discouraging and instructive session can be had with one of these tough old knotty fellows any time one wishes by simply tackling it straight in the centre first. But by the round about method of working in toward the knot gradually any one can get a score. In each of these kinds of wood there is a lesson for the Soul-winner, if he will but find it.

## PERSONALS

Rev. P. S. Mayer, Tokyo, has been elected Editor of the *Evangelist* and Miss A. G. Lewis Associate Editor.

Mr. B. R. Press, a graduate of Princeton University who arrived in December to teach in the Middle School at Tainan, Formosa, died suddenly at Tainan 7 days after his arrival. The Y. M. C. A., under whose auspices he came, took necessary steps after his death.

Mr. Adrian C. Bradley, of Springfield College, has arrived to take charge of physical education in the Kobe Y. M. C. A. and in Kwansei Gakuin. He will reside with Mr. and Mrs. Converse at Sumiyoshi.

Mr. and Mrs. H. H. Grafton, Kyoto, are rejoicing in the arrival of Rebecca Ann, born on Dec. 29.

Mr. and Mrs. R. L. Durgin, who recently moved from Yokohama to Manchuria, are located at 1, Isemachi, Nishi Hiroba, Dairen.

The return of Mr. and Mrs. Geo. Gleason, Osaka, has been indefinitely postponed on account of the illness of Mrs. Gleason. Their present address is 745, Cowper St., Palo Alto, Cal.

Mr. Fred B. Smith, Vice-President of the Johns-Manville Co. of New York, but better known as a talented and devoted lecturer in connection with the Y. M. C. A., arrived in Japan about the middle of December and spoke in the interest of friendly international relations at dinners, church services, and other gatherings in the principal cities before going on to Korea and China.

Rev. and Mrs. C. H. Benson and family, Kobe, sailed for home from Yokohama by S. S. "Rakuyo" on Christmas Day. Mr. Benson has been for the past 2 years pastor of Union Church, Kobe, and he and Mrs. Ben-on will be much missed in missionary and church circles.

Misses I. W. Smith and A. Soal, Japan Evangelistic Band, arrived back from furlough by S. S. "Kleist" on Dec. 8. They are again located in Tokyo.

Rev. and Mrs. Geo. Wallace, D. D., formerly of the American Church Mission, but now of San Diego, Cal., arrived by S. S. "Taiyo" on Dec. 22 for a visit in their old home. Dr. Wallace spoke at a service in Trinity Cathedral on Christmas and New Year's Days. Their travels are to extend through the East to Europe.

Dr. and Mrs. D. A. Murray, Tokyo, expect to sail for home at the end of January. Many friends will hope that they may be able to return to Japan, but the state of Mrs. Murray's health renders it doubtful.

Engagements announced: Miss Elizabeth Illsley, who has been connected with Kobe College since 1920, to Mr. Ed. Bonta, of Vories & Co., Hachiman.

Miss Sarah D. Ferris, Y. W. C. A., Tokyo, to Mr. S. C. Bartlett, Jr., of the Fuller Construction Co. Mr. Bartlett is the oldest son of Rev. and Mrs. S. C. Bartlett, who have lately been reappointed to the American Board Mission and are now on their way to Japan for service at the Doshisha. Congratulations!

Mrs. H. M. Landis, Tokyo, left about the middle of December to visit her daughter, Mrs. M. P. Walker, St. John's University, Shanghai.

The sad news was received in Japan about the middle of December of the death of Dr. C. L. Brown, formerly of the Lutheran Mission, but of late years a Foreign Board Secretary of his church. Dr. Brown died on Dec. 5 in Liberia, Africa, while on a tour of inspection of mission fields in E. and W. Africa. Mrs. Brown and three sons survive.

Mrs. C. E. Ranck, Kuling, China, has been visiting Miss E. E. Ranck, of Koriyama, Fukushima prefecture. Mrs. Ranck was formerly Miss Anna Kammerer and was for a number of years a missionary in Japan.

Birth: To Mr. and Mrs. H. V. Nicholson, on Nov. 20, a daughter, Virginia. Mr. and Mrs. Nicholson expect to return to Japan in the spring and will be located in Ibaraki prefecture.

Mr. Jas. Cuthbertson, Japan Evangelistic Band, returned to Japan on Dec. 20 by S. S. "Empress of Asia." He is taking charge of Mr. Paget Wilkes' work at Kobe, Mr. Wilkes going on furlough. Mrs. Cuthbertson will remain in Canada till her health is fully recovered.

Mrs. J. G. Dunlop is now settled in Kingston, Ont., Canada, where her son, J. G. Dunlop, Jr., has begun the science course in Queen's University. They have taken a house beside the university grounds.

Dr. R. A. Thomson, Kobe, met with a serious accident on the night of Dec. 9, while on his way to attend a meeting in Hyogo church. Taking a shortcut with which he was not well acquainted, he fell in the darkness over a steep stone embankment, about 10 feet high. His left arm was broken both at the wrist and above the elbow, and face and body badly bruised. Dr. Thomson is making a good recovery from this dangerous accident.

Bishop and Mrs. H. J. Hamilton, of the Canadian Episcopal Mission, and daughter arrived back from furlough by S. S. "Persia" on Dec. 17. They were fellow-passengers of Mr. and Mrs. Fred B. Smith.

Many missionary friends have welcomed back to Japan Mr. and Mrs. G. N. Mauger of the American Trading Co., who arrived by S. S. "Wenatchee" on Jan. 5 after an absence of 8 months.

Miss Buncombe, daughter of Rev. and Mrs. W. P. Buncombe, Tokyo, has become assistant matron at the International Hospital, Kobe.

Rev. S. Heaslett, Bishop-designate of So. Tokyo, will be consecrated Bishop in London on Jan. 25 and is expected back in Japan in the early summer.

Mrs. Ferris, mother of Miss S. D. Ferris, Y. W. C. A., Tokyo, arrived in Japan by S. S. "Empress of Asia" on Dec. 20 to visit her daughter.

Mrs. W. D. Cunningham and son, Tokyo, sailed for home by S. S. "Shinyo" on Dec. 30 in response to a cable telling that Mr. Cunningham, who was already in America, must be operated on at once.

Missionaries who have become acquainted with the friendly U. S. naval attaché, Capt. E. H. Watson, will regret his impending relinquishment of his post



in Tokyo and departure for home. Capt. Watson and family leave shortly for Washington, D. C.

Bishop Welch and Dr. R. B. Teusler, who are now in the United States, have been doing their part in telling Americans that the Japanese are not a warlike people. It takes a lot of telling!

Among the prominent people to take part in the World's Student Christian gathering in Peking this spring will be Profs. T. R. Glover of Cambridge and D. S. Cairns of Aberdeen and Miss Maude Royden, the popular woman preacher of London.

Miss Eleanor Verbeck, American Church Mission, who has recently returned from furlough, has been appointed to Sendai. Miss Verbeck was formerly in Akita, but has been absent from Japan for several years.

Miss E. A. Preston, Canadian Methodist Mission, left for Korea and Peking about the middle of December. She is receiving treatment for her eyes in Peking and will be in the hospital for several weeks.

Dr. T. C. Winn, Port Arthur, has undergone an operation at the home of his son, Rev. G. H. Winn, at Taiku, Korea. He is making a good recovery.

Misses G. S. Bigelow and Lillian Wells, Presbyterian Mission, visited in Korea at Christmas.

Miss C. Penrod, long in rescue work under the W. C. T. U., Tokyo, has returned from furlough and resumed work in Tokyo.

Miss A. E. Garvin, formerly of Kure, is now working and living in Hiroshima with Dr. and Mrs. W. F. Hereford.

Paul Ancil Hughes is the name of the little missionary boy, son of Rev. and Mrs. H. L. Hughes, M. E. South Mission, Nakatsu, born at Kobe on Dec. 3.

Miss L. G. Daugherty, Presbyterian Mission, of Joshi Gakuin, Tokyo, arrived back from furlough early in January.

Dr. G. W. Fulton, Osaka, received word about the beginning of the year of the death of his mother at the home in Pennsylvania at the advanced age of ninety years.

The American Board, Boston, reports increased income for the first two months of the fiscal year.

Rev. and Mrs. Elmer T. Thompson, American Baptist Mission, moved to Kyoto on Jan. 9 to begin work in that city.

Miss Chadburn, who taught in the Doshisha during the fall of 1921, returned by S. S. "Shinyo" to America on Dec. 30.

Mr. and Mrs. Woodard, Mr. and Mrs. Gillett, and Messrs. Gulick and Clark, new missionaries of the American Board Mission, visited in Kyoto during the vacation.

Miss Evelyn Oltmans and Mrs. H. V. S. Peeke and daughter Olive, Tokyo, are leaving for home by S. S. "Taiyo" on Jan. 27.

Rev. S. W. Ryder and family, Reformed Mission, returned from furlough on Jan. 2 and for the present are assigned to Tokyo, where Mr. Ryder will teach in Meiji Gakuin.

Miss Gertude Pieters, Reformed Mission, has been assigned to Baiko Jo Gakuin, Shimonoseki, as a teacher. Miss Noordhoff, formerly of Baiko, has been given 3 months' rest for recuperation and from April will teach in Ferris Seminary, Yokohama.

The address of Miss Katherine Shannon, Hiro-

shima Girls' School, now on furlough, is McGee, Ark.

Mrs. W. E. Towson, Southern Methodist Mission, Kyoto, who was ill at Karuizawa last summer, is now restored to her usual health.

Dr. F. S. Parker, Secretary of the Epworth League of the M. E. South Church, who recently returned to the United States after visiting Far East Missions, carried home with him papers and some of the personal effects of the late Bishop Lambuth. He planned to visit Mrs. Lambuth and daughter at Oakdale, Cal.

Rev. and Mrs. Fred Ainsworth, Canadian Methodist Mission, Toyama, are expected back from furlough during the winter.

The present address of Misses Margaret M. Cook and Katharine Hatcher is Lambuth Jo Gakuin, 127 Minami Cho, Higashi Kozu, Osaka.

Miss Pider, M. E. Mission, is expected back in Japan about Feb. 1. Until that time Miss Wagoner, Hakodate, is supplying at the Woman's Christian College.

Miss Ruth Weiss and Miss Blanche Gard, having finished a year's work in the Language School, Tokyo, have gone to their station at Hirosaki; Miss Weiss to teach in Hirosaki Jo Gakko and Miss Gard to engage in city evangelistic work.

Miss Vera Fehr, who has been in Hirosaki the past year, has gone to Nagasaki to teach in Kwassui Jo Gakko.

Rev. and Mrs. C. W. Iglehart and family are now settled in Hirosaki. Mr. Iglehart is to have charge of a Mission Middle School to open in April.

Mrs. K. Kawai, mother of Miss Michi Kawai, of Y. W. C. A., died at her home in Makido, Mie prefecture, on Jan. 10 at the age of seventy-seven. The funeral service, conducted by the Presbyterian workers of Tsu, was held at Makido on Dec. 13, Dr. J. G. Dunlop preaching the sermon.

Among the visitors at Hiroshima Girls' School during the vacation were Misses Burnett and Rockloft of Kobe College, Misses Topping and Best of the Y. W. C. A., Messrs. Barnett and Turner of Kwansei Gakuin, and Messrs. Jones and Reede of Himeji.

Miss Mabel Cooke, Songdo, Korea, was a welcome visitor at the home of Mr. and Mrs. Howard, Hiroshima, during the vacation. She added much to the good fellowship and joy of the season by her singing and reciting.

The special work of Dr. Paul Kanamori and Mr. Waterhouse in the Presbyterian churches in Hiroshima and in the Methodist and Presbyterian churches in Kure was very successful and was highly appreciated.

Word has been received of the death of Mrs. George Allchin, formerly of the American B. and Mission, Osaka. Mrs. Allchin died on Dec. 30 at the home of her daughter Agnes, now Mrs. Harold T. Hanson, New York City.

Miss Rose T. Armbruster, of the Churches of Christ Mission, formerly of Akita, returned from furlough by S. S. "Kashmir" early in January, coming back from America by way of England and the Continent. Miss Armbruster's new appointment is Joshi Sei Gakuin, Takinogawa, Tokyo.

Rev. T. A. Young, Fukushima, received word shortly before Christmas of the death of his mother, Mrs. M. A. Young, in Pittsburg, Pa.

# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

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Issued Ten Months in the Year by the  
Federation of Christian Missions

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### SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad,  
\$2.50 or j10/- Single Copies, 50 sen, 25 cents,  
or 1/-

## OUR CONTRIBUTORS

F. Herron Smith was appointed to Nagoya in 1905, transferred to Nagasaki in 1909 and stationed to Seoul in 1914. Mr. Smith has been at work among Japanese in Korea and Manchuria under the Methodist Board.

E. C. Hennigar is a missionary of the Canadian Methodist Church stationed at Matsumoto. He is also chairman of the Sunday School Committee of the Federation of Christian Missions in Japan.

Miss Annie L. Howe is the head of the Glory Kindergarten Training School, which was established in 1889. The remarkable development of the kindergarten in Japan bears eloquent testimony to the success which has attended Miss Howe's efforts.

Wm. Merrell Vories came to Japan in 1905 as a teacher in a Middle School. Compelled to resign from the staff because of his successful Christian work among the students, Mr. Vories established the Omi Mission, the story of which is one of the most romantic in Japan.

T. E. Jones has recently accepted a position as a teacher of economics at Keio University. He will also have charge of a dormitory for students under Friends' Mission auspices.

H. E. Coleman came to Japan as a member of the Friends' Mission. He is at present the representative of the World's Sunday School Association in Japan.

Dr. S. Motoda is the chairman of the Continuation Committee in Japan. K. Matsuno is the secretary of the same body.

A. J. Stirewalt is a member of the Lutheran Mission, arriving in Japan in 1905. From 1916—1920 he was the dean of Kyushu Gakuin. Since his return from furlough in 1921 he has been stationed in Tokyo.

J. Spencer Kennard has greatly aided the missionary movement by his efforts to make accessible the means of visualizing the Christian message. He is one of the younger members of the Baptist Mission.

G. W. Fulton is the well known Secretary of the Federation of Christian Missions.

**THE NEWLY APPOINTED** missionary to Japan can begin to make his adjustments before he reaches the field. The Japan Evangelist will help him to do so. Send him a year's subscription at once.



# THE GLORY KINDERGARTEN



A Lesson in Civics—Paying Water Bills



After Armistice Celebration

# THE JAPAN EVANGELIST

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FEBRUARY, 1922

NO. 2

## Editorial Comment

### Madame Yajima's Heroic Fight

THE events of the last three months have so proven modern Japanese diplomacy to be capable of taking broad views of world needs, that one should expect attention to be turned to one of the darkest spots on the nation's reputation—the export of women for immoral purposes, and the almost total lack of protection for women and girls within the Empire itself. A petition for legislation making adultery in men equally punishable with cases of adultery in women has been presented by Madame Yajima to every session of Parliament since its opening in Meiji 23 and has *never yet been reported out of Committee*. If the government should show more interest in the moral welfare of its citizens, and take steps to remedy the present deplorable condition, it would have gone a long way toward winning the respect of the leading nations of the world.

A.G.L.

\* \* \*

### Stopping the Leakage

IN this issue of the *Evangelist*, Rev. E. C. Hennigar, who is the chairman of the Sunday School Committee of the Federation of Christian Missions, discusses one of the most vital problems of our Christian work in Japan. In the March number, Mr. G. S. Patterson, the secretary of Boys' Work of the Y.M.C.A., will contribute an article dealing with the same subject. How to hold the adolescents has been the perennial problem in the Sunday School world, engaging the

attention of some of its keenest minds. The problem has been further complicated in Japan by the entrance of the economic factor, which compels so many boys and girls to find employment upon graduation from the primary school. In addition to this, four other factors have contributed largely to our failure to hold the boys and girls after they reach the teen age. 1. Poor equipment in buildings which has made separate class rooms and departmental grading an impossibility. 2. An almost complete lack of such literature as would appeal to the growing boy and girl. 3. The absence of adult attendance at the schools which has conveyed the impression that the Sunday School is for small children only. 4. The paucity of teachers, especially men, who have been willing to give their time and strength not only for an hour on Sunday, but also for the very important activities during the week. As Mr. Hennigar has well pointed out this is the taproot of the whole problem. It is a wholesome sign that the National Sunday School Association, the Sunday School Committee, the Y.M.C.A. and kindred organizations are beginning to grapple with the problem in dead earnest.

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### Is This Estimate True?

IN an address delivered at the opening of the eighty-sixth academic year of Union Theological Seminary, Professor G. A. Johnston Ross said, "An old friend of mine, who is now Adviser to the Imperial Government of



Japan on International Law, writing to me lately put the matter thus: 'Christianity is,' he says, 'the only religion so far as I know that definitely enthrones Love above everything,—yet that appears to be a secondary feature in its presentation. It is not very likely,' he goes on, 'that missionary effort will dislodge Buddhism unless informed by a new spirit of resistless affection, of which there is not very much trace. I think,' he proceeds, 'the only thing that can justify or encourage Christian missions in Japan would be a burning affection on the part of the missionaries. I am sure,' he adds with true Oxford politeness, 'they are very good people; but I do not think they are especially *loving*.' I spare you the detailed proofs he gives of that; but it is horribly realistic and convincing."

As an illustration this was undoubtedly very effective and few of us are likely to quarrel with the Adviser's statement of the preeminence of love in the Christian program. But when without discrimination he passes judgment upon a group of a thousand people, representing many nations, and widely scattered throughout the empire, and when Professor Ross adds "I spare you the detailed proofs he gives of that; but it is horribly realistic and convincing," we have a right to know the qualifications of this witness before we can accept his criticism upon its face value. Is this witness personally acquainted with many missionaries or does he base his criticism upon one or two instances that have come under his personal observation and upon heresay? Has he sufficient data in his possession to indict the whole group of missionaries? What is his attitude toward the missionary movement in Japan? If our critic in common with many other foreigners in the Far East shares the prejudices current about missions and missionaries or if he is indifferent to the great cause of missions, then we must perforce discount the value of his criticism. If on the other hand, he is deeply sympathetic with the ex-

tension of the Kingdom of Christ in Japan, then we must acknowledge our indebtedness to him and carefully examine our conduct to discover whether his criticism is justified. Unfortunately, however, Professor Ross does not enlighten us on these points and the missionaries of Japan cannot help but question the Professor's judgment in quoting from a witness whom he does not define beyond the fact that he is an Adviser to the Imperial Government of Japan on International Law.

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#### The National Conference Again

IF recent reports can be credited, the Church in Japan is confronted by a peculiar crisis. Uchimura bluntly says that the Church is asleep. A writer in a recent issue of the *Fukui Shimpō* declares that the leaders of the Church seem to be exhausted. Keen observers can undoubtedly verify these statements by an abundance of evidence. On the other hand there is a great hunger after spiritual truth. More people than ever before are studying the Bible and are seeking in the Christ the satisfaction of their soul needs. It is a startling fact that so many are doing so without the guidance of the Church. We may well wonder, therefore, with Rev. Matsuno in this issue of the *Evangelist* whether the Church has lost its power to attract men. The National Conference can render no greater service to the cause of Christ than by throwing light upon this vital problem. Its Commission on the Trend of Thought by its revelation of the inner life of the nation can swing the Church out of the backwaters of inactivity into the full tide of efficient participation in the salvation of a people. "Not new principles, but new measures. Not necessarily new leaders, but leaders who can and do open their hearts to new visions, new fellowships and new enterprises; who in the face of new situations are capable of being new men." If the National Conference can accomplish this for us, it will have been preeminently worth while.

# The Missionary's Standards of Success

By WM. MERRELL VORIES

IN the summer of 1920 it was my privilege to attend a Conference at Blue Ridge, North Carolina of Boys' Work Secretaries of the Y. M. C. A. Delegates from a number of foreign lands were present, as well as from all parts of America. When I arrived, toward the close of the week, a general discussion was in progress as to what constituted the final measure of success in work for boys. Various interesting answers were presented. But no single standard was agreed upon by all. Looking over the gathering and considering the work and the personalities represented, I was deeply impressed by the fact that two or three of the recognized leaders had been boys in the Association of one of the secretaries present. I had known both that secretary and these old boys of his for eighteen or twenty years. The secretary seemed to have less to say than many others present, but his former boys were saying a great deal of what seemed to count most. And there it flashed into my mind with the clearness of a text upon the wall—Here is the answer all are seeking; here is the measure of every Boys' Secretary's success: *How many other Boys' Workers has he produced?*

If I were to try to put into one sentence the standard of a missionary's success, I should say without hesitation, *How many native missionaries has he produced?* I should say that the fundamental objective of all the endeavors of the missionary to Japan should be to produce *Japanese missionaries*,—not converts, like an evangelist; not *educated laymen*, like a teacher; not *native churches*, like a pastor or bishop of the country—but the seeking, enlisting, training, and leading (for a time) of native workers—*Japanese missionaries, Japanese evangelists, Japanese teachers, Japanese pastors*. If this be his objective, the missionary's success may be measured by how far he has got toward realizing it.

There is a tendency to think of the

missionary's work as that of founding a self-supporting native church. As an ultimate end, I should agree that this is the right and only goal. But as his immediate task I wonder if it is not one of the most dangerous things he can undertake. If the missionary devotes himself to producing first-grade Japanese missionaries—MEN, rather than organizations—he will be laying the best of foundations for a future church. If he makes the starting of a church his work, he will be in danger of saddling upon his young and weak converts a top-heavy, foreign, sectarian, unappreciated organization, that will fail to attract the thinking people of his community. We may therefore be allowed to omit the counting of how many *churches* the missionary has set up as an adequate standard of his success.

Last week I was talking with a leading Japanese pastor about the present status of Christianity in Japan. He said, "You can scarcely find a town or city of any importance in Japan where there is not a large proportion of the people which respects and honors *Christianity*; but at the same time you can hardly find one of these same communities where the same people hold the *churches* in high repute." He wondered if the chief cause of this situation was not the lack of unity between the different denominations generally found wherever any them work. It seems to me that even more than that cause it may be due to the fact that we *missionaries* have built up exotic church organizations, instead of allowing a truly native church to develop out of the spontaneous demands of our Japanese workers and the latter's converts. If we postponed our efforts for church organization and devoted all our might and our prayers and our faith to finding and inspiring Japanese missionaries, I wonder if we should not be doing the most possible toward ultimately establishing a living church in Japan.

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If any further standards of a missionary's success are needed, I should name three more—but far below the first in significance. The second might be, *How much has he affected the standards of his community?*

I put this far below the first, because if the missionary has won sufficiently strong native workers, *they* will attend to the reformation of the community—not only as to its standards, but also as to its actual practices. But it is possible for a missionary who is really succeeding in his appointed field to become the chief cause of a changed attitude toward many fundamental social questions. He may be consulted on matters of morals, education, hygiene, housing, and religion in its narrower sense; and his opinions may be respected and more or less adopted by even non-Christian officials and fellow-citizens. If a missionary has won such influence as this, he may be said to be succeeding. It is obvious that such a position would require long residence in one community, and would preclude the practice of moving about after each furlo.

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As a third standard, we might ask, *What do the people of his community think of the missionary?* This is a much surer standard of measure than what his own mission may think of him. This incident came to my attention last year. A certain missionary, who had spent many years in a country field, found his *Ford* out of commission as he was about to start for an engagement to preach in a distant village. He hired a *Ford* from the local garage. When he returned, he asked for the bill, and was told that they would not think of charging him for a car to use in his work. After much persuasion, they accepted finally only a portion of the cost of the gasoline used. That missionary could not be counted a failure so long as the people of his town thought like that about his work.

But such respect in one's community is not an equivalent for the kind of influence that will enlist young men to follow one's example in direct service as

missionaries of the Gospel. I have heard a non-Christian say, "I have seen too many poor specimens of 'Christians' among my business associates to have much faith in *Christianity*, but I do believe in Mr. —!" (a missionary). There can be little satisfaction to that missionary who wins respect for himself apart from the Faith which he represents. To think of him ought to mean to think of *Christianity*. If, however, there are a goodly number of the people of his community who think so highly of the missionary (and the *Christianity* which is his very life) as to be ready to enlist their lives in the same Cause with him,—not as "converts" or hangers-on, but as fellow-missionaries,—then this third measure of success becomes merged in the first, where it ought to find itself.

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Finally, we may very well ask, *What do his Japanese fellow-workers think of the missionary?* If it is more important that his community should think highly of him than that his own Mission should do so, it is equally true that the opinion of his native co-laborers is more significant than that of his contemporary missionaries. Other missionaries should be too busy with their own work to know enough about him to form a fair judgment; but his Japanese fellow-workers are, or should be, within the veil of his inner life, sharers in his life-work. Next to his wife and God, no one is more qualified to gauge a missionary's degree of success.

We might ask these workers what they think of him. Better yet, we might watch their attitude toward him. How many of them call him by his Christian name? How many of them would still count him their bosom friend if the artificial connection of a common task were removed? How many of them would stand by him if he were suspected or attacked? How many of them would stay with him if some one else offered them double their present salary?

But, best of all, we might examine these fellow-workers themselves. What calibre are they? What of their devotion and zeal? And finally, *how many of*



*them were won and enlisted to the Cause by this missionary?*—Which brings us back again to our original standard of the missionary's success, than which I see no other so accurate.

Let us test ourselves by this.

I realize, more acutely than any one else, that in proposing this standard of missionary success I am condemning myself. I have not used my influence sufficiently in the mission to which I belong against the tendency to run to equipment and institutional work—which are right and good only in so far as they are producing fishers of men, but which tend to absorb too much time in administrative efforts. I have not persistently

sifted convert-candidates for fishers of men. I have not set my face against the forming of weak groups of converts into "churches"—which is excusable only after there have been prepared men to lead them.

But the Editor did not ask me to write about what I have done; it was to be of a true standard of success. It is because I have been dissatisfied with my own past efforts that I have been seeking for the true standard, and I have come to believe that this is it.

Jesus said, "Follow me and I will make you *fishers of men*." The true missionary should be a fisher of men who become fishers of men.

### Kwansei Gakuin Peace Campaign.

In accordance with the recommendation of the Japan Christian Educational Association to all Christian Schools, Kwansei Gakuin observed peace week in December 1921 by conducting a series of lecture meetings in Osaka, Hiroshima, Moji and Fukuoka.

The general topic of discussion at these meetings was "Scientific Lectures on Pacific Problems." The topic was evidently attractive, for the attendance exceeded all expectations. In Osaka three thousand people sat from six to ten o'clock listening with evident interest and appreciation to four lectures.

On this occasion Prof. Kawakami spoke on "The Significance of the Problems of the Pacific," Prof. Kishinami spoke on "Harmony," Dean Kanzaki on "Pacific Problems and the Key to their Solution," and President Bates spoke on "The Future of Civilization around the Pacific Ocean."

The audience was very alert and responsive, applauding enthusiastically every strong argument for peace and goodwill. And the speakers dealt with their subjects with a frankness that was possible only because they were Christian men and possessed the true international spirit.

The interest of the evening was enhanced by the contributions of the Kwansei Gakuin glee and mandolin clubs, but there is no doubt that the topics themselves and the frankness with which they were handled was of greatest interest.

In Hiroshima, Moji and Fukuoka the speakers addressed capacity houses. At these meetings Dean Woodsworth spoke on "The Foundation of International Goodwill," and Vice-President Matsumoto on "The Mission of Japan in the World."

These meetings were made possible financially by generous local support of newspapers and of private individuals. The cost of the campaign to the School was very small considering the work that was done and the number of people addressed. The success of this Campaign for Peace is convincing evidence of the place of leadership in the moulding of public conscience which naturally belongs to our Mission Schools, that are expected to be Schools with a Mission.

## Campaigning Among the Japanese in Korea

By FRANK HERRON SMITH

SEOUL is unique among the capitals of the East in the beauty of the scenery of its immediate environment. In twenty-five minutes' walk from the center of the city one may find himself strolling along lovely mountain paths high up among the pines. From such a vantage point the city lies spread out before him, not the city of ten years ago, but a city already largely modernized. It has not been many years since the outstanding buildings were the Korean Y.M.C.A., the Catholic Church and the Severance Hospital, but to-day one looks down on scores of great structures, banks, hotels, business houses and schools, with the new Administration Building rising in the center, the noblest of them all. Even the most casual observer must be surprised at the extent to which the Japanese have penetrated and permeated Seoul. Including Ryuzan, the Japanese population numbers more than 70,000, making Seoul one of the greater Japanese cities of the Empire. As a Japanese metropolis it ranks with Fukuoka, Sapporo, Shizuoka and Kagoshima and with the Korean population included, is the sixth city of the Empire and twice as large as Hiroshima or Sendai. The missions of Japan have been very slow to recognize the importance of Seoul and to-day, with two Americans and one Englishman working, not for Seoul alone, but for all Korea, it is the poorest manned Japanese city in the Empire. Great efforts have been made to get more workers, especially from the Methodist South, Presbyterian South and American Board Missions and from the Y.M.C.A., but without success. The Women's Board of the Methodist Episcopal Church, stations four women in a little burg like Hirosaki, but will not spare even one for all Korea.

As in Seoul, so in all the cities of the peninsula, Japanese are in evidence in increasing numbers. Fusan, Chemulpo and Pyengyang have 20,000 each; Tai-kyu, Taiden and Kenjiho 10,000 each;

Mokpo, Kunsan, Chinnampo and Genzan 6,000 each. When your correspondent began work here in 1910 they numbered less than 140,000, while now the total is nearly 400,000. Fully 90% of them are found in towns and cities as they are mostly engaged in trading or banking, shipping, manufacturing or railroading. Comparatively few are engaged in agriculture, though many own some of the cheap land that can still be secured over here. A few are rough adventurers and in all centers are found geisha-houses and brothels and the conscienceless harpies who manage them, but the majority are industrious, ambitious, hard-working people, such as one finds in Yamaguchi or Fukuoka, the sections from which most of them come. Among the higher officials of the government, banks, railways and companies are many choice men, men who are given very good positions when they return to Japan. Mr. Noda of the present Cabinet, Mr. Usami, the governor of Tokyo-Fu, and Mr. Sekiya, the Vice-Minister of the Imperial Household are former neighbors of ours. In the early days of the Japanese occupation many came hoping to make their fortunes quickly and return home, but of late years the great majority come with the expectation of making Korea their permanent home.

Much has been made of the freedom from the old environment and the favorable opportunity for Christian work presented here and the point is well taken. This is especially true of work among women but the opportunity is rapidly passing and we have been able to secure no one for the work. So far, Korean Christianity has seemed to be of little or no assistance. In a few places missionary doctors have won the respect and friendship of Japanese and have been a great help. Generally speaking, the chief centers of Korean Christian work like Pyengyang, Hamheung and Tai-kyu are the most difficult fields for the evangelization of Japanese. During the past

three years the chief obstacle to our work has been the suspicion of Christianity which was aroused during the Korean Uprising. I do not mean the suspicion of officials, who are universally friendly to us, but on the part of the people in general from whom our converts and Sunday School pupils must come. It is to be hoped that in the future the Koreans will see fit to keep their politics and churches separate.

On his return from furlough in September, the writer was asked to visit all the centers in Korea and Manchuria where the Methodists have work, as part of the Centenary campaign. This required four long trips and the greater part of three months. Travel conditions in Korea are now very favorable. The railroad covers the country like a great X and is now being extended from Hamheung toward Vladivostok. Narrow-gauge roads branch out from the main lines to the most important inland towns and where they are lacking there is fine jitney service. Korean drivers and Fords have proven to be very congenial. One may now go from Seoul to Fusan or to the east or west coast by automobile, but the bridges between Seoul and Songdo to the north, and Songdo and Pyengyang, are not yet completed. Many Korean missionaries use automobiles very successfully. One may find fair, but very expensive, Japanese hotels in all the larger and many of the smaller places. It has been the custom here, from the beginning of the work, for the Christians to entertain all visiting workers in their homes, so during the autumn I lived mostly with the Japanese Christians. In the early days many of them had to rough it but now one finds comfortable homes, one or two rooms of which are built with the Korean mud floor which can be heated in the winter. Many also use stoves. Occasionally one reads that the Japanese cannot stand the climate of North Korea and Manchuria, therefore cannot succeed there. Everywhere I found them very comfortable and well-served in the various methods of heating. In both sections the permanent population is increasing very rapidly. It is an encouraging feature of our work that

pastors who had served a term in Korea and returned to Japan, are now anxious to come again to this district.

As after sixteen months' absence we travelled over the peninsula there were signs of progress everywhere. It will not be long till Korea has become a green country like Japan. The natural growth of the trees is protected and in addition millions of young trees are set out each year. It is said that 158,000,000 seedlings were planted last year. Not only is the landscape being changed but the climate and rain-fall are also favorably affected. Wood is becoming plentiful and hence cheaper. We bought a beautiful Christmas tree for ¥1.50. Fruit also does well, especially apples and grapes. In the autumn of 1921 many carloads of apples were exported to Siberia and Japan, and one sees growing orchards in many sections. On Dec. 31st we bought very nice apples for 3½ sen each. Tobacco has recently been made a government monopoly and south of Seoul the acreage seemed to be largely increased. North from Seoul the people have largely increased the production of cotton and have begun the cultivation of the sugar beet. At Pyengyang a new sugar factory has been established and along the railroad in that section were great piles of beets awaiting shipment. Throughout most of the country the rice harvest was good and now at every station there are great piles of the straw bags awaiting shipment. These are happy days for the Korean farmer, but the standard of living is still pitifully low. In spite of the high prices much building is going on. At Pyengyang the Methodists have erected one of the finest secondary school buildings in the country, for their Korean students. At both Seoul and Pyengyang very commodious Public Halls have been completed. They can be rented very cheaply for lectures or concerts. The Chosen Bank is erecting magnificent branches at Taikyu and Chinnampo. The ground has been cleared for the Nandaimon Station at Seoul and a temporary building to the south is now being used. The new station will be second only to the Tokyo Central Station



in size and magnificence. New school buildings are in process of construction everywhere. For the Koreans 100 buildings a year are being erected and for the Japanese a new Middle School has just been finished at Genzan and a second Girls' Higher School is nearing completion at Seoul.

In the meetings we decided to try a rather broader plan than anything heretofore attempted, as we wished to reach the largest possible number on our first round. The Chinnampo program was typical. Nov. 1, 4:00 P.M. at the Korean Methodist Church. Subject, "The Value of the Unseen." 7:00 P.M. at the Chamber of Commerce under the auspices of the Young Men's Society. Subject, "The American-Japanese Question." Nov. 2, 10:00 A.M. at the Girls' High School. Subject, "American Female Education." 1:00 P.M. Ladies' Taikwai at the church. Subject, "American Women and Religion." 7:30 P.M. Evangelistic Service. Subject, "The Religion the Age Demands." Nov. 3, 10:00 A.M. at Police Headquarters. Subject, "America's New Prohibitory Law." 4:00 P.M. Under the auspices of the Educational Association, the Mayor presiding. Subject, "Method of Controlling Dangerous Thoughts."

At Pyengyang where the Japanese churches were greatly injured because of the close relation between the Independence Movement and the Korean churches, we held two meetings in the new Public Hall. On Saturday night I discussed the American-Japanese relations under the auspices of the International Friendly Society. On Monday night, the Emperor's birthday, we rented the hall ourselves. We secured the help of one of the newspapers and advertised our program widely, the first half a strictly religious service, the second half a concert. Eight young men of the

Seoul Epworth League come up to help us. The throng was so great that we had to close the doors before half past seven. We arranged all the chairs on the sides and spread matting on the floor in the center of the hall thus seating fully 1200 in all. We began with "Kimi ga Yo," everyone taking part in the program lining up on the platform and the audience joining in the singing. We had hymns, Scripture and prayer and I preached fully fifty minutes on "Religion and Music." At nine we began our concert and that vast audience, almost half being Koreans, listened patiently and quietly till 10:30. Following this general plan we had splendid crowds at all our meetings and were able to enroll many new inquirers. In every place the newspapers were very kind, printing many of the addresses and giving the work much publicity, which we hope to use for the glory of God.

The Christians of all denominations feel hopeful as to the outlook for the future. During 1921 the Presbyterians erected new churches at Pyengyang and in 1922 are planning to build a large church at Seoul. The Anglicans have exchanged lots and expect to begin the erection of their cathedral which will have three sections, one for foreigners, one for Koreans and one for Japanese. They have now 3,500 tsubo of land in one piece, an ideal location in the center of the city. With the aid of the Centenary Movement the Methodists have had the best year of their history and are hoping to build at Chinnampo, Haiju and Hwingju during 1922.

Politically everything seems quiet and all speak well of Baron Saito and Dr. Mizuno. We hope that many readers of *The Evangelist* may be able to visit Korea during the year and that more workers may be sent from Japan to help us with the work here in this strategic place.



# A New Emphasis in Sunday School Work

By E. C. HENNIGAR

I feel perfectly safe in assuming that no one is quite satisfied with the results of our Sunday School work. That the results are not all they might be expected to be in the Sunday School movement of even Christian lands is quite beside the point. It is up to us here to make the movement in Japan efficient beyond even that of the West. As to the purpose of our work I assume, too, that all will agree in stating that purpose to be the development in the children of strong Christian character through vital fellowship with Christ, consummated in the public commitment of themselves to Him and the entering into full membership in His church, where, we may be sure, better than anywhere else, they will find the help needed in their own spiritual lives and an opportunity to serve their fellows. Now, we had 177,000 children in our Sunday Schools last year and during the past half century literally hundreds of thousands of children in their most impressionable years, have passed through the Sunday Schools of Japan. Had the Sunday School machine been working at a good average of efficiency we would have to-day in Japan many thousand more members than the 133,000 reported last year. It is not good enough to entertain the children with interesting stories, even if they *are* taken from the Bible. And it is little comfort to piously hope that they are all better men and women to-day because of having been thus in contact with the church in childhood. The incriminating thing, if we look at the matter as the efficiency expert would look at it, is that we have had these multitudes of little ones within reach of our influence yet have allowed 90% to drift away out into the world with the Christian stamp very indistinctly marked upon their character. The few we pick up in our general evangelistic work must be a very pitifully small percentage of those who have been in our schools. In a meeting of our Federated Missions Sunday School Com-

mittee recently it was reported that less than 10% of the Sunday School scholars come into the church. And it was asserted that we are not retaining even the children of Christian parents. One member reported that in one church (naming it) it was estimated that that church would be defunct in thirteen years if it had to depend on accessions from the Sunday School. I throw out these statements as a challenge, hoping that some one may be able to prove that they are all three wrong. But I would like each of my readers to review the situation from this standpoint in his own local church and denomination. In order to find out for myself I made a number of enquiries, not confining myself to my own denomination, and got such answers as the following: In one city of 50,000 the church had been established 33 years ago. There are 90 names on the roll to-day, of whom 7 are the children of Christian parents. Three had been baptised from the Sunday School last year, about 2% of the enrollment. A second city church was 13 years older than this, has about 50 members to-day, of whom *not one* outside of the pastor's children are second generation. A third reported 11 second and several third generation members, but had had none come in through the Sunday School last year. A fourth had been established for 40 years, has a membership of 30, of whom 5 are the children of Christian parents, and had had one Sunday School scholar baptised during the year. The majority of the churches reporting had had no accessions from the Sunday School during a year, so that the average for this group, so far from being 10% worked out at a little over 1% per annum. There was only one report that I would have been glad to have claimed for my own. A certain church after 30 years has 55 supporting members including 5 second generation. This church had had 17 baptisms from the Sunday School last year. This was the only

report that went over 10%. I regret that the figures were not in such shape that I might tabulate them, but the above are fair examples and show that we are not garnering from the Sunday School the results we should look for. Dr. George Herbert Betts, of Northwestern University, in his book "How to teach Religion" says in regard to Sunday School work, "A good statistical report is not enough. We must still enquire what real influence the Sunday School is having on the growing spiritual life of its children." But it is not my purpose to occupy a whole article bewailing what has not been done. Let us consider what needs to be done.

The replies to my questions mentioned above only served to confirm me in the feeling that what we must do is to find the way to hold our boys and girls through the teen age. I do not need to stress the point that this, the adolescent period, is the crucial period in the child's life. Statistics show that 60% of the church members of America become Christians about the age of 15, while 63% of our criminals commit their first crime about the same age. But workers are almost unanimous in their lament that for the most part we lose the children from our Sunday Schools in Japan before they reach that age. It is obvious that we must make a dead set to hold the scholars over the period when they graduate from the primary schools.

This problem is not to be solved in terms of method or machinery; it is only to be solved in terms of personality. We need to call out or raise up a body of Christian men, young men, who will give themselves to this service as a personal service. The problem is one of leaders. If I write mostly of boys' work it is only because I know more about that and because the plans for something for the boys of Japan are a little more advanced than those for girls' work. But if you will change the pronouns practically all that I have to say may be applied to the girls' problems equally as well as to the boys'. This matter of leadership is not one for any central committee. In each individual church we much seek to find suitable men and get them imbued

with the supreme value of *getting* the boys. The whole problem is receiving the best thought of the Sunday School Committee this year, and constructive attempts are being made to solve it. We have to start somewhere. The project has been launched of forming an organization for the boys of our Sunday School, to be followed soon by one for girls. This thing must be started on a limited scale with the leaders we have. Leaders will grow as the idea catches hold and goes on to success. The idea is, of course, taken from the organizations to be found in America. In Canada we have Trail Rangers for boys from 12 to 14 and the Tuxis Boys for those over that age up to 20. A similar organization, the C.G.I.T., Canadian Girls in Training, serves the girls. Practically the same organizations are to be found all through the United States. These new organizations differ from the Boy Scouts and Camp Fire Girls chiefly in being more comprehensive on the religious side. And they have the great advantage for us, of being an integral part of the church. Their programme is fourfold: intellectual, physical, devotional and social, based on the words "Jesus increased in wisdom and stature and in favour with God and man." The Sunday School has got to recognize that the boy's chief business in life is to grow in four directions. And it has got to recognize the spirit of the age and take the boys into partnership for the accomplishment of this business. Nothing is more obvious than that we cannot transplant any of these ready grown schemes to the soil of the Japanese Sunday School. But we can take the idea, the idea of having an organized class and clothe it with flesh and bones suitable to our needs here. This idea is flexible enough for adjustment to every stage of boy development with its changing physical, social, mental and spiritual needs. Here is something the boy can never grow out of, and it can be graded right up into the Adult Bible Class. And it is plastic in that it can be adapted to any locality, to any class rooms or equipment that may be available, or to any interests. And it can even be started without anything in



the way of rooms or equipment except a corner of the church and a bench or two. If it is healthy and grows, it will soon evolve or create something better than that.

And this idea does grow and thrive on Japanese soil. The church cited above as reporting 17 baptisms from its Sunday School last year has this organized Young People's Department, and an Adult Bible Class for men and women together, taught by a lady missionary. They write, "This is proving the needed link between the Sunday School and the church." In my home church in Canada I know of such an organized class, all the members of which volunteered for service in the war and most of whom got to France. I was in that church in the fall of 1919 and found that 17 of the young men who had returned were back in that Sunday School and in that class. I believe that an organization of their own will appeal to the boys of Japan as of any other country. In your Sunday School give them a room of their own, wherever possible. Let them decorate it to suit their own taste. Have them elect officers from among themselves, choose a name and be self governing to a large degree. Let them have much to say as to their own programme. Let them decide the disposition of their collections, whether they shall go to the Russian Relief fund or to current expenses or what not. Where can you find a more excellent way of training the future stewards of the church? The lesson should recognize the four-fold nature of the boy even though the four-fold programme may not be worked from the start.

This programme can best be worked out when some mid-week activities are inaugurated. It is not at all enough to have the boys for half an hour once a week. Consecrate to holy uses that fundamental "gang spirit" found in every boy. In the early teen years the first gregarious, or social instincts are stirring. I recall clearly incidents of my own boyhood. We had had no leader, but a bunch of neighbourhood boys coalesced into a regular gang. One father allowed us the use of an old stable.

We fixed up the box stall for a club-room, had our theatricals in the loft, had a bean supper there, finishing with ice-cream which we made ourselves and froze so hard that we had to chop it out with an axe. I recall vividly the inspection trips we made to visiting warships, to ocean-going steam-ships, and to the first great grain elevator built on our docks. When all got bicycles we made wider tours of inspection. Boys' Bible classes are doing just exactly these things to-day. I know of some that have their mid-week meetings in remodeled barns, that have improvised gymnasias, that have regular programmes of sports, with inter-church, inter-town or inter-provincial meets. Let us here in Japan get in on these teen age instincts and moulding them, help our boys to build strong Christian characters. This system cannot be adopted fully fledged. Let us get it started and then watch it grow. It may not be at all feasible to start with a mid-week session every week, but try it once a month or twice a month, with a hike and a social or educational feature alternating. We are all busy people, but it may be when we get into this thing that some of us will feel like cutting down on some of our preaching to concentrate on this intensive work. We want Japanese leaders for the church. Let us catch them in the early teens.

A great deal is being written in America to-day about the psychology of recreation. Let the Sunday School workers get interested, scientifically, in the recreational life of their scholars. Let us teach them to play, to play the game. Time spent at this will not be waste time either for them or for ourselves. We cannot all go in for an elaborate programme of sports, but we can get some inter-Sunday School base ball going. And where we have skating we might introduce hockey. Then hiking, in 57 varieties, is possible everywhere. I have tried hare and hound chases. I have had the boys turn in maps of the route taken. If one can get lost in the hills, or go back over a hill and through a bit of woods where there is no road the boys are all the more delighted. Nature study, scouting, first aid, photography,

local history, local industries can all be made to furnish interest in connection with a hike. If there is any truth in the paragraph we read in a Tokyo paper recently to the effect that half the school children in Japan have incipient tuberculosis, then what greater service can we render our Sunday School children than to get them out in the open, interested in some sport, especially these cold days. Over-night trips in the summer, and summer camps, with their opportunities for inspirational talks must come in the future. How many of us can look back to hours spent around a camp fire or a sing-song around a fire of drift wood on a beach, as among the most impressive moments of our life. All lovers of boys and girls should read a remarkable article in the December *Century* by Ernest Thompson Seton. In it he lays great stress on the significance of the camp fire, saying that around the fire "we get at once the decorum, the reverential attitude and the primitive simplicity that were common to the race in bygone days of the fire-centered circle."

"Service" is the great slogan of a new era. For the future of the church in Japan it is important that the ideals of service be early instilled into the minds of our Sunday School children. We are done with methods that sought to entice the children by giving them pretty cards or presents at Christmas. For the largest development of their own characters we must teach them the secrets of service for others. There is a fine book on boys' work in the series published by the Associated Press, "Men and Religion Messages". I quote the following: "The boy who in his teens learns to do positive Christian service for others (especially his younger fellows) and for the church, has started in a school of Christian training that in his maturer years, if followed through, will not only make him a most valuable servant of the church and of society, but will teach him those deeper secrets of Christian life and experience which Christ imparts only to those who, like Himself 'came not to be ministered unto, but to minister'. The words of former President Wilson of

Princeton to a company of students might well be quoted as a summary of this aspect of Christianity's message to boyhood: 'There is no more priggish business in the world than that of developing one's own character. Character is a by-product developed in service'." When you get your organized class, find something for it to do *at once*. It may be something along the line of keeping the church or church grounds cleaned, or looking after the "geta" at meetings, or posting up advertisements. Or it may be in the way of raising money for some church or other altruistic object or for class equipment. A class of older girls in our Sunday School planned a bazaar, which besides affording an "activity" for nearly half a year, added some ¥20.00 to the local church building fund. Whatever line is taken, we must get the children to feel that the church is theirs, not something provided for them, but something they must support by service and contributions.

I have not made any attempt to cover systematically the four-fold programme I have suggested, nor have I tried to say all that should be said on any one point. This article is primarily to let you know what is in the mind of the Sunday School Committee and to draw out correspondence. We are admittedly feeling our way in this matter and will especially welcome correspondence from any who are doing work for boys and girls and who have constructive suggestions or helpful criticisms of the proposed scheme. It has been suggested that a study group be formed of those who would like to go on with a study of the problems before us. Volunteers are sought.

Professor Kidd concludes his book "The Science of Power", with this challenge,—“Give us the young, and we will create a new mind and a new earth in a single generation.” And he instances Japan as a nation that, seizing upon this idea of education, has completely “remade the national character in a single generation.” Are the children of the world wiser than the children of light? Let us as Christian workers evolve a more efficient scheme of work for children than Japan has yet seen.

# A Tale of the Christian Kindergartens of Japan

## A Story of Ever Widening Circles

By ANNIE L. HOWE

THE Christian Kindergartens of Japan have had a chance which Germany, the home of the Kindergarten, and America, where the Kindergarten has to come wider acceptance than anywhere else in the world, have both missed.

Froebel himself said that the Kindergarten could never come to its fullest development in Germany because of the lack of personal freedom. He predicted that in America, the land of freedom, his plan for little children would find its true soil.

He was a true prophet, but the divorcement of religion and education in American public and many private schools has left out the foundation stone of the structure.

The Christian Kindergartens of Japan in their freedom to work out their ideals and in their allegiance to Froebel's religious plans for the child's development have had an opportunity and have used that opportunity, bringing about a

situation of ideal worth for little children, unequaled, I believe, elsewhere on our globe to-day.

### 1885—The First Christian Kindergarten

There had been non-Christian Kindergartens in Japan for several years but 1885 saw only one Christian "child garden" in the Empire, that conducted by the Presbyterian Mission in Kanazawa.

### 1889—The First Christian Kindergarten Training School

In this year the first Christian Training School was established in Kobe under the auspices of the Congregational Church.

The Glory Kindergarten Training School and its Kindergarten, the Glory Kindergarten, were both established that year by the Japanese women of the First Congregational Church of Kobe and the name, "Shoei" (Glory), given by them.





The Woman's Board of the Congregational Church in Chicago assumed the support of the missionary in charge of the two institutions and also promised a yearly grant of \$300.00.

#### 1906—Establishment of the Kindergarten Union

During the fifteen years since the first Training School was established four others had been added to the work of training women to care for the little children of Japan

1895 The Hiroshima Training School.

1905 The Kwassui in Nagasaki.

1905 The Ueda Training School.

1909 The Ryoju in Nagoya—Canadian Episcopal.

With these Training Schools, their many graduates, and 42 Christian Kindergartens the next widening of the circle lay in the combining of these various forces in a Kindergarten Union.

"We must believe that our Annual Meetings, Annual Reports, and our mutual consultation have been greatly helpful in bringing recognition and support to the work of the little children of Japan. This working together has given the Christian Kindergarten work in this Empire, a position that could not have been possible had we remained isolated units. We must always be glad that we were obedient to what, I am sure, was a 'Heavenly Vision.' Yes, praise be! we followed the vision, seeing only a step ahead."

The Japan Union from the first has been welcomed by the International Kindergarten Union of America, as an honorary member. How this led the way to a very extended widening of the circle, will be told in the story for 1918.

#### 1908—Government Recognition

Hyogo Ken, in 1908, made a public statement in the Kobe newspapers that it was prepared to give, without examination, teachers' certificates to graduates of the Glory Kindergarten Training School.

This courtesy was extended without any request from the school and was—and has been ever since—greatly appreciated.

These certificates are honored in any Ken where the students may go to work and a like courtesy has since, been extended by other Kens to other Training Schools.

#### 1915—Founding of 12 Branches of the Kindergarten Union

In this year came the realization of the fact that many of the Japanese Kindergartners could not understand the deliberations (in English) of the Kindergarten Union, nor could they afford the expense of the journey to the Annual Meeting in Karuizawa. Realization brought quick action, and twelve Branches were formed, and the Annual Meetings of the Branches, quite independent as they are of the Union, are rapidly becoming valuable gatherings for the Japanese trained Kindergartners.

The enthusiasm of these Japanese Kindergartners may be shown by one fact connected with the second meeting of the Osaka Branch.

In voting on the constitution, it seemed good to ask the members each to pay 50 sen annual fees, and to pay her own hotel bills as well. This proposition was bitterly opposed by one or two, but to the everlasting credit of those Japanese Kindergartners be it recorded that the vote was passed, and in half an hour those eighty women had paid 40 yen into the hands of the treasurer.

#### 1917—Over the Top

The Christian Kindergartens of Japan have favored the intensive policy.

Nature works from the inside to show most wonderful outward results.

Is there any better method?

It would seem as if the world to-day believed that the louder and more wide-spread a propaganda, the sooner a given project becomes established.

And yet the work that goes on quietly, faithfully, would seem to show very wide-spread and permanent results.

The Christian Kindergartens of Japan have pretty well been content with the intensive policy, hence their surprise and joy when they read, in the 1917 Report of the Federation of Missions in Japan,

that these Christian Kindergartens were 42% of all the Christian educational work in Japan.

Surely the circumference had broadened in 30 years!

### 1918—Helping France

By this time the circle had widened beyond the faith of the days of 1885.

For in this year could be counted :

14 Missions engaging in Kindergarten Work ;

195 Kindergartens ;

6 Training Schools ;

1 Kindergarten Union

with its Annual Meeting ; its printed Annual Reports and also the 12 Branches.

With all this forming 42% of all the Christian education in Japan, it was not surprising that the circle widened out even to France in 1918.

For then came a request from the International Kindergarten Union of the United States to help in establishing a Kindergarten Unit in France, in connection with the Red Cross, these Kindergartens to help the refugee children of France and Belgium.

This request was quickly taken into consideration at the Annual Meeting of the Japan Kindergarten Union in Karuizawa, and a unanimous vote was passed, pledging assistance to this work for suffering children "overseas".

The response to this pledge was a surprise, ¥1,096.69 from 64 Kindergartens.

This was sent on to Miss Fannibelle Curtis, the Director of the Kindergarten Unit in France.

### 1920—A Financial Boom

This year saw some courageous steps taken by the Kindergarten Union in financial matters.

1. A contribution was taken at the public meeting to defray the expenses of the stereopting exhibit. This brought us ¥76.29.

2. It was desired to publish a paper read at the Annual Meeting—entitled "High Lights on the Christian Kindergarten Situation in Japan". This was desirable because of the Sunday School

convention. "No money" said some ; "Take up a collection now" said others. This was done and in ten minutes we had ¥103.00 in hand and with an additional gift of ¥96 the leaflet was published.

3. A vote was taken asking Mission Boards in Japan to make a yearly grant of ¥10.00 each for Kindergartens supported by them. The effect of this forward step may be realized by comparing the Treasurer's receipts for 1917, 1918, 1919, 1920, 1921, as follows :

|                        |          |
|------------------------|----------|
| 1917 receipts .....    | ¥ 278.56 |
| 1918     "       ..... | 243.61   |
| 1919     "       ..... | 225.00   |
| 1920     "       ..... | 438.00   |
| 1921     "       ..... | 1,192.32 |

4. We even dared to raise the active membership fees to ¥3.00 per year. Prices were sky high. Was there any sense in paying them without an attempt at increasing our income ?

5. As in 1918 the Christian Kindergartens of Japan responded to the appeal from France, so, in 1920, they responded to the cry for help from the famine sufferers in China.

16 Kindergartens of the Osaka Branch of the Kindergarten Union sent ¥605.00 through Governor Ariyoshi of Hyogo Ken ; other Kindergartens of the Branch also sent good sums, but the total is not available.

In Tokyo, the Haramachi Kindergarten Sunday School sent ¥100.00 for the same purpose.

### 1921—The First Book Published

Leaflets and Annual Reports had been issued by the Kindergarten Union but until 1921 no book had been put on the market for sale.

Now, the circle had widened even to the extent and dignity of offering a singing book "Kindergarten Songs and Games" to the public in an edition of 2000 copies.

As the Union had prepared the book under the very efficient leadership of Mrs. Hennigar and had assumed all financial responsibility for publication, the book becomes the property of the Union and all receipts from its sale revert to the

Union Treasury to be used as needs still further widen.

### 243 KINDERGARTENS

#### Years of Establishment

| Kindergarten | Kindergarten            |
|--------------|-------------------------|
| 1885..... 1  | 1907..... 9             |
| 1886.....    | 1908..... 8             |
| 1887.....    | 1909..... 7             |
| 1888.....    | 1910..... 7             |
| 1889..... 1  | 1911..... 13            |
| 1890..... 1  | 1912... .. 14           |
| 1891..... 2  | 1913..... 26            |
| 1892..... 2  | 1914..... 13            |
| 1893..... 1  | 1915..... 18            |
| 1894... .. 2 | 1916..... 16            |
| 1895..... 3  | 1917.. .. 10            |
| 1896..... 2  | 1918..... 17            |
| 1897..... 2  | 1919..... 9             |
| 1898..... 2  | 1920..... 8             |
| 1899..... 2  | 1921.. .. 2             |
| 1900..... 1  | —                       |
| 1901..... 1  | 222                     |
| 1902..... 2  | No dates given... 21    |
| 1903..... 3  | —                       |
| 1904..... 8  | Total number...243      |
| 1905..... 3  | given in "The Christian |
| 1906..... 3  | Movement" for 1921.     |

#### Training Schools

|      |                                    |                      |
|------|------------------------------------|----------------------|
| 1889 | Kobe—Glory                         | Congregational       |
| 1896 | Hiroshima                          | Southern Methodist   |
| 1904 | Nagasaki—Kwassui                   | Methodist            |
| 1907 | Tokyo—Tokyo Eiwa                   | Canadian Methodist   |
| 1909 | Nagoya—Ryoju                       | Canadian Episcopal   |
| 1911 | Tokyo Kindergarten Training School | Baptist              |
| 1913 | Sendai—Aoba Jo Gakuin              | American Episcopal   |
| 1918 | Omiya—Aishi Haha                   | Protestant Episcopal |
| 1921 | Kyoto—Heian                        | American Episcopal   |
| 1921 | Osaka—Lambuth*                     | Southern Methodist   |

\*(Taking the place of the Hiroshima School)

#### Government Kindergartens

The story of Kindergarten work in Japan would be very misleading were the story of the government efforts in that line omitted.

As a matter of fact ten years before the first Christian Kindergarten was established, the first Kindergarten in Japan came into being in 1875 in connection with the Woman's Higher Normal School in Tokyo under the auspices of Mrs. Clara Matsumoto, a German lady.

In 1877 a Training School was established in connection with this same Higher Normal School for women and

the graduates of the first class were sent to Osaka, Sendai and Kyushu.

The work of a Miss Kuni Nagatake in Osaka was so successful that soon eight other Kindergartens were established in the city.

In 1879 the Training School was abolished as a separate institution and Kindergarten Training became part of the Higher Normal School course of study.

In 1922 the growth of the government or public Kindergartens in Japan may be understood by the figures given in the last available Report from the Mombushō:

|                            |     |
|----------------------------|-----|
| Kenritsu (Prefectural) ... | 2   |
| Kōritsu (Public) .....     | 252 |
| Shiritsu (Private) .....   | 358 |

Total ..... 612

It is impossible to tell how many of the Christian Kindergartens may be included in the 358 private kindergartens reported nor can the 243 Christian Kindergartens be added to the private list reported by the Mombushō, an exact report on the number of Kindergartens in Japan to-day waits for more research than the present writer is able to accomplish. However, there is one thing certain, the land is dotted, from one end to the other, with these schools for little children.

That the government Kindergartens are alive and working, is realized when one considers the two active societies carried on by these kindergartners:

The Froebel Kwai in Tokyo and

The Keihanshin Association in the Kyoto, Osaka, Kobe region.

These two societies publish magazines; the Tokyo society publishing monthly the "Yojikyoiku"; the Keihanshin society, a yearly magazine called the "Rengō Hoiku Kai Zasshi".

#### Efforts to Raise the Status of Kindergartners

Because of insufficient training, short courses and also because of the very unfortunate name given to kindergartners, "Nurses" (Hobo), it has been very hard to get the government to give them a standing equal even to that of primary teachers. There have been many superior women in the government Kindergartens,



but they have had to suffer with the incompetents. As far back as 1879 a Mr. Konishi (who seems to have been a very zealous worker in the Kindergarten cause) petitioned the Mombushō to put kindergartners on a par with primary school teachers—so far as salaries went—but the petition was refused.

In 1921, however, very strong pressure was brought to bear on the authorities

to establish a higher grade for kindergartners. The result is not yet known—but two straws will show which way the wind is blowing.

Kindergartners may now receive pensions and gratuities such as the primary school teachers receive. And the Nara Normal School in sending out its graduates for 1922 stipulates that they receive an initial salary of ¥50.00.

### 37 YEARS OF KINDERGARTEN GROWTH

#### A Comparison

| 1885.....  | 1922                                  |
|--|---------------------------------------|
| Kindergartens .....                                      | 243                                   |
| Training Schools .....                                   | 9                                     |
| Textbooks in Japanese .....                              | Education of Man—Froebel              |
|  | Mother Play —Froebel                  |
|  | Life of Froebel —Blake                |
|  | Child Nature —Harrison                |
|  | Kg. Principles —Wiggins               |
|  | Unfolding Life —Lamoreaux             |
|  | Kindergarten Songs                    |
|  | 25                                    |
|  | 206                                   |
|  | 42% of whole                          |
| Foreign Kindergartners with diplomas .....               | Kindergarten Union-12 Branches        |
| Japanese Kindergartners with diplomas .....              | Member of the International Kg. Union |
| Place in the Christian Educational System of Japan ..... | 10,640                                |
| Societies for fostering Kindergarten growth .....        | 23                                    |
| Affiliation .....  |                                       |
| Enrollment .....   |                                       |
| Missions Represented .....                               |                                       |

### LETTER TO THE EDITOR

Dear Sir,

I much regret that in the list of books which appeared in the December "Japan Evangelist," no reference was made by name to the Kyo Bun Kwan, though many useful books have been published there, including several which were included without publisher's name in the list.

Also the words, "Sunday School Teachers," were included inadvertently in one of the headings, over a very short list of books which were selected chiefly for home use; there are many other books for S. S. teachers which ought to have been mentioned in a list for them.

It is hoped to issue a revised list in May or June, so that visitors to Tokyo or Karuizawa in the summer may be able to see and select their literature with its help.

Any information or assistance in drawing up a revised list will be very welcome, especially with regard to new books or any which have been accidentally omitted and yet are of real value.

Yours truly,

AMY C. EOsANQUET.

## Church and Sunday School Buildings

By HORACE E. COLEMAN

A YOUNG pastor in Kentucky was recently preparing a brief history of his church that had just completed one hundred years. In the minutes of a meeting some time in 1838, he found this startling record. "After much and prolonged discussion, the church voted that the Sunday School should be permitted to conduct its work in the church building." This incident brings to mind the long and hard struggle of the Sunday School for recognition and a place in the church building. It reminds us of the astounding fact that throughout its long history, up until recent years, the church has continued to build its places of worship without thinking of the needs of children.

The evangelistic work of the church has been so strongly emphasized, that the church building has been thought of mainly as a place for preaching the gospel. As a result most churches up to recent years have been built with the needs of adults only in mind. But now after having been permitted to use the church building, the *Sunday School is making a claim for a proper place, for adequate space and for suitable equipment for its work.*

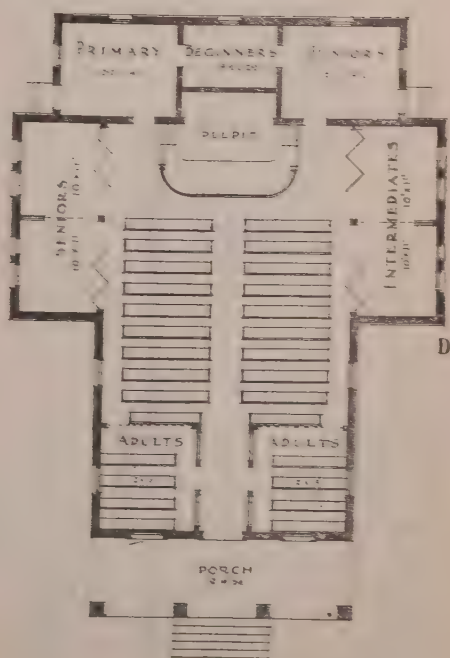
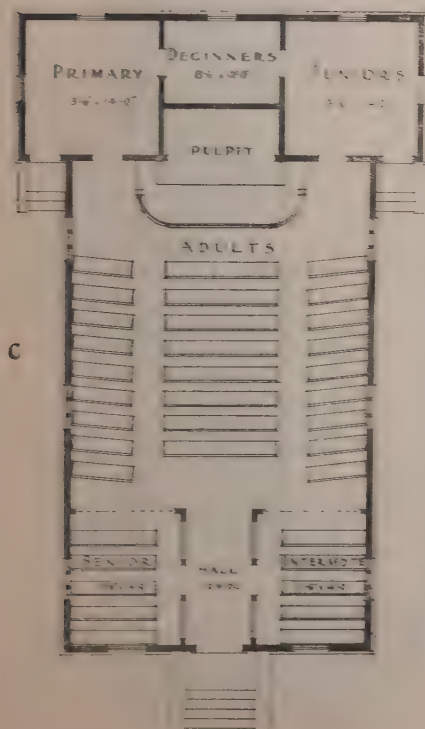
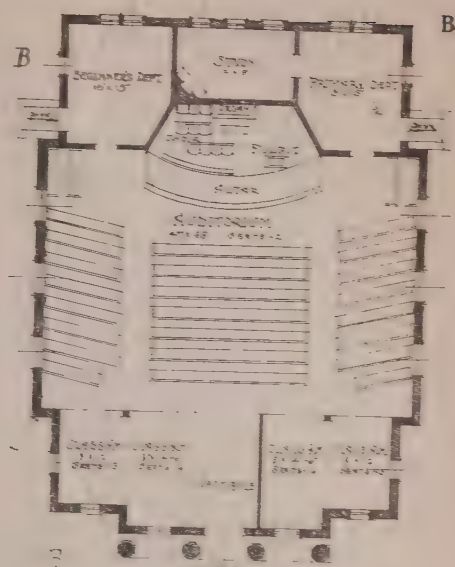
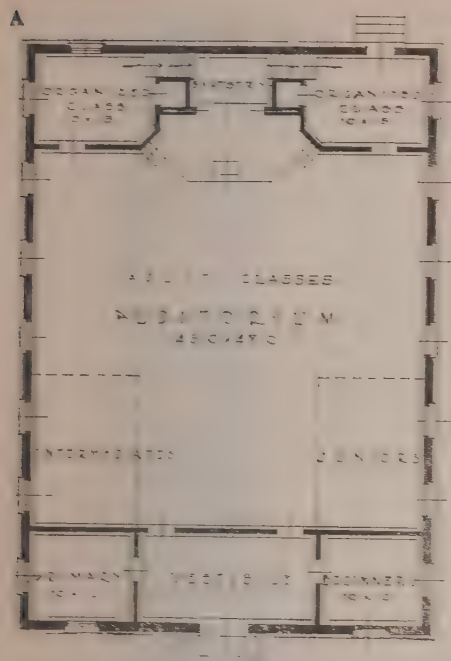
Fortunately the Sunday School has won its right for proper consideration. It is often asking for larger floor space than is required for the preaching service. It asks for a housing which corresponds to its organization. It demands complete departmental provisions such as make possible the management of the school in six sections, each having its own organization and its own worship program and instruction. The modern progressive church keeps in mind the fact that children are its greatest asset.

Experience has shown that *great churches are built by great Sunday Schools.* A few outstanding churches come to mind in this connection, such as the Calvary Baptist Church in Washington D. C., the Bushwick Avenue Methodist Church

of Brooklyn, N. Y., and the First Baptist Church in Dallas, Texas. While these churches have enjoyed the ministry of very able pastors, it is generally recognized that they very largely owe their success and their eminence to the quite persistent influence of their efficiently conducted Sunday Schools.

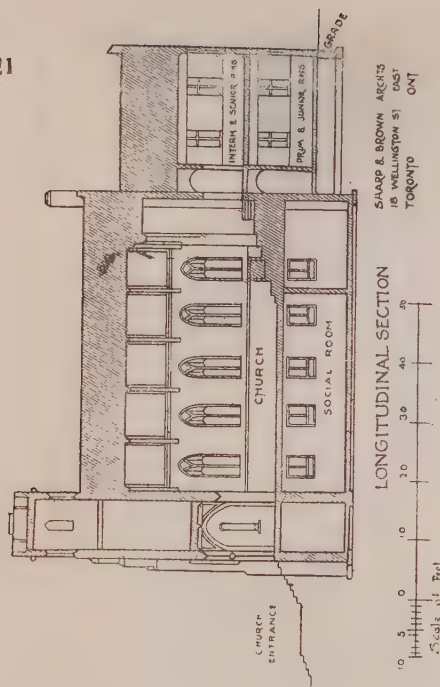
The Sunday School offers a means of enlisting a large number of people in useful service. Officers are needed for the School and each department, teachers and substitute teachers are called for, visitors are needed, workers with talent for leadership in socials, plays and entertainments are in demand, while a company of helpers skilled in preparing lunches, suppers and banquets is indispensable. The need for workers and the possibilities of enlistment through the Sunday School is all but limitless. Many Sunday Schools are now employing from one hundred to two hundred workers, besides a variable number for various tasks. This utilizing of talent, this enlistment of workers must, even apart from the direct service which they render, contribute to the largest development of the church. Our people grow through serving, and this institution, which offers an endless variety of service, must be a chief means of church growth.

Thoughtful pastors and workers everywhere are clearly recognizing the fact that a live departmental Sunday School means a vigorous and successful church. If this is true, it is worth while for the churches which plan to build, to make ample provision for the Sunday School. If funds are insufficient for building a complete church building, the plan is often adopted of building first a basement or first floor plan suitable for Sunday School activities, and the congregation uses this until money can be secured for the building. I visited a church of this kind in Seattle. It is easier to accommodate a congregation in the Sunday School equipment, than to ac-

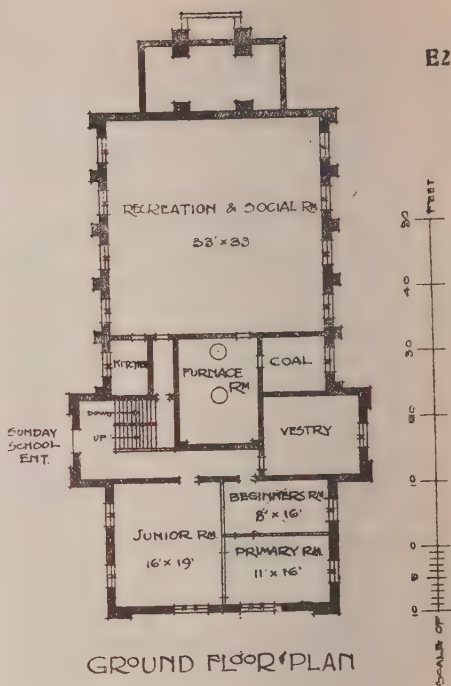




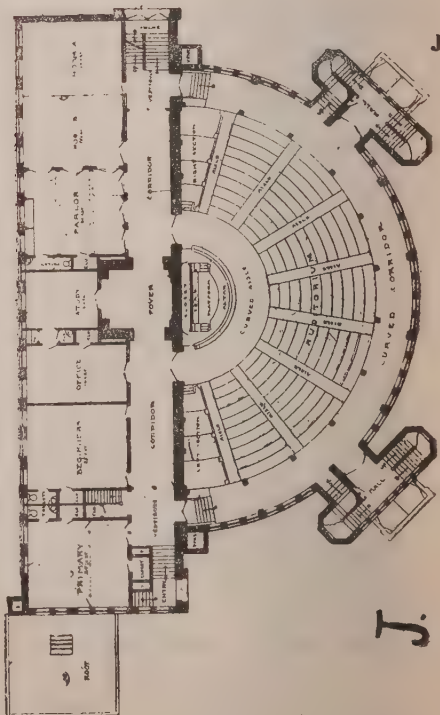
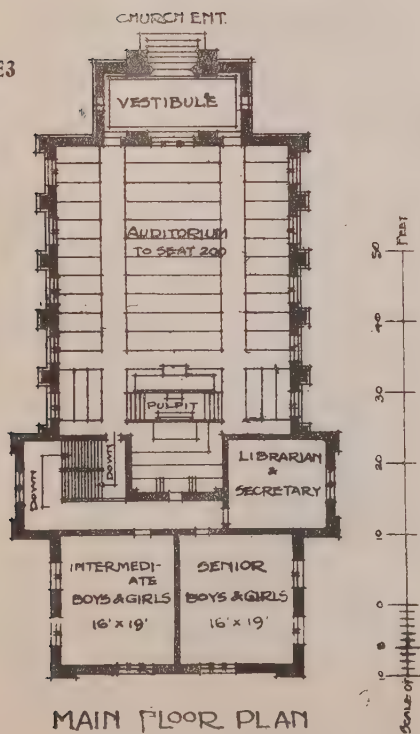
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commodate a Sunday School in one church room.

The first modern attempt to provide for the Sunday School needs was in the building of the First Methodist Church of Akron, Ohio, in 1867. The principal idea here was to plan for the whole school to meet together for an inspirational service, and for immediate division into classes. The essential features of the original plan were a semi-circular auditorium with a balcony. The space under the balcony was divided into classrooms, the front of each being open so that all could see the superintendent's platform; and a similar series of classrooms in the balcony provided further facilities for conducting small classes. Most of the people in the balcony also could see the superintendent. There was, no doubt, great benefit in the inspirational opening exercises of the school, but proper educational methods could not be followed in such curiously shaped rooms.

The modern church provides its Sunday School equipment with this psychological principle in mind, viz., *that life develops according to stages, and each stage has its own interests, needs and capacities*. The organization of the school, therefore, into departments is for no other purpose than to meet the needs of the God given instincts of the children in each successive stage. We recognize the principle also that religion must deal with the whole of life; so that although we may say that the main function of the Sunday School is teaching, it is not enough simply to give knowledge. We can develop character through worship, but the worship proper for each group must be provided for according to its needs. Character is also developed through the various daily social contacts and activities of the child. These needs cannot all be met in the one hour on Sunday, and so the social and recreational activities during the week must be planned for. This means that we cannot expect to hold children and young people in the church without the equipment necessary to meet these needs. Many active Sunday Schools are greatly hindered in their growth by lack of equipment. Wonders have been done through

the influence of personality, but it is too much to expect that the personality of the Sunday School teachers during one hour on Sunday can overcome the influence of other personalities during the rest of the week. Our faith in Christ and the Gospel leads us to believe that with frequent Christian contacts with children during the week, the children can be saved within the church without ever departing from it.

Many churches to-day are meeting the need as best they can by remodelling their old buildings. The adaptation of church architecture to modern educational needs has been greatly hindered through the persistence of the Gothic style. This style subordinates utility to form. As expressed in lines it is vertical, whereas the enlarging progressive church requires horizontal architecture. It was especially hard to adapt to educational needs. While I do not recommend that we should think of the external appearance less, we should think of educational needs more. An American architect, Mr. C. C. Bulger, describes the style of architecture as best fitted to the modern conditions as follows:—"It is that architecture which expresses and provides for the uses to which the building is devoted in the most economical manner. It should be the natural outgrowth of the ideal floor plan. It must be elastic, permitting windows and doors and other practical features just where and how they are needed. It must be sympathetic, yet dignified, welcoming rather than formally inviting, substantial, sincere, simple and beautiful."

### Providing for Departments

The first department to be provided for is naturally the Beginners. Equipment for this department should be provided as nearly as possible so that kindergarten methods of teaching can be used. If there is no place for these children and no teacher that knows how to teach them, I should say that the department had better be dropped and attention to other children be given.

The primary department is the next that should be provided for especially.

They are so limited in experience and ability to read, that it is difficult to conduct a service of worship that will hold them and the intermediate boys and girls at the same time. These departments should be provided with rooms, free from sound interference from other rooms. Another great advantage in providing for a separate room for each department is that its social needs can be met in that place.

#### Explanation of Building Plans

*Plan A*—This plan shows how the old style one-room church has been remodeled, so that six rooms are available, besides the main space in the auditorium.

*Plan B*—This is a new plan for a small church, making about the same arrangement as the old plan remodeled. It seems to me this plan is very well suited to Japan. The Beginners' and Primary departments are very well provided for. The four rooms in the front of the building are easily opened to enlarge the auditorium. The long vestibule makes plenty of room for foot-wear, umbrellas, etc. This is one of the many plans sent to the World's Convention Exhibit by T. L. Brodie, Birmingham, Ala.

*Plan C*—This is an enlargement of the one-room church plan. It offers fair equipment for the small Sunday School. Five departments are provided for easily besides the adults. There should be, however, more windows in the department rooms. The auditorium is 31-37 feet, and will seat about one hundred and forty person. With the additional space in the two rear class rooms, about two hundred can be seated. The extreme dimensions are 43-67.6 feet. This and plan D were made by R. H. Hunt, Chattanooga, Tenn.

*Plan D*—If more room is needed, a further development of Plan C is shown in Plan D. This provides for nine class rooms. It also has the advantage of having six classrooms so situated that they can be thrown open into the auditorium, almost doubling the seating capacity. The auditorium is 31-37 and the additions on either side are 11-22. About two hundred and seventy five can be seated by using the entire space. This

same plan can be used to accommodate a school of almost any size.

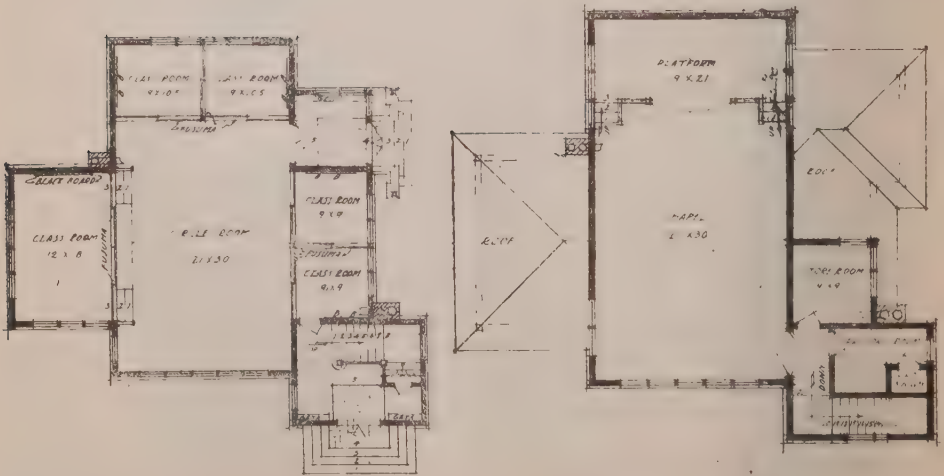
*Plan E-1, E-2, E-3*—This plan was developed by a Special Commission on Religious Education for their report to the Canadian Presbyterian General Assembly, and was recommended as an ideal plan for a school of one hundred pupils. While the social room is a few feet below the ground, the Beginners', Primary, and Junior rooms may be thrown together for worship. This room makes a desirable chapel for other church purposes. The Intermediate and Senior young people have two excellent departmental rooms which, by means of partitions, may be made into four good class rooms. The auditorium is available for worship, which in a small school will include all from the Junior age up. A recreation and social room of generous size and high ceiling provides admirable facilities for play and social life. This same general plan was recommended by this commission for a large church with gallery added to the enlarged auditorium, and additional provision for recreational and social features. I have the enlarged plan, if anyone cares to examine it.

*Plan F*—This is very attractive plan suggested for a country church, by J. E. Greene, Church Architect, Birmingham, Ala. It will be noticed that the basement floor is very little below the surface, so that good window space is provided. The rooms on the first floor can be used as club rooms for social or other activities during the week. They could easily be adapted for Kindergarten use. The wings on either side of the auditorium proper are easily a part of the auditorium, and yet they are easily made into class rooms. This seems to me a very good plan for Japan, where congregations are not large, but where the opportunities for work with children are only limited by time, money, strength and inclination.

*Plan G*—This is a one-floor plan providing for six departments, besides the pastor's study. It also provides for enlarging the auditorium by opening the doors into three of the department rooms. How much more pleasing this exterior is, than most of the churches in Japan! To be sure there is no tower, but the time







FIRST FLOOR PLAN.

I

SECOND FLOOR PLAN.

has come in church development, when we should think more of the needs of our children than the keeping up of useless traditions.

*Plan H*—This is the plan of the Friends' Brick Meeting House in Mito, Ibaraki ken, and it will be noticed at once, that it is similar to some of the above plans. The extensions on the right and the left are set off by sliding doors. The two rooms on the right with an outside entrance are easily used as club rooms, or for night school during the week. The two rooms on the left also with an outside entrance are raised one foot above the main floor, and furnished with *tatami*, and are very convenient for committee and prayer meetings. A gallery is built over the entrance the entire width of the church, extending three feet into the main room, thus providing for sixty or seventy people. It will be seen that these rooms can be used for the different departments.

*Plan I*—This is a combination of a church and a kindergarten equipment, and seems to be very well suited to present opportunities in Japan. It is made for the Presbyterian Church in Yonezawa, by the American Architectural and Engineering Co., Tokyo. The main assembly of the older departments of the Sunday School can be held in the church auditorium and the Beginners' and Primary departments can be properly provided for in the Kindergarten rooms. Classes from the older departments can also be accommodated on the first floor after their service of worship. An enlargement of the auditorium could easily

be made by building a second story over the larger class room.

*Plan J*—This is the main floor plan of the large St. Paul's M. E. Church at Cedar Rapids, Iowa. In the basement floor below the auditorium is a large social and banquet room. Under the Beginners' and Primary Department is the gymnasium, and under the parlors is a chapel for smaller meetings. The third floor of this section is entirely taken up with real class rooms separated by real partitions mainly used by the Junior department. This is a splendid example of the educational emphasis that is being placed to-day on the Sunday School work.

Many more plans might be given, but space does not permit. I believe, however, that the above are representative of the best ideas in modern church buildings.

I have not included many large plans because not many large churches are built in Japan. I have a number of blue-prints of some fine large church plans, that I can loan to those who need them for study.

I have not dealt with the exterior, for our first interest as Sunday School workers is to get the equipment that we need, and we recommend that a good architect be engaged, who will know how to draw a pleasing exterior, as well as providing a skilful arrangement of the rooms. Other new plans have recently been sent from New York. I shall be glad to place the plans I have at the disposal of those wishing to build, and to advise with those who want help at any time.

## The Two Prayers

LAST night my little boy confessed  
to me

Some childish wrong, and kneeling  
at my knee,

He prayed, with tears: "Dear God,  
make me a man

Like daddy, wise and strong; I'm  
sure you can."

Then, while he slept, I knelt beside  
his bed,

Confessed my sins, and prayed, with  
low bowed head:

"O God, make me a child, like my  
child here—

Pure, guileless, trusting thee with  
faith sincere."

—Andrew Gillies in The Church School.



## National Christian Workers' Conference

May 18-24, 1922

THE date has been again changed, in order to secure the attendance of visitors from abroad—Board Secretaries and others—on their return from the China National Conference, to be held at Shanghai, May 2-11. The date given above for the Japan Conference, May, 18-24, is not likely to be further changed.

According to the decision of the last annual meeting of the Japan Continuation Committee, Commissions have been appointed to make investigations and prepare reports for the Conference. These Commissions, with their conveners, are as follows:

1. Commission on Evangelism: Convener, Rev. D. Hatano.
2. Commission on Christian Education: Convener, Dr. K. Ibuka.
3. Commission on Christian Literature: Convener, Mr. S. Saito.
4. Commission on Social Service: Convener, Dr. S. Motoda.
5. Commission on Trend of Thought in Japan: Convener, Rev. M. Uemuran

Further details as to the treatment of the various subjects indicated will be given later. Meantime the invitation extended in the November number of the *Evangelist* is repeated, for any one interested to send in suggestions as to subjects which should be considered by the Commissions or discussed by the Conference. Such suggestions may be sent to the Conveners of the Commissions, or to either of the Secretaries of the Continuation Committee, Rev. K. Matsuno, National Y. M. C. A. Headquarters, Omote Sarugaku cho, Kanda, Tokyo, or Rev. D. R. McKenzie, 23 Kamitomizaka cho, Koishikawa, Tokyo.

Dr. Mott will attend the National Christian Conferences of China and Japan as the Chairman of the International Missionary Council, which held its first meeting at Lake Mohonk, N.Y., Oct. 1-6, 1921. The official action of the Council in this connection was as follows:

"The Council approves of the visit of the Chairman of the Council to China and Japan for the purpose of conferring with the China Continuation Committee and the Japan Continuation Committee, and of cooperating in their Christian Conferences, and requests him to convey to these Committees and Conferences the greetings and sympathy of this Council."

A limited number of copies of the minutes of the Mohonk Conference have been received from the Secretary of the Council, and a copy will be sent to each Mission Secretary, so that information in regard to this newly constituted body may be available to all who wish to know more about its organization and functions.

Dr. Mott is due to arrive in Japan about March 10th, and will spend a few days here before proceeding to Peking to attend the Students' Conference there.

D. R. MCKENZIE.



## The Conference from the Japanese Viewpoint

THE National Conference of Christian Leaders which is now being prepared by the Japan Continuation Committee to be held in Tokyo from the 18th to the 24th of May is expected to be a very important event affecting the life of the whole Christian Church in Japan.

¶ We all know what a wide and lasting influence the conference of similar nature held nine years ago in Tokyo exerted and how much it inspired and instructed those present at the conference.

In the following year the European war broke out and lasted for four years, altering the condition of the world, and not a little affecting the condition of Japan, and inviting the attention of the church to new and fresh problems to be solved.

The subjects which the present conference is going to discuss will naturally and materially be along the same line of thought as the last conference but there will be some or probably many which must be dealt with entirely in the light of the post-war conditions.

One difference between the present conference and the last one is the organization itself. Last time there were three conferences—Tokyo Conference of Missionaries, Tokyo Conference of Japanese Leaders, and Tokyo National Conference—held one after another, from April 3 to April 11, 1913, but this conference is only one and that one will consist of missionaries and Japanese leaders on a common ground.

Last time there were eight topics for each conference to deal with in three days while this conference proposes to concentrate itself on five topics and to give one whole week to the discussion of them.

What this conference more especially and emphatically proposes is the thoroughgoing survey of each subject. Strong committees are now preparing them. The results of their investigation will, it is hoped, reveal whether we have been on the right track for spreading the seeds of the Gospel and whether we have employed the best method in the past and will show what shall be done and how to do it in this particularly critical time in the history of the world

Dr. S. MOTODA, Chairman

THE results of the Continuation Committee Conference held in Tokyo in 1913—not to mention its immediate spiritual contribution—may be summed up as follows: the inauguration of the three years' evangelistic campaign, the establishment of the Woman's Christian University and the organization of the Christian Literature Society. The Conference to be held this spring will also undoubtedly result in many important actions and resolutions. Among these one of the first which I hope will be realized is the establishment of a central bureau or board of all Christian churches in Japan. This bureau would be housed in an office with a staff of officers and with the necessary equipment to carry on aggressive work. This office would contain a library of Christian books; it would serve as an information bureau for all things pertaining to the Christian movement in Japan. It would publish a monthly report or a weekly magazine representative of the entire Christian work.

It is also quite generally desired that another evangelistic campaign be inaugurated, utilizing the valuable experiences and lessons gained in the former campaign and thereby greatly stimulating the cause of the Christ in this land. For various reasons many of the leaders of the former campaign will not be able to take their place in the battle line, but fortunately new leaders like Mr. Kagawa have arisen, whose influence we cannot ignore, if we are fully cognizant of the tendencies of the present age.

Besides these problems, there are many others—like the establishment of a Christian University and the publication of a Christian daily newspaper which demand our immediate consideration.

At the present time Christianity within the church does not seem to be in a very flourishing condition, but Christianity outside of the church seems to be very prosperous. The number of people who read the Bible, who are seeking after God and who pray has remarkably increased. This is a fact for which we are deeply grateful, yet at the same time we wonder whether the church has lost its power to attract men. This is a problem which I hope the coming conference will thoroughly investigate.

Rev. K. MATSUNO, Secretary

## News Bulletin from Japan

These columns will be open each month for short items of real interest to our readers both in Japan and abroad. This new department of the Evangelist will be in charge of Mr. K. S. Beam, Kaigen dori, Kama'ura. All communications should be sent to him no later than the first of each month.—The Editors.

*The British and Foreign Bible Society*, with which is associated the National Bible Society of Scotland, in the report of its Japan Agency is seen to have circulated in this country during 1921, 220,772 Bibles, Testaments and Portions. Of this number 165,289 were sold by colporteurs, 53,930 were sold at headquarters, and 1,504 were free grants. Twenty-two men worked as colporteurs during the year, 13 thruout the twelve months.

*Meiji Gakuin*, the well-known educational institution fostered by the Presbyterian and Reformed Missions has invited Mr. Hampei Nagao to become president of that institution. Mr. Nagao, who is head of the Tokyo Electrical Bureau, and a well-known Christian, has accepted the invitation, providing that Baron Goto, the Mayor of Tokyo, gives his consent. Recently Mr. Nagao, invited seventy-five officials in the city government to a temperance dinner at the Imperial Hotel. Altho it was clearly stated on the invitation that no wine or other liquor would be served, sixty-one of those invited responded and afterwards declared that they had thoroly enjoyed the innovation. The Mayor and Assistant Mayor were present.

*Peace organizations in Japan* are found to have among their officers and members many Christians, men and women, moreover, who have had a large part in creating the organizations they now serve. Among these are the following officers: General Secretary of the Japan Peace Society; General Secretary of the International Service Bureau; General Secretary of the League of Nations Association in Japan; one Secretary of the Disarmament Association of Japan; at least four members of the Executive Committee of the Woman's Peace Association of Japan; and the leading organizer of the International Educational Association of Japan.

*Among prominent visitors to Japan*

expected during the next few months are Rev. Henry T. Hodgkin, D.D. of England and Rev. Nehemiah Boynton, D.D. of America. Both men are officers in the World Alliance for the promotion of International Friendship thru the Churches, Dr. Boynton being chairman of the International Committee of that organization. Dr. Hodgkin has been in China for a large part of the year working for the promotion of Christian ideals in all group relationships, industrial, social and international. He has spoken in churches, Christian schools, government schools, literary clubs, Rotary Clubs, Educational Associations, etc. In Hongkong, as a result of Dr. Hodgkin's lectures an organization known at the League of Fellowship and Service has been formed with a membership of 250. The Governor is its patron. Dr. Hodgkin is to arrive in Japan on February 26th. His program is in the hands of the Japan Council of the World Alliance.

Dr. Boynton passed thru Japan on the "Golden State" in the early part of February. He is to serve as pastor of the Union Church in Peking for three months after which he will continue on around the world working in the interest of the World Alliance, following in the footsteps of Fred B. Smith. Dr. Boynton is expected to visit Japan in April.

Prof. Graham Taylor, for twenty-eight years head of Chicago Commons, sailed from San Francisco for Manila on February 7th. He is to visit Japan and China before returning to Chicago in the fall to take up his teaching in Chicago Seminary. Dr. Taylor was recently married to Mrs. Isabella McClintock of New York. Mrs. Taylor accompanies him on his trip to the Orient.

In connection with the meeting of the World's Student Federation in Peking in April a number of prominent religious leaders from the West will be visiting the Orient. John R. Mott is to be in Japan



in March and again in May for the Conference of Christian Workers. Among others who are reported to be on the Peking program are President Henry C. King and Dean Edward I. Bosworth both of Oberlin. It is hoped that both men can stop off in Japan en route.

*The Near East Relief*, the organization that has done so much for Armenia and Syria, has sent Dr. L. Lincoln Wirt to the Orient to raise funds for their work. From the Orient he continues on around the world. America has contributed \$15,000,000 annually for this relief work but this amount is now seen to be inadequate. Dr. Wirt has therefore been sent to the Orient to enlarge the constituency of the Near East Relief in order that the thousands of orphans still outside the orphanages may be cared for and the adults be helped to make a fresh start. The response of the "Far East" to this appeal from the "Near East" will be watched with interest.

*The League of Nations Association in Japan* has invited prize essays from students of intermediate schools in all parts of Japan on the following subjects:

1. World Mission of New Japan.
2. On Morality in International Politics.
3. Why was Germany defeated?

Rewards: One 1st prize—¥50. Five 2nd prizes—¥20 each. Other 3rd prizes—¥10 each.

Prize essays have also been invited from students of colleges and universities on the following subjects:—

1. Relationship of the League of Nations and State Sovereignty.
2. On Mandatory Rule.
3. A Study of the League of Nations from the Economic Viewpoint.
4. The League of Nations and the Racial Question.

Rewards: One 1st prize—¥150. Two 2nd prizes—¥75. Other prizes. Results of these prize contests can probably be published in the autumn of this year.

The same Association also cooperates with the American School Citizenship League in advertising among Japanese students the Essay Contest carried on by that organization. The best essays by

Japanese students will be translated by the Association and forwarded to America to be entered with the essays submitted by American students. The subjects for this year are "The Essential Foundations of a Cooperating World".

*A Missionary from China* after several weeks of investigation in Japan writes as follows: "The Japanese Christians have gone much further than the Chinese in building up an independent self-supporting church. There has been a remarkable growth during the past fifteen years—the membership trebling and the local contributions increasing almost ten times during that period. Last year ¥1,500,000 was raised from Japanese sources.

"Formal cooperation among the missions has gone further in Japan than in China. They have a Federated Missions which includes practically all of the larger mission bodies. The Federation has eight committees.

"In practice, at least in Peking, cooperation among the missions has gone much further in China. For instance, Tokyo has seven Theological Seminaries and one or two more projected recently. Peking has one for college graduates and two short term Bible schools for men of lower grade. In Japan, there are upwards of twenty theological seminaries with 375 students. We have a union University, union medical college for men, another for women, a Union Bible School for women, a union kindergarten training school and a student work union.

"It was interesting to note the emphasis on the kindergarten in Japan. Some 42% of the mission schools in the Island Empire are kindergartens. On opening a new station one of the first moves is to start a kindergarten. The China missions emphasize the university, and I am inclined to think we are top-heavy in China.

"When I came out from America and had a week in Japan I was struck with the way in which the hillsides were terraced and every square foot of ground seemed to be used. Japan looked overcrowded. This time coming from China, the contrast was the other way. The effect was heightened probably by the experience of the famine year. In

Peking it is impossible to go a hundred yards on a main street, or "hutung" for that matter, without having six or eight ricksha men want to pull you for a few coppers. In Japan, the "kuruma" men wear gold wrist watches and you ask them to do you the favor of giving you a ride. After it is over you thank them for their kindness and in Kobe give them ¥7.00 per day. I am not upholding the Chinese system, only stating the contrast."

*A Chinese girl student in Tokyo* was recently elected president of the Student Union organized by students from her province. At their meeting this month, over which she presided, her worth and character were manifest. It so happens that these students, because of an inefficient student director have been on the verge of revolution for months. At this meeting it seemed that the time had come for an outburst of protest. But madame president was in the chair and proved to be master of the situation. The leader of the opposition to the director was an influential and wealthy student. She submitted for his consideration the following charges: "First, you were not present at the last meeting of the Union and consequently do not know what you are talking about; and second, you did not address the chair nor did you receive permission to speak". Her position was upheld by the members of the Union. The man was effectively silenced and order was restored. She took advantage of this occasion to deliver an address for the rebellious leaders. She said: "Because I am a woman you think you can say and do as you like. But you have elected me to this position and my duty is to fill this position to the best of my ability. People seem to think that a woman is still in the same state in which she has been in China for so many centuries. But we have come out of our seclusion and we demand our right to speak and to be heard. It is incumbent upon me to uphold the dignity of this organization which represents the Province of Shansi, a Province which is not without honor."

*In the Japan Advertiser* of January 25, Dr. Inazo Nitobe writes of the Social Work of the League of Nations, dealing

with the White Slave Traffic. He tells us that a Conference, held in June, 1920, and participated in by representatives of thirty-four nations, reaffirmed international agreements reached in 1904 and 1910 and went farther, forming a new Convention. "It binds all the signatories to take speedy measures for the discovery and prosecution of persons engaged, or attempting to engage in the traffic, as well as for the extradition of convicted persons. It also raises the age limit of consent from 20 to 21. It provides for the protection of women and children seeking employment in another country or travelling on emigrant ships, not only at the points of departure and arrival but also during the journey. By adopting the term 'Traffic in Women and Children' instead of 'White Slave Traffic' the application of the Convention is rendered wider in scope, so as to include children and colored women."

The government of Japan never approved the agreements of 1904 and 1910, nor has it become a signatory to this Convention of 1920. Furthermore, a test case, known as the Misao Chiyono Case, presented to the prosecutors of the courts of the Empire from the lowest to the highest showed that there is now no law in Japan adequate to protect the virtue or personal liberty of Japanese women and girls, at home or abroad. The Women's Christian Temperance Union, who carried forward the test case, have now prepared a bill based on the Convention of 1920, and providing for the needed protection women and girls. This bill known as Fujio Hogo Hoan provides that those forcing a woman or girl to become a licensed prostitute or geisha, or to work in a public place such as a restaurant, a theater or a moving picture house, shall be liable to maximum sentence of ten years in prison. Those who force such into adultery shall be liable to a sentence of two years or more. Those who force women to become private prostitutes may be imprisoned for two years and upward. The penalty for those who prevent any woman from stopping such an occupation is imprisonment from six months to seven years. Even minors may legally

demand release without consent of parents or guardians. Parents and guardians who are guilty of violating the above provisions are punishable just the same as others. Another section provides that if intention to commit these crimes is proven, the attempt shall be punishable as a crime.

This bill has been carefully prepared by the assistance of a Japanese lawyer

long interested in the subject and conversant with similar laws in England, France, and the United States of America. A member of the House from Shinagawa has undertaken to present the bill to the Diet. It is to be hoped that the necessary twenty members of the Diet can be found to call the bill out from Committee for consideration by the House.

## What the Executive has been Doing

By G. W. FULTON, SECRETARY

THE Executive Committee of the Federation of Missions held three meetings in Karuizawa in August and early September, a meeting November 3, and one on January 5.

The first meeting was for clearing off odds and ends connected with the annual meeting, approving minutes, paying bills, arranging dates for the regular meetings for the coming year, etc. The special topic for the conference in connection with the annual meeting for 1922 was decided upon as some phase of Evangelism, and Mr. Mann and Dr. Logan were made a subcommittee on Program. The special committee to investigate the property of the Christian Literature Society was appointed as follows: Mr. Lombard Chairman, (Dr. Pedley, alternate) Mr. Parrott (alternate Mr. Shively), Mr. Barclay (alternate Mr. Mann), Mr. Young and Dr. Umbreit (alternate Dr. Spencer).

The second meeting had before it the report of the above special committee on the Christian Literature Society property. The committee declared the property valuable, well located for residential purposes, and a good investment on the terms of contract, but poorly situated and inconvenient for the purposes of the Society as the committee understands

them, and the land area too large. The house was badly in need of repair. The committee recommended that the third payment be arranged for, and also future payments as they come due on the property; that formal ownership be taken of the property, but that careful consideration be given plans for future development with a view to the sale of said property and the securing by purchase or lease of suitable property elsewhere in Tokyo. The Executive took steps arranging for meeting the third payment due September 30, and deferred further action pending an expression of opinion from the Society on the other features of the report.

The third meeting was for preparing and adopting a resolution concerning the Washington Conference, which resolution appeared in the September number of the *Evangelist*.

The fourth meeting had before it certain correspondence relating to the proposed Sanitarium, the report of the Federation delegate to the Federal Council of Korea, and correspondence relating to the visit of Mr. Fred B. Smith to Japan. Dr. Pedley was appointed to represent the Federation on the general committee of arrangements with reference to the latter. Dr. H. W. Myers resigned



from the Board of Examiners in the Japanese Language, and steps were taken toward finding a substitute. Dr. Dunlop was elected later, and upon his resignation, Mr. Mann was appointed for the Kwansai district. Considerable time was spent in going over the program for the next conference, the main topics were outlined, and the sub-committee was authorized to proceed to correspond with suggested persons as to accepting places on the program.

At the fifth meeting, the Secretary reported acknowledgments of the resolution concerning the Washington Conference from the Prime Minister of England and the Premier of Canada. Also that word had been received that Dr. Chas. R. Erdman of Princeton would be in Karuizawa during a part of August for lectures and addresses. And further that there was a probability that Dr. Cairns of Aberdeen would visit the Orient in 1923. Reports also were presented of the visit and work of Mr. Fred B. Smith in Japan during December. The sub-committee on program made a further report of progress in securing speakers for the conference on Evangelism, stating that Rev. C. M. Warren, Dr. C. Noss, Rev. W. H. Erskine, Dr. H. C. Ostrom, and Rev. Mr. Nagano of Matsuye had accepted, and that the committee were still in conference with others. Rev. P. S. Mayer and Rev. T. D. Walser were elected directors on the National S. S. Association for the current year.

In view of the resignation of Mr. Holmes from the position of Editor-in-Chief of the Evangelist, Mr. Mayer was appointed to the office, and Miss Lewis was elected Associate Editor. Miss Bosanquet was also placed on the Board of Editors *vice* Dr. Peeke resigned.

The Kyo Bun Kwan reported concerning the finances of the Evangelist and the Christian Movement. A detailed report was promised later, but it was probable that there would still be a deficit on both

publications. This was due to a shortage in subscriptions in the case of the Evangelist and to a failure to secure reports from the agencies in other countries, in the case of the Christian Movement. The deficit in the latter publication is not for the 1921 edition but for the previous year, which it was hoped might be fully wiped out by the end of December.

The Secretary was authorized to sign in behalf of the Federation a contract for the publication of the Evangelist for 1922 with the KyoBunKwan along lines similar to the contract of last year.

The Treasurer was authorized to pay off the deficit account of the Christian Movement upon receiving an exact report from the KyoBunKwan up to January 1, and the Board of Editors of the Christian Movement were authorized to negotiate with KyoBunKwan for the publication of the year-book for 1922, on terms similar to the contract for 1921, but including advertising. The KyoBun Kwan handles the business end of both the Evangelist and the Christian Movement for a consideration of 20% of the gross receipts.

Reports were received from the Literature Society that the third payment on the property had been made, and that the present deficit on the property account was ¥2,304.67. The Society has notes outstanding amounting to ¥12,000, but all bills have been paid, and there is a working fund of approximately ¥3,000 in the treasury. Settlements with depositories and subscribers will perhaps more than double this sum, and the General Secretary has received intimation that considerable sums will soon be received from the Committee in America toward the property account.

Dr. Fulton as chairman of the Commission on Business Bureau made an informal report of the investigations up to the present time, and intimated that the full report would shortly be ready for presentation to the Missions and Boards.



## Lantern Slide Cooperation

By J. SPENCER KENNARD

THE visualized message is the message of greatest results, and for such visualizing there is probably no more satisfactory medium to-day than the lantern slide. Therefore, in meeting the crying needs both of country and city throughout this great land, more attention should be given to this method of evangelism.

In our Lord's ministry it is a striking fact that He carried visualizing up to the limit of which speech is capable. Indeed, living in the age He did and with the special limitations imposed by the usages of His race, it is hard to imagine any way in which He could have carried this further. His disciples were perplexed by this method of His (cf. Matt. 13 : 10) and His cryptic answer born of the same amazing psychological intuition, must have made them more perplexed than ever. To-day, however, scientific research in pointing ever more to this method as the one which should dominate our whole pedagogy, lends new emphasis to the conviction that Christ was indeed the Master Teacher of the ages.

And psychology has many reasons for such visualizing. For one thing it facilitates the appeal to the instinctive, which experiments conducted with the greatest care for the advertising profession have shown vastly more effective for securing results than merely setting forth the reasonableness of a proposition. Again, pictures facilitate bringing into our instruction the spirit of play, the enjoyment of a thing for its own sake, the stimulating of enthusiasm, that buoyancy of mind so eminently characteristic of New Testament evangelism and so absolutely essential to our own work. Prejudice also is disarmed by a well chosen picture, and when it is recalled that we all to a large extent think with a purpose, that having formed our conclusion we seek reasons to support it, and when we remember that in Japan the educational curriculum is singularly lacking in those elements which make for scientific thinking; where on the

contrary the program would often seem deliberately to cultivate bias of mind: under such circumstances anything helping to disarm prejudice is of importance. Besides all this, we all know from experience that the visualized message is the *message which sticks*; Dr. Woolston of Philadelphia who every Sunday preaches to a thousand children, claiming that as against the mere spoken word it accomplishes at least *eighteen times* as much.

Considering then this four-fold importance of visualized instruction, and the ease with which lantern slides make it applicable to the missionary enterprise, it is unfortunate that such materials are so limited in Japan. Here, in spite of the beauty and the reasonableness with which the work is done, unless we wanted views of the country itself or standard Bible pictures, the range of materials has been very small. Individuals have done some splendid work in adapting Bible stories to Japanese environment, but even this work has been very limited and has been available for the most part usually to the authors and their circle of personal friends alone, and perhaps to the customers of the same little photograph shop where they dealt, but there their work stopped. There is a crying need for a working up into lantern slide form of the widest possible variety of pictures on every subject related to our missionary endeavors, and also to secure suitable materials from other countries and to make all this available to every worker in Japan.

For this purpose there is need of a centralized agency to act both as a clearing house for pictures produced in Japan and as a medium for securing suitable materials from other countries. The establishment of such agency clearly belongs within the province of Federated Missions alone, and it is to be hoped that ere long some action may be taken towards creating such an agency. In order that an agency of this kind might be able to function promptly should it be established, the author of this article has been doing what he could

to build up a good stock of negatives and to secure information as to all the suitable materials handled not only by little photograph shops in Japan but especially samples and catalogues from the leading firms in the United States and Europe.

Correspondence conducted for more than a year now is already yielding results both in the way of pictures suitable for photographing as lantern slides, in catalogues from leading firms, and in information as to improved methods of stereopticon projection.

Among the latter, pictures printed on strips of film, put out by the firm of Rigaud, 27 rue Richelieu, Paris, are worth mentioning. A very simple device permits these to be used with any standard stereopticon, and the cost comes to only about 6 yen for a lecture of twenty-five views and ten yen for the operating device. A leading American firm has recently been handling a similar device, but at many times the cost. The lectures include a fair assortment of historical, scientific and religious subjects, and especially travelogues. These are so compact that several complete lectures can be carried in one's vest pocket.

Still more important from the financial standpoint, and equally desirable for portability are pictures printed on transparent paper, which inserted in a special glass holder are employed the same as ordinary slides. These can be had from another firm in Paris and also by one in Dresden. Those made by the former include a wide variety of subjects, some in black and white, and some colored. Here are some of the subjects suitable to our work, the number of pictures in each series following the title: The heavens (36), action of microbes (12), milk (8), health (8), child labor (8), evils of tobacco (8), alcohol (24,  $\frac{1}{2}$  colored) tuberculosis (48 colored), Japanese Empire (48 colored), United States (4 lectures), Indo-China (48,  $\frac{1}{2}$  colored), India (12 colored), Africa (32), Turkey (24), Paris (60 colored), Switzerland (36), and over a thousand pictures on different scientific subjects. A text readily translatable into Japanese accompanies most of these lectures. The cost is not over 5 sen each plain and 7

sen colored, in other words a tenth the price of a regular lantern slide.

Continued correspondence will probably make many other useful finds, not simply in the way of improved methods, but more especially in securing a large variety of good pictures for photographing. There are some thirteen hundred first class Bible pictures in the world, all of which should be made available to missionary work in Japan. In addition there are many thousands of other pictures well adapted to our work, as many as possible of which should be collected.

The question of copyrights also should concern us, and which because of its intricacy can only be handled adequately by such a centralized agency as is proposed. As is well known, the infringement by firms in Japan of trademarks and copyrights is one of the various causes of international friction, and for the heaping of no little abuse upon this land. The tendency of the photograph shops where we buy our slides is to absolutely ignore such rights, and of course in their theft, we by our purchasing from them are having a part. "Theft" may be putting it a little strongly, nevertheless if we are going to "take thought for things honorable in the sight of all men," it certainly is our duty to do our part in remedying this evil. About the only practical solution would seem the purchasing of our slides through some central agency under missionary auspices as is here advocated, entrusting to it the making of just compensation to the owners of the privileges we are enjoying.

There is a further field of lantern slide cooperation, moreover, in which each of us can have a part. It is in the collecting and preparing each one of us as we have opportunity of suitable illustrated materials.

For example there are illustrated hymn slides. People sing much better with their shoulders thrown back reading from a text held up before the congregation, than with necks bent pouring over the words of a song book. No insinuations are intended against that famous institution, the "Sambika": it is merely a question of the better and the best. The hymn slide is a distinct advantage to the securing of good congre-



gational singing. Yet at present, except for the half a dozen illustrated hymns and a few single verses used in the Sunday School Convention, there is almost nothing in this line generally available. Now, we are all running across pictures which would make good illustrations for the hymns we sing. It is an easy matter to paste a sheet of white paper to the right of the picture and have a Japanese letterer inscribe the words of the hymn, or even better still when possible to have the words put on the picture itself. The only precaution for best results is that the resulting combination of picture and text should be as nearly square as possible. A few persons with an artistic sense can thus render a great service to the missionary cause.

Then there is that sermon on which you bestowed so much labor and which you believed if only somehow you could get it into the hearts of people far and wide would accomplish so much. Lantern slides are your weapon. Illustrations culled from books and magazines and art collections and in addition pictures specially prepared by Japanese artists, all can quickly and easily be made to serve your purpose. It requires more patience and work than merely giving directions to an artist for a series of illustrations, but the greater trueness to life warrants the effort, as proved by the splendid results obtained by one of our number some years ago in illustrating the Parable of the Good Samaritan, in which his evangelist acted the part of the victim; a Chinese peddler as the hero, a regular hotel proprietor and two others, dressed the one as a Buddhist priest and the others as a Shinto priest, all did their share. Pageants and dramatics lend themselves especially well to being photographed for such lantern slide work. A little forethought will enable the conserving for the profit of thousands of others those weeks and months of labor in costuming and rehearsing for the event. "Joseph and his Brethren" as drawn by Dore may be truer to history than the representation staged by one of the leading Christian schools of Tokyo last spring, but it certainly would never have half the appeal to a lot of Japanese Sunday School children.

These are just a few of many possible ways in which we can make personal contributions toward the visualizing materials available for use throughout the country. Persons undertaking such work will not only be rendering a great service to the whole missionary enterprise, but are certain to find in this type of service a great deal of personal enjoyment.

The author of this article has for more than a year been working on a lecture comprising seventy slides entitled "Christ versus Militarism." In a land so top-heavy with military activities and whose people suffer such cruel hardships in heavy taxation to meet these mis-expenditures it seemed that much good could be done by careful setting forth in picture form the horrors of modern warfare and in contrast the great message of Christian brotherhood. The pictures for this have been gathered from every possible source: photographs of battlefields, illustrations and cartoons from books and magazines, and pictures specially prepared by Japanese artists. This lecture will be ready for release the first of January.

In addition to this he would also be glad to render any other assistance possible in connection with the various suggestions here made, providing that such does not interfere in any way with his other regular duties. A stereopticon satisfactory for use in any small hall can be supplied at 35 yen (F. O. B. Tokyo). Also there are several hundred pictures available from which colored slides can be had at 70 to 80 sen according to the subject, and already orders for these have passed beyond the thousand mark. The work thus far has been done by that same firm which made the hymn slides for the Sunday School Convention, though if orders keep coming in at the present rate it is probable that one or two additional firms will be asked to make them.

The cooperative production of lantern slides thus suggested should go far to make available on a vastly greater scale throughout Japan the method of visualized instruction with all its tremendous possibilities. "One shall chase a thousand and two put ten thousand to flight": therefor, let's cooperate.

## Waseda Hoshien

Waseda Student Center Dedicated on January 29th

**I**N 1908 Waseda University asked the Baptist Mission to set apart a missionary for work among its students. Almost immediately a hostel was opened in rented quarters near the Campus, and H. B. Benninghoff was asked to become its manager.

Three years later the buildings at Benten-cho, Ushigome, were dedicated, and the work enlarged. Since that time there has been organized a students' church, which, until now, has met in the basement of the hostel.

Two years ago the mission secured a two acre lot very near the University, and on this lot, the mission was able to dedicate, on the 29th of January, a building for social and religious work among the Waseda students.

The building, Scott Hall, is the gift of Mrs. John E. Scott, of Pasadena, Calif., in memory of her husband, who died in the Spring of 1918. Mr. Scott, of the firm of Carson, Pirie, Scott and Co., of Chicago, as well as Mrs. Scott, was for many years prominent in business and church circles in Northern Illinois.

The central interest in Scott Hall is the Sunday morning religious service, and the Bible classes which immediately precede the service, at nine o'clock. But adequate grounds and a well equipped building enable the workers to carry on supplementary social and religious activities, according to opportunity and demand. When the University made its request to the mission it was stated that the desire was that there be an institution which would supplement the work of the

University by offering opportunities for free association and investigation under the influence of Christianity. This request determined the fixed policy of Mr. Benninghoff's work, not to duplicate, but to supplement University courses and activities, and make possible for the students the equivalent, so far as it is possible to obtain it, of a Christian college education in a typical American Christian institution.

The building contains an assembly hall that will seat, ordinarily about 450 persons. In the basement there is a well equipped kitchen, and dining room, where 75 lunches can be served semi-cafeteria style, at one time. There are offices, and a game room, a reading room, class rooms and a reception parlor.

Plans have been completed for the erection on the same plot of ground, of another hostel. This building, which will be completed before the summer, will be of brick, of the same general style as Scott Hall. It will have twenty-four six-mat rooms, and will house the students especially interested in the work of Scott Hall.

The development of the Baptist work at Waseda is based on the conviction



that it is possible for Christian agencies to identify themselves closely with distinctive Japanese institutions, and in the spirit of service, cooperate in the education of the youth of Japan. The work is non-denominational, and pre-eminently religious, rather than educational or social. According to the request of those

Japanese who have had most to do with the enterprise, it is avowedly American and "foreign" in its methods and management. Thus the Waseda community has at least one center where the students can not only see foreigners but can cooperate with them in many activities organized for their own social and religious welfare.

## Rev. Charles L. Brown D.D. Dies in Africa

By A. J. STIREWALT

REV. Charles La Fayette Brown D.D. was born in Iredell County, N. Carolina, Dec. 3, 1874. After graduation at Roanoke College, he took his theological training in the Lutheran Theological Seminary, Philadelphia, from which he graduated in 1898. In the autumn of the same year, he came to Japan as a missionary of the Southern Lutheran Church in America, and for two years resided in Saga. During the Christmas holidays of 1900, he went to Kumamoto where he labored until March 1916 when he returned to America on furlough. While in Kumamoto he not only did efficient evangelistic work, but in 1910-11 founded Kyushu Gakuin of which he was the dean until his final return to America. However, his return to America was not intended to close his work in Japan—nor did it close his work for Japan. His devotion to his Lord implied his readiness to serve wherever the church called him. The Japan Mission had frequently asked for his return, and it was several years before a final decision was made, and then it was made not by himself, but by the authorities in the home church. The president of the Mission Board had recently died, and Dr. Brown was chosen to assume the duties of his office, a thing which he did, until the amalgamation of three Lutheran bodies in America in 1918, from which time he became one of the three general secretaries of the newly organized Board. In this capacity, his duties were especially in relationship to Japan and Africa.

Last April, he was commissioned to

go to Africa to save a Lutheran mission, the work of which had been seriously interrupted during the war. This he accomplished, and after visiting the various Lutheran Mission fields in India, proceeded to visit the Lutheran field in Liberia, West Africa. While here, on December 5, he was taken from his earthly labors. On his way to West Africa, he had written, pointing out the fact that it was then an unfavorable time to go there. Details have not yet reached Japan, but it is surmised that the fatal African fever which has taken so many missionaries in Liberia, was the cause of his death.

A wife and three sons, two of whom are grown, survive him, and live in Baltimore where the family has lived since 1919.

Dr. Brown was an unusual man in many respects. His keen sense of justice, his kindness and sympathy toward others, his ability to comprehend a situation and find a solution to difficult problems, were some of the characteristics which made him an efficient worker and an unusual administrator. To know him was to love him. To work with him was to recognize his leadership.

Knowing Japan as he did, and being an official of the Mission Board, with special relationship to the work in Japan, his death is considered a serious loss to the Mission here.

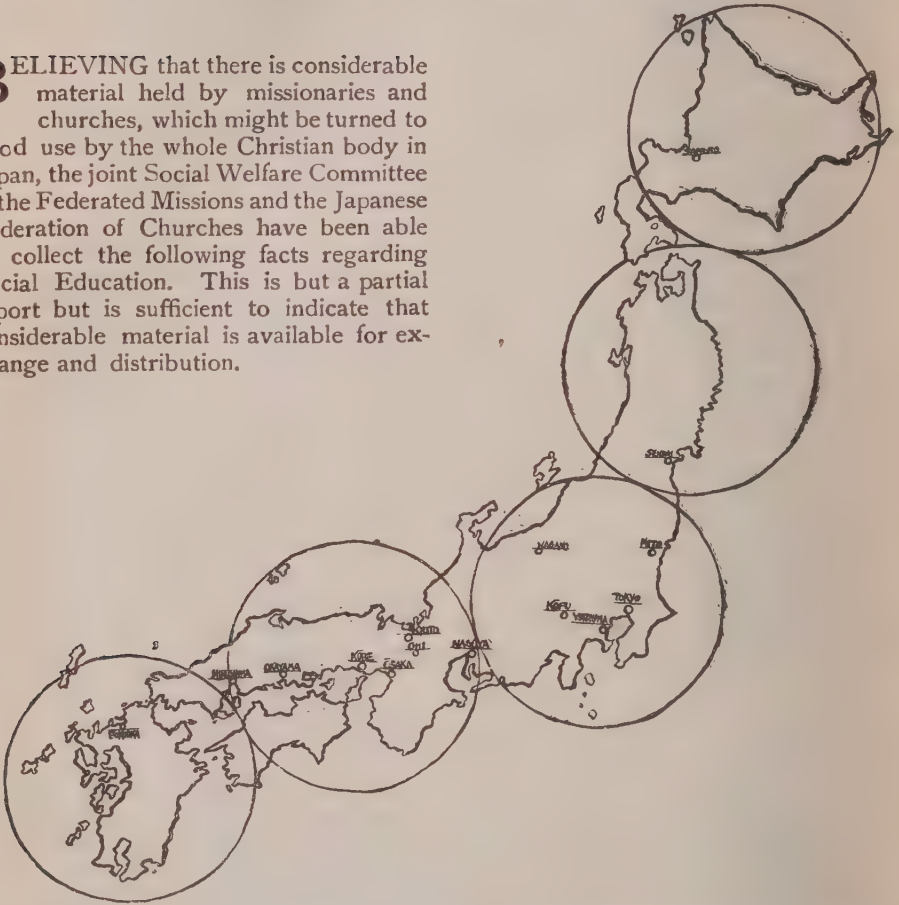
It might be noted that Dr. Brown's death is the first to take place among the missionaries sent to Japan by the Lutheran Church during its twenty-nine years of work here.



# A Program of Education Along Social Welfare Lines in Japan

By T. E. JONES

**B**ELIEVING that there is considerable material held by missionaries and churches, which might be turned to good use by the whole Christian body in Japan, the joint Social Welfare Committee of the Federated Missions and the Japanese Federation of Churches have been able to collect the following facts regarding Social Education. This is but a partial report but is sufficient to indicate that considerable material is available for exchange and distribution.



1. There are 26 stereoptican machines, 2640 slides and 230 posters available, for loan or exchange among missionaries and churches. These are classified as follows:—

|  | SLIDES | POSTERS |
|--|--------|---------|
| Temperance ... ..                      | 190    | 20      |
| Tuberculosis ... ..                    | 74     | 10      |
| Health and Hygiene ... ..              | 135    | 50      |
| Mother and Child Welfare ... ..        | 98     | 10      |
| General Education ... ..               | 32     | 10      |
| Recreation ... ..                      | 190    | —       |
| Religious—O. T. and Life of Christ ... | 1536   | —       |
| Scenery and other subjects ... ..      | 385    | 130     |

2. There are 8 moving picture machines and 88 films which will either be loaned upon application or operated by the owner upon request.

3. The following publications are considered most helpful to missionaries engaged in Social Work :—

"Social Hygiene Year Book," "Labor Year Book," "Social Workers Year Book"—Ohara Social Research Bureau, Kogai Cho, Surugadai, Kanda, Tokyo.

"Kysuai Kenkyu" (Osaka Fu), "Hito to Hito," "Shakai Seisaku Kenkyu," "Kyo Cho Kwan," "Shakai Jigyo," "Shakai Kyokwai"—Naimusho, Tokyo. Also "Mei Kwan" and "Ryo Cho Kwan"—same source.

"Kirisuto no Shakaishugi," "Shisen wo Koete."—Kagawa san, Kobe.

"Ai no Hikari"—Kanamori.

"Health Living Books" 1 & 2—Winslow, "The Neighbors"—N. S. Shal.

"The Social Teachings of the Prophets and Jesus,"—Kent, "A Theology for the Social Gospel" & "The Social Principles of Jesus"—Rauschenbusch, "The New Social Order," "The Gospel for a Working World"—H. F. Ward, "What's on the Workers' Mind"—Williams, "Social Duties"—C. R. Henderson, "Social Work"—R. C. Abbott, "New Public Health"—H. W. Hill, "A Community Study for Cities"—W. H. Wilson, "Six Thousand Country Churches"—Gill & Pinchot, "A Group Discussion Syllabus of Sociology"—D. B. Leary, Univ. Buffalo,—These books are to be had at the Kyo Bun Kwan, Tokyo.

The following pamphlets may be gotten by applying to the following people; "Child Health Organ Literature," "National Tuberculosis Literature," "Health Letters," "National Bureau of Education on Health"—C. B. Olds Okayama. "Industrial Japan a Challenge and an Opportunity"—J. M. Davis, Tokyo. "Investigation of Factory Conditions in Japan"—A. W. Allen, Tokyo.

4. The following is a list of those reporting machines, slides, films and posters, which are available for distribution within the areas indicated in the map above. Names of others willing to loan such materials, will be added to this list upon report to us. (Borrow directly from owner)

[illegible]

5. The following questionnaire is being sent out to the 1500 Japanese churches with the request that pastors or workers indicate (a) what types of Social Work are now being carried on, (b) what types are desired and (c) what types will actually be attempted during the coming year. There are about 900 church buildings in Japan, many of which are idle a great part of the time. Isn't there some way whereby class rooms, assembly room and attendant buildings can be brought into more constant use? The following questionnaire is made out with this thought in mind.

#### Buildings and Equipment

1. Do you have a library.....? Magazine room.....? Stereopticans... ..? Moving Picture.....? A Clock tower.....? A Church Bell.....?
2. Do you have Dormitories, for students.....? Working people.....? Free Lodgings.....?
3. Do you have connection with a Hospital.....? Child's Nurse Training School.....? Free Clinic.....? Mother and Child Free Clinic.....?
4. Do you have an Employment Office for Church and Community.....?

#### Institutions and Organizations

1. Do you have a Night School in your Church.....? English Sch.....? Sewing School.....? Gymnasium.....? Play ground.....? Kindergarten.....?
2. Do you have a Bureau for Advice, on Legal matters.....? Family matters.....? Sex matters.....? Laborer's Difficulties.....? Question of Marriage.....?
3. Do you have an office for helping people write letters.....? Loaning Japanese lanterns.....? Umbrellas.....? Providing nurses for the sick.....?
4. Do you have Associations for Temperance Education.....? Child Protection.....?

**National Christian Workers' Conference**

**May 18-24, 1922**



## PERSONALS

Mrs. H. B. Newell, Matsuyama, left Yokohama by S. S. "Taiyo" on Jan. 28 for furlough. She will spend the first few months in Long Beach, Cal., with her sister.

The engagement is announced of Prof. Harold Lane, Sapporo University, and Mrs. Pauline Rowland Sistare, daughter of Dr. and Mrs. G. M. Rowland, Sapporo.

Rev. and Mrs. O. R. Haslam, Free Methodist Mission, Akashi, left for America by S. S. "Suwa" at the beginning of February. Mrs. Haslam's ill health compelled them to take early furlough.

President Mary E. Woolley of Mount Holyoke College, a member of the recent Educational Commission to China, spent the days Jan. 30 to Feb. 1 in Japan, sailing on the latter date for San Francisco by S. S. "Hoosier State." A majority of the 26 alumnae of Holyoke in this country attended a reception given the President at the home of Mrs. C. B. Tenny, Tokyo, on Jan. 31.

Mrs. Wm. C. Buchanan, Gifu, who had been a sufferer from cancer for several years, died on the morning of Jan. 24 at a hospital in Nagoya. Her courage and cheerfulness were an inspiration to many friends during her long illness. The funeral was held in Nagoya on Jan. 27, Pastors Kikkawa and Iijima and Drs. W. B. McIlwaine and S. P. Fulton taking part.

The *Evangelist* has received belated word of the death of Miss Ellen MacRae, formerly of the Protestant Episcopal Mission. Miss MacRae died in England on Sept. 6, 1921. She spent about 15 years of a very devoted life in the Japan work.

Prof. F. A. Lombard has recently been elected Vice-President of the Nichi-Bei Club in Kyoto. He has also been appointed Associate Pastor of the Foreign Church in Kyoto in succession to Rev. B. F. Shively, who is due for furlough.

At a recent meeting of the Trustees of the Southern Baptist Girls' School at Kokura, Misses Cecile Lancaster and Effie Baker were elected to the Faculty of the School. Mrs. J. H. Rowe is to be President.

Rev. G. J. Walsh and family, C. M. S. Mission, recently returned from furlough in Ireland, have proceeded to their station in Hokkaido. They visited in Hiroshima before going north, Mr. Walsh preaching at the union service and giving also a most enlightening and interesting address on affairs in Ireland.

Payson Ayres, son of Dr. J. B. Ayres, Osaka, had the misfortune to break his arm in two places in a game of football at the Canadian Academy, Kobe, on Jan. 28.

Rev. W. A. Wilson, Okayama, has recently completed an extensive tour of the Japanese Methodist churches on the East coast of Korea. He reports good meetings and the weather not at all unendurable.

Messrs. C. A. Clark and T. S. Soltau, Northern Presbyterian Mission, Korea, visited a number of Presbyterian stations in Japan in the second half of January.

Mrs. W. R. Weakley, Tokuyama, who recently

suffered from a light attack of typhoid fever, is so far recovered as to return to Hiroshima, where she is convalescing in the home of Rev. S. A. Stewart. She was stricken in Kobe and as their new home in Tokuyama has not yet been constructed it was thought best for her to remain in Hiroshima for a while.

Missionaries contemplating travel in Korea and a seaside holiday in 1922 can combine the two by going to Wonsan Beach on the East Coast of Korea. Particulars concerning the Beach House and Annex can be learned by applying to Mrs. C. S. Deming, Union Methodist Theological Seminary, Seoul.

Miss Florence Walne, Southern Baptist Mission, has so far recovered her health as to be able to attend the W. M. U. Training School in Louisville, Kentucky.

Rev. C. K. Dozier is studying at Columbia University. Mrs. Dozier and the children are at home in Gainesville, Georgia.

Mrs. P. P. Medling, formerly of the Southern Baptist Mission, is now residing in Jackson, Tenn.

Announcement has been received of the marriage on Jan. 19 of Mrs. Foy Johnson Willingham to Mr. J. S. Farmer, Business Manager of the Biblical Recorder, the organ of the North Carolina State Baptist Convention.

Recent letters from Dr. J. W. Saunby tell of renewed health and abundant work. He has the pastoral care of a congregation and is preaching twice a Sunday. His address is 292, Sumas St., Victoria, B. C., Canada.

Rev. and Mrs. E. C. Hennigar, Matsumoto, moved into a new mission house late in December. A new church, with ample accommodation for S. S. and social work, has recently been dedicated at this station.

Miss Gertrude Ryder, Northern Baptist Mission, who has been on furlough, has returned to Japan and resumed her work as director of the Yotsuya Women's Dormitory.

Miss Altha Gates, who has spent the last two years in Tokyo assisting in the English schools in the Misaki Tabernacle, sailed on Jan. 17 for America, accompanied by Miss Ruby Anderson, Sendai. They went by way of Suez and Europe.

Southern Baptist numbers in Japan have been strengthened in recent months by the arrival of a fine group of new missionaries, located for language study as follows: At Kokura, Miss Effie Baker and Rev. and Mrs. Roscoe C. Smith; at Seinan Gakuin, Fukuoka, Misses Florence Conrad and Naomi Schell, Rev. and Mrs. J. G. Chapman, Rev. and Mrs. M. A. Treadwell, Rev. and Mrs. W. V. Nix, Mr. and Mrs. Treadwell, however, have been obliged to return to America on account of the former's health.

Miss Leita Hill, who is to be Secretary of the Publishing House at Shimonoseki, is now in China, acting as secretary to Dr. T. B. Ray, Foreign Mission Secretary, Southern Baptist Convention. Miss Hill expects to begin her work in Japan in March.

Major Wilson, the Salvation Army's National Young People's secretary, and Mrs. Wilson were passengers from London by P. & O. S. S. "Nagoya"

at the end of January. Major Wilson has recently been promoted to Brigadier.

Rev. W. A. Davis, Southern Methodist Mission, is now living at 2231, Dana St., Berkeley, Cal. He is prevented from returning to Japan by protracted illness in his family. He is engaged in work among the scattered colonies of Japanese, visiting from house to house, distributing tracts, and selling Bibles.

Misses A. Soal and Irene W. Smith, Japan Evangelistic Band, have moved to Kyoto and are located at 75, Tadekura Cho, Shimogawa.

Mr. Thomas E. Jones has accepted a position in Keio University as Professor of Economics. He will continue his work among young men in the Friends' Mission.

Dr. Henry T. Hodgkin, who was for several years a medical missionary of the English Friends' Mission and an organizer of the Y. M. C. A. in West China, is expected in Tokyo on Feb. 26. He has been travelling in China and Korea, giving his time largely to speaking on the responsibility and opportunity of Christians in relation to present day social and international problems.

Dr. and Mrs. L. S. G. Miller and daughter, Mary, expect to leave Kobe on Mar. 6 for furlough in America, travelling by way of Palestine and Europe. Rev. E. T. Horn will be Acting Dean of Kyushu Gakuin in Dr. Miller's absence.

Rev. and Mrs. D. G. M. Bach, Lutheran Mission, Moji, expect to leave on furlough, with their three sons, by S. S. "Pine Tree State" on Apr. 1. Mr. and Mrs. Bach have been away from America for ten years, Mr. Bach having served as pastor of a Danish Lutheran church in New Zealand before coming to Japan.

Miss Mary L. Bowers, Lutheran Mission, Fukuoka, is spending two months in Manila for rest and recuperation.

Miss Clara J. Neely, American Church Mission, who has been absent for several years, returned by "Shinyo" on Feb. 10 and has resumed her work in Kyoto.

Miss Claudia Chapman, returning to Japan after finishing school in the U. S. A., is with her parents, Rev. and Mrs. J. J. Chapman, Kyoto.

Miss E. Taylor, a member of the St. Columbia Presbyterian Church, Victoria, B. C., Canada, has joined the staff of the Y. M. C. A. as office manager for the Senior Secretary. She will reside at 22, Gochome, Fujimi Cho, Kojimachi, Tokyo.

Little Helen, daughter of Mr. and Mrs. J. M. Davis of the Y. M. C. A., is critically ill in St. Luke's Hospital, Tokyo.

Miss Lucy Palmer has discontinued her work at the Language School, Tokyo, in order to undertake the direction of the Girls' English School at the Misaki Tabernacle.

Miss Annabelle Pawley, Northern Baptist Mission, has returned from furlough and begun her work in the Shokei Girls' School, Sendai.

Miss Georgia Newberry, of Seattle, has arrived in Tokyo to join the Northern Baptist Mission and has entered the Language School.

Mrs. C. A. Bachelder suffered a slight stroke of

paralysis on Jan. 28 at the home of her son, Mr. G. S. Phelps, Tokyo.

Dr. Yarnell has opened the Merchant Marine Branch of the Y. M. C. A. at Yokohama at No. 4, the former offices of the Toyo Kisen Kwaisha. He has an Advisory Committee of leading British and American residents, lending financial and moral assistance.

Dr. J. R. Mott is due to arrive in Japan by S. S. "Taiyo" on Mar. 10 on his way to the W. S. C. F. Conference at Peking. He will spend about one week in Japan.

Dr. J. C. Davison, Nagasaki, sailed for America by S. S. "Taiyo" on Jan. 28. He will make his home in Berkeley, Cal.

Miss Anna Van Kirk, American Church Mission, who has come out to assist in the proposed St. Barnabas' Hospital, Osaka, is now at the Language School, Tokyo.

Miss Louise Jenkins, Northern Baptist Mission, has moved from the Women's Christian College to 10, Fukuro Machi, Suruga Dai, Tokyo. She has resumed her studies in the Language School.

Rev. and Mrs. F. M. Derwacter have removed to 40, Kani Nibancho, Kojimachi, the house recently vacated by Rev. and Mrs. E. T. Thompson. Rev. J. S. Kennard, Jr., has removed to the Holtom home, 30, Tsukiji, Tokyo.

Miss M. Z. Pider, Northern Methodist Mission, returned by S. S. "Nanking" on Feb. 3 and has resumed her work at the Women's Christian College, Tokyo.

Miss Louisa Imhoff, Sendai, who has been seriously ill, is much improved but still confined to her room.

Mr. K. Suganuma, a leading layman of the Japan Methodist Church, died at his home in Nagasaki in the latter part of January. Mrs. Suganuma was formerly a medical missionary of the Cumberland Presbyterian Mission.

Miss Lucille Jarrard, of Chicago, arrived by S. S. "Nanking" on Feb. 3. She is to be office secretary at the Kyo Bun Kwan, Tokyo.

Miss H. Fletcher, of Virginia, who has been visiting her sister, Mrs. L. C. M. Smythe, Nagoya, sailed from Kobe for home by S. S. "Hoosier State" on Jan. 28.

Bishop Herbert Welch is expected back in Japan before the end of February on his way to a meeting of the Methodist Episcopal Bishops of Asia to be held at Singapore.

Dr. and Mrs. Ernest D. Purton and daughter, Miss Margaret Burton, and President Mary E. Woolley, prominent members of the Educational Commission to China, sailed for home by S. S. "Hoosier State" on Feb. 1.

Dr. A. Oltmans, who goes on furlough in April, gives notice of the appointment of Miss S. M. Bauernfeind, 84, Sasugaya Cho, Koishikawa, Tokyo, to succeed him as Sec.-Treasurer of the Kozensha, the Society that works for the Meguro Leper Hospital and for the Government Leper Hospital at Higashi Murayama. Dr. Oltmans bestows for Miss Bauernfeind the same kindly sympathy that he has experienced in this work for several years. He also thanks again all the friends who contributed so liberally to the expenses of the Lepers' Christmas.

## OUR CONTRIBUTORS

S. H. Wainright is the secretary of the Christian Literature Society.

T. C. Winn arrived in Japan in 1877. In 1879 he went to Kanazawa where he began the first regular Christian work on the West Coast. In 1906 he went to Manchuria and undertook pioneer work again, visiting many points along the South Manchuria Railway. His present place of residence is at Port Arthur.

A. Oltmans is a member of the Reformed Church in America mission, having arrived on the field in 1886.

A. K. Reischauer is a teacher at Meiji Gakuin. He is also a well known authority on Japanese Buddhism.

Susan Bauernfeind has spent twenty-two years as a missionary in Japan, eighteen of which have been devoted to the training of Bible Women.

J. C. Davison began his service in Japan fifty years ago. He was one of the founders of the Methodist Episcopal Mission. He was a pioneer in Japanese hymnology. The hymn in this issue is No. 90 in the Japanese hymnal.

March Winds was written by a missionary in the first year of her service in Japan. She writes, "It is merely the expression of a missionary's moods at some times. And perhaps we may utilize more for prayer the long nights when the winds keep us awake".

Mrs. S. M. Erickson lives at Takamatsu where she and Mr. Erickson are engaged in evangelistic work under the Southern Presbyterian Board.

G. S. Phelps, senior secretary for Japan of the foreign department of the Y. M. C. A., gives us in this number some of his personal observations on a recent tour through Korea and Manchuria.

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## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. MARCH, 1922 No. 3

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Issued Ten Months in the Year by the Federation of Christian Missions

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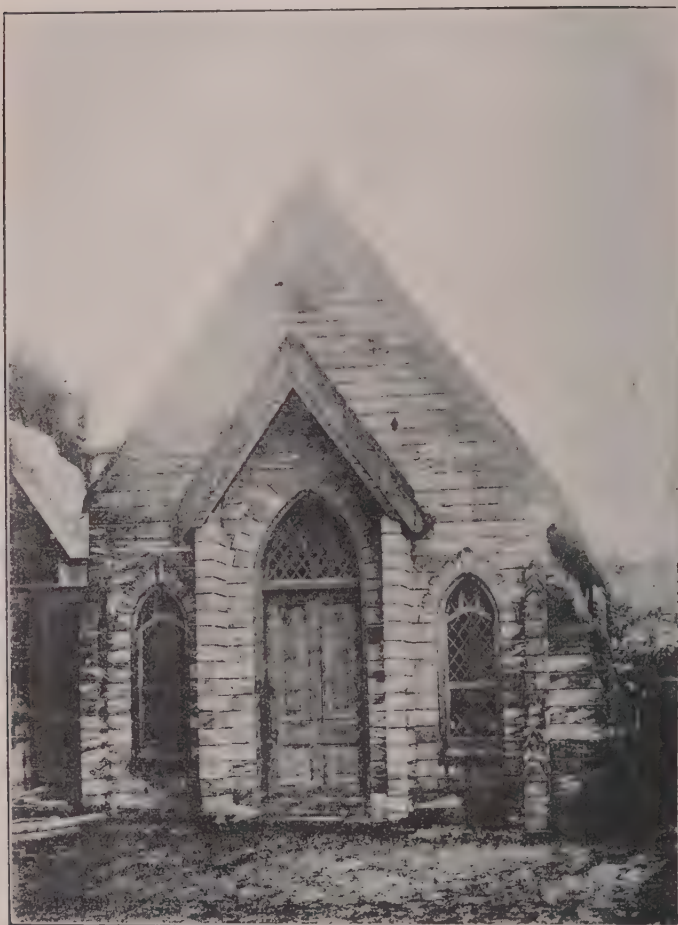
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Per Year, Postpaid, Domestic, ¥4.00; Abroad, \$2.50 or 10/- Single Copies, 50 sen, 25 cents, or 1/-.





The first building of the Kaigan Church (Ballagh Memorial Chapel)  
erected in 1871. (See page 103)

# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XXIX.

MARCH, 1922

NO. 3

## Editorial Comment

### Fifty Years of Organized Christianity

“**W**AS it not a pivot-day in the world's history, in March 1872, when a Christian church was organized at Yokohama? Its birth followed the week of prayer, and continuous supplication for weeks afterward. A church was formed. There were only a handful—a dozen or so. No pope, cardinal, bishop, synod or missionary board ordered it. What sprang up out of the heart of men agonizing in the garden, was ‘the plant and flower of light’, yet not ‘the lily of a day’; but rather, as we see it now in 1921, a mighty oak. It still flourishes as the *Kaigan* or ‘Seaside Church.’” Thus wrote William Elliot Griffis, himself an eye-witness of those early days, in a beautiful tribute to James Ballagh, which he entitled “The Unknown Soldier.”

The founding of the *Kaigan* church on March 10th, 1872, was indeed of the greatest significance to the Christian movement in Japan. It was an act of faith and courage. That in the face of three hundred years of unremitting opposition to the Christian faith this little mustard seed should ever grow into a mighty tree required a sublime confidence which we of later day might well emulate. At that time the “accursed sect” was still prohibited. The edict boards against Christianity still hung in every prominent place. The very name “Yaso” was sufficient to cause men to draw their breath more sharply. Griffis adds, “Having seen coffies of Christians, clothed in the

shameful badge of red, the dress of the convicted and the criminal, haled to prison and knowing also that teachers of alien missionaries had died in their cells, we expected at every moment to see the police enter and drag out to punishment our new Christian friends.”

Fifty years later we sit complacently by, forgetful of the wonders that God has wrought before our eyes. Then there was only this little church with its eleven members; to-day there are in Japan 361 wholly self supporting churches and hundreds of others that are partly self supporting. Then there was no Japanese pastor to take charge of the little church and James Ballagh had to shepherd the little flock. To-day there are 3776 workers in the Protestant bodies alone. Then there were eleven members in the *Kaigan* Church and other little groups in Kobe, Osaka and Nagasaki. To-day there are 167, 133 Protestant believers in the empire. Then there was no work for children. To-day there are almost 3000 Sunday Schools with 177, 154 scholars. Then there was only the little chapel building, a picture of which we find in this issue. To-day there are 900 church buildings and chapels. Then there was no Christian school in the land. To-day there are 192 kindergartens, 16 middle schools for boys, 36 girls' schools, 10 colleges, and 27 theological schools with 35,000 young men and women under Christian instruction. Then the very name of Christ was accursed. To-day the ideals of the same Christ have permeated Japanese thought and life

to an extent that none of us can measure.

Moving in our own little circle we are often tempted to grow discouraged over the progress that our work is making. It is only as we let our minds go back to the beginnings that we realize how marvellous has been the growth of the Kingdom.

\* \* \*

#### Cooperation—the Slogan of the Present Day

**I**n the September issue of the *Evangelist* appeared a short account of the efforts made by the Congregational churches in Japan to attain closer cooperation between the missionaries and the independent church. In the present issue Dr. Reischauer tells us of a similar tendency in the Nihon Kirisuto Kyokwai. In later issues we hope to be able to present to our readers accounts from other churches also, which will demonstrate that this tendency towards cooperation is not confined to one or two bodies. There is no more wholesome sign in Japan to-day. In the beginning of missionary work in this land, it was inevitable that the leadership should lie in the hands of the missionaries. But as strong Japanese leaders developed—men like Nijima, Miyagawa, Kozaki, Ebina, Ibuka, Uemura and Honda—it was only natural that the control should pass into their hands. That such a process should have been accompanied in some instances by straining of relations and by misunderstandings is not to be wondered at. It is rather surprising that there was not more of that kind of thing.

In these days we are witnessing a desire on the part of all to get together as true yoke-fellows of Christ. Perhaps the most potent factor in the development of this tendency is the clear recognition of the enormity of the task still ahead of us.

In the program of Kingdom extension the question of prime importance is not where the money comes from nor whether we are Japanese, Englishmen or Americans. There is a place for us all. The best days are still before us—those happy days when irrespective of race or color or nationality we shall work together until the time when the Japanese church is able to carry the burden alone.

\* \* \*

#### The Conference and Evangelism

**A** FEW months ago we had occasion to call attention to the remarkable ingatherings in the American churches. Recent reports from a number of Japanese churches indicate that similar things are taking place in this land also. Largely as a result of the forward movements organized by many denominations there has been a new emphasis on evangelism which has resulted in many conversions and accessions. The success which has been achieved by individual denominations raises the question whether a nation-wide evangelistic advance is not possible. Many earnest people both missionaries and Japanese have been praying for a nation-wide revival. There is in our opinion no more opportune time than the present when the leaders of the Christian movement in Japan will meet in conference for a week. We hope that a committee of the strongest possible leaders will be appointed to inaugurate such a nation-wide evangelistic movement, that that committee will organize permanent evangelistic groups in every local community with which it can cooperate; that in addition to the regular evangelistic meetings, conferences on evangelism will be held in as many centers as possible at which pastors, Bible women and laymen may be instructed in the best methods of leading others to Christ.





## Buddhism a Good Borrower

By S. H. WAINRIGHT

THE Buddhist Religion, during the course of its history, has been a borrowing religion. It has appropriated elements, even its gods, from other religions wherever it has come into contact with them. At no period in its history has this religion made itself a greater debtor to other religions than at the present time to Christianity.

The most recent instance we have observed is the subject of the New Birth made the central theme for the One Hundredth Anniversary Number of the Buddhist magazine called the *Shinfukyo*. On the cover and in the middle of the page, *Shinsei* or New Birth, occupies a conspicuous place in large type. As subtitles, are the statements that "to be born again in religion is the great marvel," and that "the doctrine of human transformation is fundamental." On the inside, the front page contains quotations from Mr. Shimazaki, a Buddhist priest, and from Mr. Kanzo Uchimura, a Christian, and from two or three others. An editorial follows which gives an account of heredity on the one hand and acquired characters on the other hand as opposing views of the New Birth in modern European thought. No application whatever is made of these doctrines to the subject in hand.

Turning to the main body of contents, we are interested to discover the marked Christian coloring. Two terms are used all through the number, namely New Birth (*Shinsei*) and Second Birth (*Kosei*). The latter term more literally has the sense of "born again." Now one will look in vain for these terms in a Buddhist dictionary. They are Christian terms applied to Buddhist doctrine.

The *Shinfukyo* standpoint is that of the Shinshu sect. This sect teaches salvation by faith, a doctrine derived originally from Christianity according to the opinion of some scholars. Now Shinshu does teach a doctrine of Re-birth. But the doctrine has had reference to birth into *Jōdo*, the Pure Land. The

phrase *o-jo soku-jo-butsu* explains the explains the central doctrine of the sect and may be translated "Going to be born (in the Pure Land) is identical with becoming a Buddha." As an authority on Shinshu has remarked, "when the believers abandon the impure body of the present life (i. e. die) and are born in that Pure Land, they at once accomplish the highest and most excellent fruit of Nirvana." In other words the Birth about which the Shinshu sect has taught its doctrine is a transformation that takes place *in articulo mortis*.

Now if we turn to the articles in the Anniversary Number, we shall find that the New Birth is described as something experienced during our lifetime. The New Birth of Tenjin, Donran, Shinran and other founders is described and an account is given of the remarkable New Birth of Daiten. These characters in Buddhist history all alike appear in the pages of the Anniversary Number as twice-born men. The study is an interesting one. The contributors write as if they had just finished reading *The Varieties of Religious Experience* by Prof. James. We shall try to present to the reader some phases of the discussion in two or three of the contributed articles.

In the first article, Shaei Ogi starts off with the characteristic Buddhist lament that life is a continuous change, like the flowing current of a stream. It is from this aspect of things that he derives the central truth of the New Birth. Hidden in the "desire" to live is the "fact" of the necessity of death. The "mortal struggle" coincides with the "struggle for life." Hence a contradiction; hence the hidden germ of evil; hence suffering. Life and death are indeed a sea of trouble. Suffering is not in life itself. Suffering is in the conjuncture (*kiwa*) of life and death. The New Birth is an escape from the sea of trouble. It resolves into unity the contradiction between life and death. It is

the transformation of the "desire" to live and of the "fact" of death. In short, is not death itself illuminated by life? The true characteristic feature of that religious transformation known as the New Birth is to be found in escaping from death and in laying hold of that life which never changes."

In the concluding paragraph of his article, the New Birth is characterised as a laying hold of that unchanging life through a living escape from death and from the desire-to-live which is girded by death. Now this language is applicable to the conception of "birth" as an event taking place at death and marking the transition into Jōdo or the Pure Land. But in the body of the article, there is an account given of the conversion of Adjatas'atru which is called his Rebirth. It is said furthermore that when Adjatas'atru was "born again," the innumerable people of the Maghada country returned to the true way and emitted from their souls the light of Bodhisattvas.

In another article, written by Suisai Funabashi, there is an account of the New Birth of Tenjin or Vasubandhu. This instance belongs to the earthly career of Tenjin and is even traced in its various stages. The writer remarks that the New Birth being identical with the principle of birth-and-death (or beginning and cessation), it is reasonable to suppose that the New Birth takes place daily. Whether a man experience the New Birth more than once or not will depend upon the man. There are plenty of men who know as little about a New Birth as the lower animals. Vasubandhu experienced definite changes before he reached the final change in his religious progress. The three stages were marked by his adherence successively to the Kusha (Kosa), to the Yuishiki (Vidya matra) and to the Jōdo (Sukhavati) doctrines. The writer supposes that Tenjin adhered to the Kusha doctrine until he was fifty years of age, to the Yuishiki standpoint until he was seventy, and that thereafter until his death at eighty years of age he was a follower of the Jōdo.

Tenjin early became dissatisfied with the Kusha doctrine; it depended too

much upon reasoning. He called upon his brother Asvagosha who had sent for him saying that he was ill. Finding Asvagosha as well as usual, his brother informed him that he was not ill in body, but sick in soul.

"The secret of my trouble", he said, "is your attachment to the Hinayana. I beseech you to embrace the Mahayana doctrine of the Yuishiki, according to which doctrine, namely, that consciousness alone exists, worldly passion is destroyed and the latent germs of Buddhahood are set free." Tenjin was at once converted to the Mahayana idealism and this marked the second stage of his New Birth. When he entered upon the third stage of his religious experience, his "sole reliance was upon faith in the power of another (tarikhi)." At one time it is said to be "reasoning" and at the another time it is said to be "works" that he ceased to rely upon when he adopted the doctrine of faith. It will be seen from the above that Tenjin's New Birth was no crossing over to the Pure Land at the time of death.

One of the most interesting examples to be found in the accounts of Buddhist twice-born men is that of Daiten or Mahadeva, the writer of which account is Keisei Yamada. Daiten was guilty of an heinous crime. He was guilty of the monstrous deed of killing his own parents and his own wife. His troubled state of mind, the dreams that haunted him in his waking hours and the grief that weighed upon him, are described. Except for his sorrow his days would have been completely vacant. It was when he was in this state of mind that he came to hear the Gospel of the Heavenly Vehicle. He heard from a monk the law or teaching by which evil could be destroyed. He followed the path leading to a temple monastery and when he reached the gate, he heard the recital of a Sutra within. The following words reached his ears:

"If a man be the author of grave crime and extinguish the same by the practice of good, he will shine before the world with the brightness of the moon just issuing from behind the clouds."

No clear account is given of how so great an evil can be destroyed by the practice of good. In the further elaboration of Daiten's experience, it is affirmed that Daiten's New Birth was very great. It is intimated that the manifestation of Nyorai (Tathagata) within constituted the second Birth and it is declared that in true Buddhism this manifestation may take place in a sinner as well as in a saint, in a layman as well as in one who has given up the world. As an example of the kind of analysis this article contains, the following sentences are literally translated from the original:

"Truly Daiten's Rebirth consisted of the startling vision of his own deep sin. At the same time, he became aware of the good by which a human soul is entitled to enter the "Pure Land." When he heard the priest reading the Sutra, as he approached the temple gate, this became a concrete manifestation. Likewise it became clear that in true Buddhism this good can be established even in the lay people. Consequently, Daiten by means of objective hearing attained to the Heaven and Earth of Tathagata reality. Likewise while crying every night, 'Oh what suffering', during the time he was smitten by his sin even that became a word manifesting the Holy Way; for the cry, 'Oh what grief' was itself the voice of the Way. That is to say, 'the calling' was itself 'the Way.'"

He continues this exposition by referring to the conversion of Shinran and says: "His religion was truly a religion of 'hearing' and of 'calling.' The 'hearing' in Shinran's case was his listening to an exposition of the Original Vow, while his 'calling' was a repetition of the name of the Tathagata (of Boundless Light). Certainly the 'hearing' is not giving ear to some vague and shadowy good; it is listening to the true Original Vow of the Tathagata. So the 'calling' is not in truth the cry 'Oh what grief,' occasioned by one's sin: it is in truth the 'calling' of the name itself of the Tathagata. This alone is the true Buddhism as taught by the Jōdo sect."

This somewhat obscure account of

Buddhist experience will be better understood if the underlying pantheism be kept in mind. Sin is destroyed by a 'manifestation' of the deity within every human soul. The cry of misery on account of sin is the voice of the Reality which is the deeper man. There is a close resemblance between the experience depicted here and Paul's experience when he cried "Oh wretched man that I am". The Christian Apostle connected the 'delight of the inward man' with law of God. He did not identify the inward consciousness of good with the Reality of God. Hence, the resemblance between the words of Paul and those of the Buddhist is superficial.

Turning to the *Zendo*, for December, we observe a similar trend in Buddhism of the Zen type. There is one article the title of which is significant. It is entitled *Sekkenhō wa sunawachi kore Buppo nari* (the Secular Order is identical with Buddhism). Under Christian influence, Buddhism is attaching less importance to world renunciation and is giving increasing emphasis to social service. Some words translated from another article in the same number will make this tendency clear.

The writer seeks to remove the misunderstanding of *Butsido no shugyo* (Buddhist Practice) that is "that it involves austerities, penitences, reading the scriptures, worship at the altar, meditations, retreats in the temple, ringing the bell and pounding the wooden fish; the mistaken notion that if these things be not observed, neither priestly 'practice' nor the priestly 'way' has been kept; a false view to be found even among learned Buddhists. It can not be said that as a general view-point this is a mistaken attitude; yet, such an outlook is extremely narrow and is characteristic rather of Hinayana Buddhism."

"The Practices characteristic of the Great Way", he says, "are not limited to the temple and the scripture. Burying one's life in these is not sufficient. In other words, *intellectual* Buddhist practices are not *complete* Buddhist practices. These practices must necessarily involve the *entire personality of man*. From this standpoint, we shall be able to appre-



ciate the Buddhism in popular life taught by Shinran and the emphasis placed by Zen upon common labour. It is a great mistake to think that Buddhism, from the beginning, has been confined to the monasteries or the temples or to the scriptures. The universal law of heaven and earth and the laws of the natural world belong to the Buddhism which is not expressed in the written letter. The scriptures which proceed from the golden mouth of Sakya are nothing more than a part of these wider laws. Or expressed from a different point of view, the universal laws of heaven and earth and natural laws are all alike and just as they stand commentaries on the Buddhist scriptures. We are not setting forth here a private opinion. Such was the teaching of Sakya and all the later fathers. Indeed on the basis of such a conception did

practices and enlightenment become possible."

It is not difficult to understand the pressure felt by present-day Buddhists that leads them to embody the secular order in their conception of Buddhism and even to place emphasis upon it. But the premises of Buddhism are other-worldly and there can be no escape from these premises. If, as the writer says, Buddhism include the laws of Heaven and Earth, how are we to explain the irreconcilable conflict between Buddhism and Confucianism in Chinese history? Confucianism is founded upon the laws of Heaven and Earth and has consistently upheld the social world as established thereupon. To Buddhism social ethics, at best, can only be interim ethics to which no permanent significance can be attached.

## An Easter Hymn

By JOHN CARROLL DAVISON

Ring, O ring ye chimes of glory,  
Christ the Lord is risen to-day;  
Sons of Earth, O hear the story,  
Christ the Life, the Truth, the Way.

Haste ye tribes of every nation,  
Far and wide your tribute bring;  
Pay your grateful adoration  
To the Lord, your risen King.

Ho! Ye exiles long in bondage,  
Let your shout of joy arise;  
Sin no more may claim your homage,  
Freedom hails you from the skies.

Your Redeemer there ascending,  
Captive leads captivity;  
And through faith on Him depending,  
All His triumphs yours shall be.

Ring then, O ye chimes of glory,  
Ring for all your glad refrain;  
Let them hear and love the story,  
Waiting till He come again.

## Beginnings on the West Coast

By THOMAS C. WINN

AT the request of the Board of the *Japan Evangelist*, I will take a look back to the days beginning over forty years ago.

Mr. W. N. Whitney (later Dr.) of honored memory went to Kanazawa in the fall of 1878 under contract to spend a year teaching in the Ken school, "The Chu-Gaku-Shihan Gakko."

The early summer of 1879 witnessed one of the most terrible of those old time cholera epidemics. He was driven back to Tokyo some months before his year ended. On account of the scourge of cholera all schools were closed. While in Kanazawa he had a Bible class for the students of the schools. This was the first formal effort in modern times to teach the Gospel in that region. A native of Kanazawa, (a Mr. Imamura?) had returned for a visit about, or a little before that time. During his visit he made an effort to give a few people some knowledge of Christianity by distributing tracts. But this was prohibited by the police who gave him a good deal of trouble.

Mr. Whitney on returning to Tokyo set about securing his successor in the school. He called upon Dr. Hepburn and requested the Presbyterian (North) Mission to send a man to teach in the school and use the opportunity for beginning evangelistic work in that city.

The Mission knew of my unwillingness to remain in a port city longer than it was necessary. Dr. Hepburn therefore sent young Whitney to me. (We were both *young* men then.) The school demanded so much English teaching that I felt it would prevent my doing evangelistic work and the offer was reluctantly declined. It was just the opportunity my heart was longing for as a way of getting into the interior, but I felt compelled to make that decision.

Mrs. True, of Tokyo, heard that the offer had been declined, and proposed to go to take a part of the teaching. That arrangement was agreed to by the school authorities. Accordingly the party which

left Yokohama September 23rd 1879, for Kanazawa, were the following:

Mrs. M. T. True and daughter Annie.

Mr. Hayashi Seikichi and wife.

Mrs. Deguchi Kiyō.

Rev. T. C. Winn, Mrs. Winn and Mary.

Travel to Kobe was by "Mitsu Bishi" steamer. From Kobe to the Otani Tunnel, a little beyond Kyoto, the railroad was used. This short line and the one between Tokyo and Yokohama constituted the "net-work of railways in Japan" at that time. I learned very early from an English composition of one of my pupils of the existence of that "net-work". From Otsu a *small* steamer conveyed the party the length of Lake Biwa to Shiotsu. The mountain pass was crossed to Tsuruga. There the party divided; the Winns waited for a boat to Kanaiwa, while Mrs. True and the Japanese friends went overland to Kanazawa. Our boat arrived at the port Kanaiwa in the afternoon of October 2nd. The other friends reached the end of their journey in the evening of October 3rd. Landing was considered difficult at the time when we came to anchor, and we waited till the next day. But the wind was stronger the next day and the billows *tempestuous*. There was no communication with the shore all that day and our American captain threatened to take passengers and cargo on to Fushiki. Fortunately, the teacher who had escorted us from Yokohama came out to take us ashore. He had gone ashore as soon as the boat had anchored. Although the captain advised against it, we risked the safety of a large boat which was manned by twelve to fifteen sailors, and after frightening adventures reached the shore before noon, October 4th.

A house was provided for us at No. 2 Yoban Cho, Naga machi. Hayashi San rented a house a little farther west on the same street. That house faced north. In his rented house, the first public meetings were held, from the second or third Sunday in October. After one or

two weeks, crowds came to *hear* and to *see*. Those crowds continued at the meetings till it became cold weather. Until that time the house and yard were filled with people every Sunday afternoon. In the course of a few weeks a house was rented in Zaimoku Cho, where the second place for meetings was opened. In the course of a month or more people began coming to our house to talk of the religion we were teaching. Among the very first to come, were some who were friends through all the after-years, but who did not become Christians. Others were numbered among the *early* believers.

As I said at the recent celebration of the fortieth anniversary of the organization of the Ishiura machi Nihon Kirisuto Kyokai, I can now see Nagao Hachimon as he bravely came up onto the mats in the Zaimoku Cho room and sat down to listen till the end of the meeting. He had told his family that he would first go to hear what the new religion was, and if he found it good, they might go later. I remember distinctly how Mrs. Sugimoto stood out in the yard of the Naga machi place with her second son, a baby, on her back while she gave heed to the things which were said. I can never forget the first call at our house of Nishimura Daigen and his wife. He was a character in the town and remained a character to the end, but a *changed character*. He was a practitioner of the Chinese system of medicine (Kampō), and shaved his head as that class did in old times. Afterwards, his hair and beard grown, he was an entirely different looking man. That has often come to my mind as a fitting illustration of the change his faith made in him.

The third house used as a chapel was in Hikoso machi, the street in which Mrs. True had her home for the nine (?) months she was in Kanazawa. In connection with this place, early recollections arise of Sanno Kicho and his family. He was a faithful and efficient man in our schools for years, and is now rendering valuable service to the Reformed Mission in Sendai.

The houses in Naga machi and Zaimoku Cho had to be given up and it became impossible to secure any suitable

room for the Christians' use. In that extremity, Nagao San built the little house on Ote Cho and it became the center of operation for a time. It still stands, a reminder of how small was the beginning of things. It is a very small, low building, but it seemed *strangely fine* to our eyes! In that room the first church was organized, May 1st, 1881. Hiroki Jujiro, while serving his time as a soldier, was passing that building, and was attracted by as well as interested in the singing. But the rules of the barracks did not allow him to enter. He stood outside and listened to the end, and *then* and *there* the determination was formed in his heart to investigate Christianity as soon as his service as a soldier ended. This he did with the result that he became one of the most interesting men to teach that it has ever been my lot to meet. Some of my readers know what an ardent believer and indefatigable worker he was later.

The next change in the location of the center of activities was to Tono machi in 1883. The upstairs of the carpenter shop of Sumi San was rented, and afterwards the building was bought and remodeled. While meetings were in progress upstairs, it was difficult to secure rest from hammers and saws. At this house, also, all the Christians were expected to gather in the afternoon for the principal Sunday service, while in the morning they went to what was the most convenient place, for there were at different times chapels in No machi, Tate machi, and up on the hill (Katatsuno). As the names of these places are mentioned, the names come to mind of individuals who first heard the Truth, or became identified with us at these places.

For a long while it was a matter of great rejoicing and thanksgiving that at every place where meetings were conducted for any length of time, there were people added to those who believed.

In the Ote Cho building Hayashi San and I had a school for little boys every afternoon. By this means, my family and I secured residence passports for Kanazawa. We taught English, Bible and Christian hymns. One of those little boys is now a distinguished pro-



fessor\* in the Naval Academy in Etajima. In this building Takamatsu, the soldier, came (1882) to ask me to teach him English. Agreement was given upon the one condition that missionaries generally make to such people. It was but a little while when he became so much interested in studying the Bible that he gave up trying to acquire English and said no more about it. His mother, a devout Buddhist, was a strong opponent of ours for a time. She used to purify her house by sprinkling salt over the room and sweeping it out after our visits. But she became as devout a believer on Jesus, and continued to be such until her death,

Among preachers and co-laborers in the Gospel the first to be mentioned are Hayashi Seikichi and Deguchi Kiyo. Deguchi San as a Bible woman has never been surpassed in my opinion by any woman known to me in Japan. Hayashi San had a love for the work in the Hokuriku which did not allow him ever to remain away from that field for long. Nishimura Daigen and Koriya San were the first to enter the work of Bible sellers. The former continued in it for years and was zealous and fearless in his efforts to get the Bible into the hands of the people. While our location was still in Naga machi Yoban Cho, a Bible seller from Niigata came and spent some months in Kanazawa.

Nagao Maki and Ishikawa Gosan were early evangelists in that field, both of them being born in it, one at Kanazawa and the other at Toyama. They continued for years there and with much honor in their own country. Others have, later entered upon the life work as preachers of whom, it would be a pleasure to speak but mention of them does not come within the limits of this paper.

Shinawara Genzo, Kato Toshiyuki, and Ota Tomesuke were in Kanazawa, each for a short period, and added their help in the early days. They were welcomed and their service appreciated.

Aoki Chui, then a theological student, came to take part with us in that ministry, in the summer of 1881. He afterwards

(in 1883) became the first pastor of the Kanazawa church. He was followed by Banno Kaichi in 1888.

The first attempt at preaching north of Kanazawa was made in August, 1881. Three Japanese brethren and I went on a tour which included Tsubata, Nanao, Fushiki, Toyama, Takaoka, and Isurugi. At these places the meetings were orderly and well attended, except those at Fushiki and Takaoka. At Fushiki the speakers were so severely pelted with sand that it was impossible to do anything. A mob at Takaoka on the last evening was very noisy and threatening. On the afternoon of the second day at Toyama, a white-haired gentleman called at our hotel. He said he held the position of being one of those whose duty it was to look after temples and shrines, but had for some time felt that the religions of Japan were not true religions and that there must be some other which was true. From what he had heard at the meetings he was convinced that we had brought him knowledge of the True Religion. He asked for early and full teaching concerning it. He, Ishikawa Kumataro, and his wife were the first baptized Christians in Toyama. They suffered much persecution but held to their faith unto the end. Ishikawa San built the first house for the work in Toyama and rented it to us. That house was perhaps one block away from the pontoon bridge, on the left side of the street, as Toyama was entered from the south. The pontoon bridge has long ago passed into history.

After returning home from that trip, a similar one was made to the south when we visited in turn Komatsu, Daishoji, Mikuni, and Tsuruga. The Japanese who went to the northern cities were Aoki Chui, Nishimura Daigen, and Kato Satori. In going to visit the cities to the south, Hayashi Seikichi took the place of Aoki Chui. Everything was peaceful as far as we were concerned. However, the man who rented his house for our use at Daishoji was a few days later driven from his native city. I have been informed by reliable authority that he *was not allowed to return for ten years*, and that he suffered relatively great loss.

When in 1885 it was decided to build

\* Professor S. Naito

a church in Kanazawa, there was a long search for the proper location. It was decided to put up the building on a lot nearly opposite to the Ote machi house already referred to. That was not the place which was desired, but it was deemed the best obtainable. The work went on till the frame was up, when Nishimura Daigen in great joy came with the assurance that he had gotten the promise from the owner to sell the Ishiura machi lot. Mrs. Winn promised to pay the added expense of tearing down the frame and removing it to Ishiura machi. That change was therefore made. The records of the early history of the church, say that the church building cost ¥221.24 and the lot ¥31.20 and the Winn family is credited with having presented the lot to the church. On asking recently what the present value of the lot is, the reply was ¥40,000. It is probably only among the old residents that donors of forty-thousand yen church lots are known!

"The Tono machi Church" was organized by a few members who went out from the Ishiura machi church in October of 1886. It owes its origin to Mr. Porter who was most closely associated with that group of Christians, and who believed that two churches rather than one ought to be started even at that early stage of the work.

Mizuto Yutaro became an attendant at meetings at about the time of the erecting of the first church building on Ishiura machi. That building was completely destroyed by snow in the winter of 1890-91. The janitor neglected to shovel the snow off the roof at the proper time. Mizuto San was for years a most esteemed friend and adviser in church and school affairs. He was far more gifted, as well as devoted to the public good, than the average man. Among the things he deemed of public benefit were the church and the Christian school. He contributed much time and energy to aid these. He long acted as Honorary President of the Boys' School and as director of the Girls' School. He was comparatively generous in his gifts to support the church. But, alas, like so many other Christians he allowed personal grievances to destroy much of his usefulness in the

last few years of his life. I was glad to hear that before the end, he did the *manly* thing to acknowledge his error and repent of it.

It would be quite improper to fail to make mention of the pioneer foreign missionaries, for there were others than the very first. Rev. James B. Porter was connected with that field most of the time from 1881 to 1888; Miss Francina E. Porter, from 1882 to 1902; Miss Mary K. Hesser, from 1882 to 1894; Mrs. Laura M. Naylor, from 1887 to 1901; and Miss Kate Shaw (dates forgotten). These loyal servants of the Master wrought well and faithfully in His name and left an enduring monument in many hearts and lives.

A few words regarding the early location of missionary homes may not be out of place. When the year's contract with the government school was up, we wished to continue our residence in Kanazawa. But we had no passports and could not legally rent a house. The facts were placed before the government with a request to rent us the house, which had up to that time been provided for us, till residence passports could be obtained. That was said to be a request impossible of compliance with. They were not supposed to know that we were there, but if we remained and occupied the house it would be all right. That house was used until one was bought; No. 12 Kami Yabu no Uchi, Takaoka machi, just a few rods from Yoban Cho, Naga machi, on the steep knoll which rises from the stream flowing along there. This was owned by the Mission for at least twelve years, and was the residence successively of the Winns, the Hayes, and the Fultons. The first house occupied by Mr. Porter and his sister was opposite the Hirosaka Dori Jinsha. Mr. Porter built the house on Hirosaka Dori, which later became the property of the Canadian Methodist Woman's Board. The first building for the Hokuriku Girls' School was on the present site of the school, although the Japanese building in which the school began was on what is now part of the Shihan Gakko grounds. The Katatsuno residences were built in the fall of 1888.

## Christian Outposts

By G. S. PHELPS

**A**FTER all we do expect to find evidences of the working of the "heaven" of the Gospel wherever disciples of Christ may go. Those evidences are not lacking in the outposts of the Japanese Empire.

Critics of Japanese official policies in the Far East justly demand some demonstration of the presence in Japan of those who profess allegiance to the Prince of Peace. They say, "Show us some Japanese Christians who have *suffered* for the sake of righteousness." And we acknowledge that the presence of the Gospel in Japan for half a century should offer some "fruits of the spirit."

We pass over such modern Christian men as Kagawa, Suzuki and Tagawa, who have "suffered for conscience's sake," and great, fearless Christian national leaders who are fighting the "powers of darkness in high places," such as Yoshino and Shimada. We are now interested in seeking evidence of "the working of the heaven" in the outstations of the Empire.

In Korea and in China one finds little groups of Japanese Christians in all the larger settlements. They have organized Sunday Schools, built churches and have established the Y.M.C.A. in eight places. It is a striking fact that while in Japan proper the ratio of professed Christians to the population is only 1 to 300 (and in China 1 to 4,000 of baptized Chinese Christians in 1919), in the "colonial" settlements I often found that the Christians represented as high a percentage as 10% of the entire local Japanese population. And it is evident that these Christians exert a disproportionate influence even though their official status is usually not above the average. There are a few Christians in high places, and their influence is great, such as Chief Justice Watanabe of the Supreme Court of Korea, than whom there is no single person more highly respected by the Koreans, but many others are openly sympathetic with Christianity and frankly acknowledge its

beneficent power for good will and righteousness. The Governor-General himself seems to value the co-operation of the Christian movement in checking certain abuses which have characterized some of the administration.

At Pyengyang, which has been the center of so much friction, I found that the new civil administrator was a Christian, a graduate of the Imperial University at Tokyo and in student days a member of the Y.M.C.A. of that institution and a resident in its student hostel. I learned that this Christian prefect had brought a Christian police sergeant from Seoul for the express purpose of instructing the policemen of the Pyengyang district regarding Christianity, in order that they might become more sympathetic with the Korean Christians with whom they have to do. Such is the work of the heaven.

Some months ago I read an account of the unpleasant experiences of some foreign ladies who were detained at the Korean-Manchurian border by Japanese policemen. To be sure they lacked the necessary passports but in their estimation that was a minor matter compared with their loss of dignity and inconvenience in missing their train while they awaited permission from Tokyo to proceed. As I approached this same international boundary I was curious to see what sort of a human would appear in the official uniform. About an hour before we reached the Yalu River the gentleman suddenly appeared and asked in good English for my passport. When he saw what my profession was he genially smiled and said "I am Christian also. I am a member of Mr. Bowles' church in Tokyo." I have been told that it was the policy of the government to place Christians as much as possible in such responsible posts. That also is the working of the heaven.

I arrived at Mukden ahead of my schedule and in the midst of a Manchurian dust blizzard which dampened my enthusiasm for venturing forth to find the



Christian Japanese brethren. I asked the manager of the Yamato hotel if he knew of any Christians. He assured me that he did and volunteered to telephone to some of them. Within an hour they began to arrive at the hotel, mostly young business men who were leaders in the two Japanese churches supported by the Christian community. These young men were graduates of mission schools and government colleges of Japan, and were as clean cut and progressive appearing young men as one would wish to find in any community. They told me that fully 10% of the Japanese population was Christian and that the two churches wished to unite in organizing a local Y.M.C.A. Later, I visited the student Y.M.C.A. of the South Manchuria Railway Medical College where I spoke to about 50 students, of whom 30 were members of the Association. The proportion of Christians in that school was 15% and I found that three of the professors were professed Christians, one of whom had been a student in my own Bible class in Kyoto 15 years before. Thus I found the haven of the Gospel working in that distant city.

What a vision the very name of "Port Arthur" suggests to our minds! That wonderfully beautiful harbor surrounded by a cluster of hills, each one hallowed by the blood of brave soldiers who laid down their lives in loyalty to the call of patriotism! One of the most attractive groups of Christian students that I have ever fellowshipped with in any land met us at the station and escorted us triumphantly to the hotel where we were the guests of the student Y.M.C.A. of the great government Technical College which occupies a part of the extensive barracks of the old Russian naval reserves. Here 400 young men are enjoying training in one of the best equipped technical colleges in the world. What was our joy to find more than 10% of these students openly professing their Christian allegiance and organized into a vigorous student association. Here, also, three of the professors were Christians, one of them being responsible for the morale of the entire student body. A strong Presbyterian church is housed in a suitable

structure and is led by a consecrated young pastor.

At Dairen there is a strong and influential community of about 700 baptized Christians. They support three churches and a city Y.M.C.A. which is housed in a modern building which is the recognized rendezvous of an enterprising and forward looking group. These Christians represent all classes, from a director of the railroad to the lowest grade of clerks. The head of the customs is a director of the Y.M.C.A. and the head of the South Manchuria Railway Hospital is its president. The chief of the largest private hospital is also an outstanding Christian leader, whose influence is recognized by the entire city. During the last day of our visit there Mr. Saito and I had spoken in two churches, with a joint meeting in the evening. Before we took the 11 o'clock train that night a group of a dozen leading Christian men and women gathered at the home where we were being entertained, for a farewell service. I shall never forget the inspiration of that hour when the head of a great hospital stilled the little company and offered a parting prayer of thanksgiving and benediction upon us as we departed on our further mission of service. We left that great city of opportunity with increased faith in the effectual working of the Spirit of God among his children. We had seen the haven mightily working in Dairen.

What lessons may we learn from these Christian groups scattered at the furthest outposts of the Empire? What is the significance of this surprisingly larger proportion of professed Christians in these colonial centres, as compared with Japan proper? Is it the freedom from home restraints, the broader personal vision, or the consciousness of need in the face of pioneer life which turns the hearts of these men to Christian ideals? Whatever the answer may be it remains true that in these groups of Christian Japanese we have the promise of the future of Christian civilization in the Far East. Possibly we may discover in them a new training ground for the coming generation of church leaders in the mother country.

## The Bible Woman

By SUSAN M. BAUERNFEIND

IT was with the greatest interest that the articles concerning the Japanese woman and her needs, appearing in the December number of the *Evangelist*, were read. They became an inspiration, and an instigation to greater and better service in bringing Christ to the woman in the homes. That education alone is insufficient to give to the Japanese woman what she needs and craves for, was repeatedly stated in those articles, and the door for the choosing of the "better part" being opened we wish to bring before those interested in this subject, the humble, unpretentious, and unselfish service of the Bible woman.

Perhaps no worker in the evangelistic field is of more value in bringing the Gospel of Salvation into the homes of the people than the too often forgotten, Bible woman. It is she who can give the message which can lead the seeker to realize the "one thing lacking" by her quiet, inconspicuous work. Everybody who has had any experience in direct evangelistic work knows what a strain it is to sit for hours talking with a woman, waiting for the opportune time to tell her of her need of Christ and His salvation. Just lately we heard of a very dear old lady who wished for somebody to visit her regularly and read the Bible to her as she cannot read very well, adding: "All I can read I learned from a Bible woman years ago as she took great pains to teach me the "Kana" so that I might be able to read the Bible by myself, but now that I am growing older, my eyesight poorer, I get so tired trying to read, and the pastor has so many duties that he cannot give me as much time as I want, so I wish somebody would take time to read and explain the Bible to me." Such a person was found, but not among the regular membership of the congregation to which she belongs, for no woman with a home to look after, or otherwise employed for the day, could possibly give her regular Bible readings. While the Bible woman is young in

years, she is a consecrated woman, and has a thorough Bible knowledge, a child-like faith in the Word of God, so that the result of her work in this home has already reached four other homes. As the dear old soul couldn't bear to think she should have all this teaching by herself, she called in her neighbors, non-Christians, boasting the good old age of eighty years or more, and they sit and listen in astonishment when the Word of God is taught, wondering that they lived so many years without knowing or ever having heard of it. Here is a task that calls for the devoted service of a woman not tied down by other duties, but who can go either in the forenoon, or afternoon or evening so as to give the time needed to instruct the hungry souls. What can be more pleasing to the Master than just this kind of patient teaching? Did He not sit by the well and teach the Samaritan woman, giving us an example of unobserved, unknown, but most successful service?

Another incident came to our notice several months ago. Several women came to church, were saved, baptized and united with God's people. When asked where they heard the Gospel Story for the first time, one of them said that she happened to be visiting in a home where a Bible woman called about five years ago; that she heard what was said, but thought it was only for the woman to whom the lesson was directly given; that she went to her own home, but could never forget what she had heard, so finally searched for the Bible woman, found her and received instruction, but did not come to a clear experience until recently; that so great was her joy that she could not keep it to herself so told her best friend, and together they attended church and were converted. So while the service of the Bible woman may be unacknowledged by the world; while she receives no thanks for the part she is doing in helping to make better homes, she is nevertheless a strong factor

in doing the personal work, and bringing them in, "One by One", which is after all about as much as any worker can accomplish. There is a tremendous field for the personal touch, the personal word in the homes of the people. It is here where the Bible woman helps her sister to a better life by giving her the Truth as it is in Christ Jesus. She has a message for the tired wife and mother; she has hope and comfort to bring to those who are weary with the struggles of life, and with joy and courage she goes forth to impart to others the peace of heart she herself has found as the "pearl of great price."

She is, however, not confined to the work in the homes of the people, but in the public services of the church she has a great field. Every department is open to her. There is the inviting to do, either in person or by letter especially of those who have never attended, and to whom church services are strange; there is the follow-up work in visiting and instructing those who have come once or twice but cannot grasp anything that has been said; there is the work in the Sunday School among the boys and girls of tender years; there is the work among the high school girls, many of whom are seriously thinking of their aim in life, and having no one to whom to go they turn to the Bible woman for help as they see in her a satisfied and happy worker. She is no longer only a door-keeper, although that too is a peculiar service in the church of Japan, and one of which nobody need be ashamed. Even a door-keeper has wonderful opportunities of doing personal work; many a weary heart has found refuge within the walls of the church because there was a worker at the door who gave a cheerful welcome, and who took time to listen to a story of sorrow and misery. How often she is appealed to for help, becoming an unorganized employment agency of one for women and girls in particular.

So we could continue to speak of the many open doors of service for the Bible woman, but will mention only one more: that among the women and girls in the

lower walks of life. Especially would we mention the thousands of girls and women in the large spinning mills. Words can never tell the blessing a consecrated Bible woman is to these shut-ins and shut-outs from the ordinary walks of life. We do not forget that nowhere can the hearts of these girls and women be touched better than right within the factory walls. Nor do we forget that it takes one especially dedicated and set apart for such a service. To enter the dormitory, to live with the girls as one of them, write letters for them, read or teach the Bible to them, spend hour after hour with some soul in great distress can only be done when the love of Christ is the controlling factor in one's life. We have known of several such workers and the work of one is at present very real to us. She goes about carrying with her nothing but the "sword of the Spirit" and thereby is doing a wonderful service for the Master. She is appealed to again and again by both men and women seeking peace of heart and her own experience, her own unfaltering faith in the Word of God is the power by which she is able to lead others. Through her patient efforts large numbers have been saved, and a still larger number is being instructed daily, and many a soul kept from taking her life by her own hands because she has learned to take her troubles to the Great Burden-Bearer. Not long ago, when every room in the large spinning mill was filled with the sick and suffering, she was the ministering angel who went about bringing peace and comfort to the dying, and courage to the sick at heart as well as in body. It was through her service that one of "these little ones" entered into a true Christian experience last year. She too was taken ill and after a brief suffering was called to her heavenly Home leaving a clear testimony to all who witnessed her passing away of the power and joy of Christ in the heart. Our hearts have been deeply touched with the efforts of the devoted Bible woman. She believes herself called into a service which is not popular, and to which many of her relatives object. Still she is convinced, like Paul of old that, "Woe is me if I preach"



not", so she continues, often under the most trying ordeals. When she starts out to take up work in some congregation she is full of courage and enthusiasm, but too often she does not meet with the sympathy or help that should be given her. Yet, the requests for a Bible

woman, coming from the churches all over the country, are proof enough that she is greatly needed, and that both pastors and members everywhere realize that there is an important place for these handmaidens of the Lord which no one else can fill.

## Mrs. Nellie Stratton Allchin

"TO write an appreciation of Mrs. Allchin." Indeed, even though the letters telling of her death came several mails ago, it is as yet impossible to realise that Mr. and Mrs. Allchin are not to come back to the Mission and to the home in Osaka where for 35 years they lived and worked. According to the Mission Register, Mrs. Nellie Maria (Stratton) Allchin was born June 28, 1860, in Boston, Mass., and was married to George Allchin June 29, 1882. They arrived in Japan Nov. 12, 1882, and immediately took up their residence in Osaka. It is difficult to write of Mr. and Mrs. Allchin individually; they were so thoroughly one in their activities. Mr. Allchin is the father of church music in Japan. Mrs. Allchin was his sympathetic helper in all kinds of evangelistic work, especially in the planting of the Kujo Church. During his lecture tours and the many occasions when he was absent on Mission business she cheerfully kept the home-fires burning, besides taking her share of teaching in the little school for missionary children. She excelled as a homemaker, and the Allchin home abounded in hospitality. She was a devoted wife and mother, delighting in her children; and as they grew up and married, their happy homes were a joy to her. She was happy in a large circle of friends, herself a true friend who unfailingly saw the good in others.

Although serious ill-health came to her a number of years ago she always

appeared so fresh and young it was hard for friends to realise that she was really ill. A friend who had not seen her for some time, on meeting her one day asked how she was, and was surprised when she smilingly said, "Dying by inches." At another time she said, "I am learning to live a day at a time." Recently a dear friend of hers wrote of her growth in spiritual things, and that she seemed to be much in prayer; that each day was to her as though it were the last she might have here. She spent a happy Christmas with all of the family except Stanley, their son in South America, and Florence (Mrs. Iglehart). The doctor thought she might live for some time yet, but she herself felt that the end was near; and so it was, coming very quietly, without warning, as Mr. Allchin sat by her side, the afternoon of Dec. 28th.

The funeral was held at her home church in Melrose, Mass. Before going there a service was held at the New York home, at which Dr. E. T. Iglehart officiated. At Melrose Dr. Sims conducted the service. The floral tributes were many and beautiful. Besides her family Dr. and Mrs. Cary, Dr. Cobb, Dr. Scudder and Miss Fanning represented the Mission, Dr. Burton and Mr. Bell the American Board. Dr. Cary and Mr. Bell both spoke, Dr. Cobb played the organ, and a lady sang "He leadeth me."

—Mrs. D. W. LEARNED

in *Japan Mission News*.

## March Winds

(Written on a Windy Day in March, 1912)

O Wind of God, blow on!  
Blow away our pettiness  
Blow away self-centredness  
Blow over this vast land the breath of Thy Spirit  
Lift us up and bear us away from our corner  
Swirl us out and up and along in the blast  
Till we see the people,  
Yea, as Thou seest them, clean from  
Dead leaves and dust.

Blow away our irritations  
Blow away our impatience  
Blow away our memories of past wrong  
Blow away our anxiety  
Sweep clean away all the various dust and the ashes  
Lay bare the reality, the rock which  
Thou didst make,  
And which Thou, even Thou, didst put on the promontory  
For a witness to the people.

Blow warm from the illimitable sea of Thy Love  
And cold down from the glistening heights of Thy Purity.  
The bamboos bend low  
And turn pale before Thee;  
The birds waver and fall back  
Before Thy blast.  
Thou didst make and hast conquered all Nature—  
Conquer us, O God!

When we see from the level  
That which is near is largest;  
Lift us up—let us see as Thou seest  
The innumerable number of living things  
And that which is small  
And that which is large in truth;  
Yea, that which is gold and that which is glass.  
We are confined by the house we have made for ourselves.  
Sweep us out into Thine immensity.

We are weary of our dust and our lowness.  
We long for the shining peaks which we see in the distance;  
But we cannot bring ourselves thither.  
We feel Thee as Thou passest over us  
And remember that there is no place which may not be cleansed by Thee.  
Yet the people are suffocating  
For want of Thy life-giving breath;  
They are in the stifling darkness  
Behind closed doors.  
We are helpless till Thou dost revive us with them.  
Blow on Thy world, savingly, resistlessly!  
O Cleansing Spirit, O Omnipotent One,  
Blow!

—ANONYMOUS.

# The Fiftieth Anniversary of the Nihon Kirisuto Kyokwai\*

By A. K. REISCHAUER

ON March tenth the *Kaigan* Church of Yokohama, the oldest church of the *Nihon Kirisuto Kyokwai*, celebrated the fiftieth anniversary of its founding. The church stands near the docks and therefore is the first Christian edifice which greets the visitor coming to Japan from America. It is appropriate that it should stand, as it were, at the front gate of Japan, for this church is not only the oldest in the *Nihon Kirisuto Kyokwai* but it is also the first Protestant church to be organized in Japan, having been founded by Presbyterian and Reformed missionaries just fifty years ago; namely, March 10th, 1872.

It is a significant fact that this first Protestant church of Japan was founded as an ecclesiastically independent church and not as a mere appendage to some American or European organization. It is true that for the first seven years it had a missionary, namely, the late Dr. James Ballagh, as its pastor but still it regarded itself as the *Church of Christ in Japan*. The spirit of independence which at present is stirring so many of the churches in the mission field is not one which only gradually developed in Japan; it was born with the birth of the first Church.

Another thing which, perhaps, is of even greater significance is the fact that while this first Protestant Church was founded by a group of Presbyterian and Reformed missionaries it was not given any denominational label. It called itself simply *Iesu Kyokwai*, the Jesus Church. A little later the name was changed to *Nihon Kirisuto Kyokwai*, the Church of Christ in Japan. "Its Rule of Faith," writes Dr. Imbrie, "was the Bible; and ecclesiastically it held that it should not ally itself with any of the divisions in the Church."

It is true that this first Protestant church has since become but one of the congregations of one of the many denominations into which Japanese Christianity,

like that of the West, is divided, but it should never be forgotten that the ideals of its founders as well as that of many of other early missionaries was the founding of one church, namely *The Church of Christ in Japan*. To-day the name, *Nihon Kirisuto Kyokwai*, sounds more or less presumptuous for any one denomination to assume, but when one remembers the circumstances under which the name was chosen it is not presumptuous but rather the expression of a great hope and ideal. For it was not only in the first few years of their history that this church and her younger sister churches held this ideal; they held it for several decades and made heroic efforts to have one Protestant Church for all Japan. It is not for us to say here whose fault it was that these ideals were not more fully realized. It is enough to record that the effort was sincere and actuated by a deep love for the Master's Kingdom.

It seems a strange commentary on our situation to-day to have the Church in Japan as a whole taking no notice of this fiftieth anniversary of the founding of the first Protestant Church, and to have the event celebrated merely by the denomination to which the *Kaigan* congregation now belongs. All the more strange does this seem when it is known that this year, as it just happens, a National Christian Workers' Conference is being held. Of course, it is more important that the Church as a whole should be holding conferences which look to the present and future than to be holding anniversary celebrations of past events. But the unfortunate situation seems to be that this National Workers' Conference which is being held has not the whole hearted support of the missions nor any too much enthusiasm of the Japanese church back of it. At any rate it seems true that there

\* The Church of Christ in Japan with which the missions of the Presbyterian and Reformed churches in America are associated.



is no very serious effort being put forth in Japan to-day which looks even remotely to anything like organic union among Protestant Christians. It may be that it is better simply to get together occasionally in a National Workers' Conference than waste time on schemes for organic union, but let us at least see to it that these Conferences issue in something more than mere talk. A good many busy missionaries have come to feel that we have had too many conferences among "Leaders" and that they have not led to anything very definite in the way of results. Should not this National Workers' Conference celebrate the founding of the first Protestant Church by taking steps which, would among other things lead to the establishment of a strong Union Theological Seminary? Some such step as this would make us belated moderns more or less worthy of our progressive forefathers in Christ.

But we must confine ourselves to the narrower meaning of our subject, the Fiftieth Anniversary of the founding of one of the Protestant denominations in

Japan. In true Japanese style, the celebration began in the fiftieth year and not on the day when the actual fiftieth year was completed. The first celebration took place at Kobe in October of last year in connection with the General Assembly of the *Nihon Kirisuto Kyokwai*. The last of the official celebrations will take place in Tokyo in the autumn of this year. Naturally much of these celebrations has to do with past history—the telling of the story of how this first congregation, organized in Yokohama just one year before the edict boards against Christianity were removed, has developed into the *Nihon Kirisuto Kyokwai* of to-day with its membership of about 30,000 communicants and with congregations all over the Japanese Empire, extending from the sunny fields of Formosa to the mist and snow of Hokkaido's northern shores. The story must include the heroic sacrifices of the early missionaries and the greater hardships of the first Christians, the wonderful progress of the second decade of the church's history, the testing of the faithful in the third



Present building of the Kaigan Church

decade, the conflict between the church and the missions over the problem of cooperation in evangelistic work during the fourth decade, and the steady plodding along together during the fifth decade with less enthusiasm for each other's work and successes than should characterize Christian brethren working for the same object.

But the major part of the celebration deals with plans for the future. There is a general feeling among all that the *Nihon Kirisuto Kyokwai* must gird up its loins for a real forward movement and that this should be in cordial and very close cooperation with the Missions which have been associated with the work of the Church thus far. The following is an outline of the program which the General Assembly of the Church adopted as its forward movement and appropriate celebration of its fiftieth birthday:

"1. A delegation to visit, about May, 1922, the Reformed and Presbyterian Churches of the United States having connection with the *Nihon Kirisuto Kyokwai*, to report on the results of the Christian work in Japan up to the present and convey expressions of gratitude for the good will and labors expended, at the same time discussing informally with them the most appropriate forms of work for these churches to undertake in Japan with a view to a more fruitful and thorough cooperation than heretofore, or at least some improvement in such cooperation; the delegation, if it should be found practicable, to visit the General Assemblies of the Presbyterian Churches of Scotland and Canada; the delegation to consist of one person, but the associated Missions to be requested to send one missionary to accompany him.

"2. A commemorative denominational building to be erected in Tokyo by joint contributions, Japanese and foreign.

"3. Special efforts in evangelization between the present and the next meeting of the General Assembly to be undertaken by the Assembly's Board of Missions and the Presbyteries in order to cooperate with and ensure the complete success of the "Double Membership Movement", now in progress in the Church.

"4. Earnest study to be made of the ways and means for the extension and adequate support of the ministry of the Church.

"5. Investigation to be made and practical steps taken looking towards a fuller use and development of the Sunday School.

"6. A special final anniversary celebration to be held at the time of the 1922 meeting of the General Assembly.

"7. A conference to be held about the same time between representatives of the *Nihon Kirisuto Kyokwai* and the Associated Missions with a view of deepening the spirit of cooperation between the two.

"8. A fund of yen 500,000 to be raised for the carrying out of the above objects."

The items in the above program which are of special interest to the missions which are associated with the *Nihon Kirisuto Kyokwai* are naturally those which call for a change in the present plan of cooperation in evangelistic work. The joint committee appointed to study that question at its first meeting agreed to submit to all parties concerned the following points for consideration:

"1. The creation of a Union Evangelistic Board.

"2. The Union Evangelistic Board to consist of Japanese and Missionaries in equal numbers.

"3. All communications with Mission Boards in America to pass through the respective Missions.

"4. Funds granted to present evangelistic fields to be paid in to the Union Evangelistic Board which is to distribute the funds as local conditions may require.

"5. The above arrangement to continue for at least five years."

Whether some such plan of cooperation will be adopted remains to be seen, but it certainly would be an advance over the present system under which the Church administers its own evangelistic funds, two of the associated missions administer their funds through joint committees of missionaries and Japanese pastors, and two missions administer their funds without any official connection with the independent church. To one who remembers the discussions, and often bitter

controversies, during the first decade of the century over this problem of co-operation between the missions and the Church, the present cordial attitude and desire for a closer cooperation seems nothing short of a miracle of grace and promises great things for the future. Then the Church was standing on its dignity and fighting for its rights in matters of financial control, and many missionaries apparently were regarding their financial stewardship as their most sacred responsibility. To-day the Japanese Church, though conscious of its own strength and ability to stand without financial support from abroad if necessary, nevertheless feels her own inadequacy to the task of bringing the Gospel speedily to the unreached millions of the land and therefore is imploring the stronger churches of the West for help. And to-day the missionaries feel that their chief stewardship is not in matters of American funds but rather in matters which pertain directly to God's gifts of Grace. Then further there is a stronger feeling to-day among missionaries that the work of a

mission must fit in harmoniously with the work of the Church; in fact, a good many feel that missions as organizations should become less and less conspicuous and that the individual missionary should fit in more and more into the work of the Church as the Church may indicate its desires in the matter. Under these changed circumstances it ought not be difficult for the *Nihon Kirisuto Kyokwai* and the associated missions to work together in the most complete harmony and with great efficiency in the Master's Vineyard.

The Fiftieth Anniversary of the birth-day of the Protestant Church in Japan may be regarded as the *debut* of the Japanese Church into the society of the Church Universal. She is still young and needs the friendly help of her elder sisters but she is well grounded in all the essentials which go to make a true Christian Church. We may with confidence look to her as one of the great agencies of God through which his Kingdom will increasingly be made real to the people of Japan.

## Report of the Commission on the Japan Missions' Business Bureau

"Resolved, That a Commission of three persons be appointed to arrange a conference of representatives of those Missions approving the project of a central Business Bureau, and of any others which may desire to cooperate, and together conduct such further investigations, and take whatever steps may be necessary to establish a united Business Office."

THE above was an action taken by the Federation of Missions last summer. The Commission appointed promptly got together representatives of the approving Missions, and some others, for an informal conference in Karuizawa concerning the matter. The main features of the whole project were discussed at this first meeting, which voted to request the Commission to prepare a concrete plan for presentation to a later meeting to be arranged before the close of summer. This was done, and at a meeting in the latter part of August attended by representatives of

a large number of the Missions in the Federation, the Constitution and By-Laws appended below were presented and the whole question again carefully discussed. After giving general approval to the above documents, this second meeting requested the Commission to investigate comparative costs of the present methods of operation, and that of the new plan, and to present this information together with the Constitution and By-Laws to the Missions for their consideration in due time.

The Commission addressed letters of inquiry to the Treasurers of all the



Missions in the Federation, asking the amount of time now being devoted to treasury and transportation business, and the budget of the Mission to cover the expense of this work. Some of the Missions were unable to reply for various reasons, but twelve of the Missions have responded with information which enables the Commission fairly well to estimate the present cost in time and money.

The amount of missionary time now devoted to this side of the work varies, in the several Missions reporting, from one-fifteenth to three-quarters of a man's time. The average for the twelve Missions is a little more than one-third of a man's time, and these Missions are fairly representative of the whole number as to size. It should be noted also that the above estimate covers only the time of the Mission treasurer, and does not include local or station treasury work where such exists. The same is true of expense.

The Treasurer's budget in the various Missions ranges from ¥25 to ¥1,400 per year, and the average is a little over ¥400 per Mission. In some of the Missions the Treasurer makes all arrangements for transportation, while in others it is left to the individual missionary. Very few of the replies have included the expense of helpers.

Estimating the total number of Missions likely to be benefited by the Bureau at twenty-five,<sup>9</sup> and using the above averages, the amount of money now expended would be ¥10,000 per year, plus the time of eight and one-half men approximately. The latter, including rent and proper allowances would average ¥7,000 per year, or ¥60,000 for the whole number, bringing the total present expenditure of twenty-five Missions up to approximately ¥70,000 per year for the general treasury work.

The following is regarded by the Commission as a liberal estimate for the work of the proposed Bureau sufficient to care for the twenty-five Missions:

|   |          |
|---|----------|
| Three foreign men (manager, book-keeper, traffic manager) ..... | ¥ 21,000 |
| Three foreign women stenographers. ....                         | 10,500   |
| Four assistant Japanese bookkeepers. ....                       | 7,200    |
| Two assistants for traffic .....                                | 2,400    |
| Office rent, light, heat, water.....                            | 6,000    |

|  |          |
|--|----------|
| Incidentals, care-taker, insurance, auditing, etc..... | 6,000    |
| Total .....  | ¥ 53,100 |

It is believed by the Commission that a considerable portion of this expense may be met by fees for services rendered to non-participating bodies, or by commissions obtained from transportation companies; and that the savings or gains from advantageous exchange through the Bureau will more than compensate for the balance of the expense involved. It is expected that all foreigners engaged will be upon a pure missionary basis, and that the whole staff will regard themselves as rendering a distinctly Christian service.

The Commission therefore herewith presents to the Missions, formally and officially, the whole plan for the united Business Bureau. It is hoped that each Mission in the Federation will give the plan careful and sympathetic consideration. The Missions will of course forward their recommendations to their Boards, and it is specially requested that prompt action on the part of the latter be solicited.

It is also desired that the action of each Mission on the plan be communicated at once to the Chairman of the Commission, and also that the reply of the Board to the Mission, be sent in when it is received. If possible, the Commission hopes to know the mind of the Missions and the Boards concerning the project by the coming summer, so that the further steps of setting up the Bureau may be proceeded with promptly.

Signed,—

Commission { G. W. FULTON, Chairman.  
A. OLEMAN  
G. S. PHELPS

## CONSTITUTION

### Article I. Name

The name of the organization shall be THE JAPAN MISSIONS' BUSINESS BUREAU.

### Article II. Objects

The objects of the Bureau are as follows, all of them in connection with missionary and benevolent work in Japan:

1. To enable the participating Missions to benefit by the transaction of their business in cooperation with one another.

2. To receive and pay out only upon the direction of the respective Missions the regular and special appropriations of each Mission for its work in Japan, and to negotiate the necessary "exchange" in connection therewith.

3. To cooperate in arrangements for handling mail matter, express and freight, customs, landing and forwarding of goods, storage, steamship and railway transportation, etc., and to facilitate in every possible way the arrival and departure of missionaries and their friends.

4. To handle jointly insurance, the purchase of supplies, remittances, the securing of legal advice, the custody of documents, etc.

5. To render to other Missions, organizations, institutions and individuals engaged in missionary or benevolent work, services similar to those undertaken for the constituent Missions, on terms satisfactory to the Bureau, providing the rendering of such service does not interfere with the service required by the constituent Missions.

6. And in general, to do and perform in Japan all things of a business nature, necessary or proper for the advancement of missionary interests in this country.

### Article III. Control

The control of the Bureau shall be in the hands of a Board of Directors constituted as follows:

1. Each constituent Mission shall appoint one representative for a term of two years. (In the beginning the constituent Missions shall be divided into two sections, one-half appointing representatives for one year, and one-half for two years).

2. In all ordinary matters each member of the Board of Directors shall be entitled to one vote, but where a question of financial responsibility is involved, any member may call for a vote based upon the financial interests of each Mission in the Bureau; and in the event of such call, each member shall be entitled to the number of votes which represent the pro rata share of his Mission in the total business of the Bureau. (See Art. X, secs. 2, 3).

### Article IV. Office Staff

The work of the Bureau shall be carried on by an executive staff appointed by the Board of Directors, consisting of (1) a General Manager, and (2) such Assistants as may be required to conduct the business effectively (book-keepers, accountants, sub-managers, stenographers, clerks, etc.). The salaries of the staff shall be determined by the Board of Directors, and such members of the staff as the Board may deem necessary shall be bonded for such amounts as the Board may decide.

### Article V. General Manager

The duties of the General Manager shall be as follows:

1. To serve as Secretary-Treasurer of the Board of Directors, and as executive officer of the Board to carry out its decisions, directions and policies.

2. To supervise the Office Staff, and recommend to the Board of Directors the employment or dismissal of members of the staff.

3. To receive remittances, in the name of the Board of Directors, from the Home Boards and Societies, and deposit the same in such bank or banks as may be approved by the Board of Directors,

4. To make remittances to the constituent Missions, or other Missions and organizations served by the Bureau, in accordance with the instructions of each body.

5. To perform or cause to be performed through the Office Staff all other functions necessary to the attainment of the objects defined in Article II of this Constitution.

6. To prepare and submit to the Board of Directors and constituent Missions, or other bodies which the Bureau serves, such financial statements and reports as from time to time may be required by each body.

### Article VI. Membership

1. All Missions accepting the Constitution and By-Laws of the Bureau previous to its actual establishment shall be regarded as charter members of the organization.

2. Other Missions may be admitted later upon acceptance of the Constitution and By-Laws by a majority vote of the Board of Directors. Missions admitted later shall be expected to pay an entrance fee equivalent to their proportionate share of the initial expense in establishing and equipping the Bureau, the amount of such fee to be determined by the Board of Directors.

3. A Mission may withdraw from membership in the Bureau by giving notice six months in advance of its intention to do so, providing it shall have discharged all its obligations to the Bureau. In such case, it shall receive in cash its pro rata share of any cash assets which have accrued from the work of the Bureau up to the time of its withdrawal.

### Article VII. Dissolution

The Bureau may be dissolved by a vote of the Missions representing two-thirds of the interests involved in the work of the Bureau, and the assets shall then be distributed among the constituent Missions in proportion to the interests of each in the work of the Bureau at the time of dissolution.

### Article VIII. Finances

1. All moneys received from the constituent Missions shall be deposited to the credit of the Bureau in banks approved by the Board of Directors. Such moneys shall be drawn out only by check signed by the Book-keeper and countersigned by the General Manager (or by such other persons as the Board of Directors may authorize), on presentation of a voucher signed by the authorized representative or representatives of the Mission whose account will be affected by the check.

2. Vouchers for the general office and other accounts shall be signed by the General Manager, and checks for the same shall be drawn in the same manner as for Mission accounts.

3. The books of the Bureau shall show the daily balance in bank standing to the credit of each constituent Mission and other body served by the Bureau, and such books shall act as controlling ledgers for such accounts. Under no circumstances shall the account of any Mission be overdrawn. If for any reason the account of any Mission with the Bureau should show no funds, no checks shall be signed for the account so affected until a satisfactory credit shall have been reestablished with the Bureau.

4. No loans shall be negotiated by the Bureau for any Mission, organization or individual, except

upon an order in writing subscribed by the authorized representative of such Mission, organization, or by the individual, and in such cases it shall be understood that the Bureau acts merely as an agent for the parties concerned, and in no case shall the name of the Bureau be signed to such obligation.

5. No funds of the Bureau shall be used for any kind of speculation.

## Article IX. Income

1. The receipt and disbursement of funds belonging to any constituent Mission, and the buying and selling of exchange in connection therewith, shall be handled by the Bureau without charge.

2. No fees other than actual, necessary expenses shall be charged to the constituent Missions for any service rendered them by the Bureau. The Bureau shall, however, retain any commissions or discounts secured by it which would not be granted to the Missions operating independently.

3. Where service is rendered to any Mission, organization, institution or individual not a constituent member of the Bureau, an appropriate commission or fee shall be charged, as approved by the Board of Directors.

4. The income of the Bureau may be applied to the purchase of furniture, fixtures and other office equipment, to the overhead and operating expenses of the Bureau, and to the accumulation and maintenance of a capital fund of not more than five thousand yen. Any surplus remaining shall be distributed from time to time among the constituent Missions pro rata on the same basis as provided for apportioning the expenses of the Bureau. (Art. X, 2-3).

## Article X. Expenses

1. Each Mission shall bear the expenses of its own representative on the Board of Directors.

2. The initial expense of establishing the Bureau shall be temporarily covered by advances from the constituent Missions pro rata with their membership, until such time within the first year of operation as these amounts may be revised in proportion to the business of each Mission handled.

3. The overhead and operating expenses of the Bureau shall be apportioned among the constituent Missions pro rata on the basis of the nature and amount of business transacted for the respective Missions.

## Article XI. Amendments

Amendments to the Constitution may be proposed by the Board of Directors, or by any of the constituent Missions, and shall become effective when approved by a vote of the Missions representing two-thirds of the interests in the work of the Bureau.

## BY-LAWS

### 1. Location

The Bureau shall be located in Yokohama, but shall maintain an agency in Kobe, mainly for traffic purposes.

### 2. Meetings of the Board of Directors

(1) Regular meetings of the Board of Directors shall be held at the office of the Bureau during the

first half of January, March, June and October, on such day and at such hour as the Board itself shall determine. The January meeting shall be the Annual meeting.

(2) Special meetings may be called by the Chairman when the business of the Bureau requires it, or when he is requested to do so by two or more members of the Board.

(3) A majority of the members of the Board shall constitute a quorum for the transaction of business. Alternates shall be allowed when approved by their respective Missions.

### 3. Officers of the Board of Directors

(1) The officers of the Board shall be a Chairman, Vice-Chairman, and a Secretary-Treasurer. The Chairman and Vice Chairman shall be elected at the annual meeting to serve for one year. The General Manager of the Bureau shall be the Secretary-Treasurer of the Board, but without vote.

(2) The Chairman shall preside at all meetings of the Board, and shall perform the other duties usually belonging to that office.

(3) The Vice Chairman shall perform the duties of the Chairman in the absence or disability of the latter.

(4) The Secretary-Treasurer as Secretary shall keep a correct record of all meetings of the Board. He shall conduct the correspondence of the Bureau under the general direction of the Board of Directors. He shall preserve all records and other papers belonging to the Bureau.

(5) The Secretary-Treasurer as Treasurer shall receive, collect, hold and pay out moneys of the Bureau as distinguished from the funds of the constituent Missions, keep a correct account in detail thereof, and render a report concerning the same at each regular meeting of the Board.

### 4. Accounting

(1) The Bureau shall as soon as practicable develop a standard set of books, vouchers and receipts for the accounts of the constituent Missions, and when they shall have been approved by the Board of Directors it shall be the duty of the Missions in their business with the Bureau to conform to such standard within one year thereafter.

(2) All bills, vouchers and accounts of the Bureau shall be audited at least once in each year by a certified Auditor, designated by the Board of Directors, who shall report in writing to the Board.

(3) The Board of Directors shall furnish annually to each of the constituent Missions a written report of its proceedings for the last calendar year, and also an audited financial report of the Mission's account.

(4) The general accounts of the Bureau shall be open at any time for inspection by any authorized representative of any of the constituent Missions, and the accounts of any one of the constituent Missions shall be open at any time for inspection by any authorized representative of the Mission concerned.

### 5. Fiscal Year

The fiscal year of the Bureau shall coincide with the calendar year.

### 6. Amendments

The By-Laws may be amended at any time by a majority vote of the Board of Directors.



## Mrs. Minnie Crump Buchanan

By MRS. S. M. ERICKSON

ON January 24, 1922, Mrs. Minnie Crump Buchanan, of Gifu, entered into the larger service of her Master. The thirtieth anniversary of her arrival in Japan was celebrated last August, just a few weeks after she had welcomed her second missionary child back to the land of his birth.

She was born in Arkansas in 1869. Her parents were Virginians, and sent her "home" for her education. Under the direction of the professors of the Shenandoah Valley Seminary, she took the full Bachelor of Arts course of Washington and Lee College. In every department of this work she carried off the highest honors. She was a beautiful musician.

She was one of the first of the Student Volunteers, signing her life pledge during her last year at college. Later she met Mr. William C. Buchanan, and the two decided to give their united lives to Japan in the service of the Southern Presbyterian Church. On their arrival in this country, they were located in Nagoya, where about half of Mrs. Buchanan's missionary life was spent. Seven years were given to the establishment of Takamatsu station in Shikoku, and some time was spent in Kobe and Gifu.

She spent two years in Tokyo, where she went for the education of the two older children, and while there she taught in the collegiate and the theological departments of Aoyama Gakuin, and in the Aoyama Girls' School. Later while on an extended furlough in America on account of a sick child, she taught ethics and psychology in Fort Loudon Seminary at Winchester, Virginia. All of this educational work was done in the name of the One whom she served always, and it was done well.

Whatever she was engaged in, she never seemed to forget that the only thing worth while was to introduce souls to Jesus Christ, and to lead the children of

God into more vital touch with Him. So she never lost an opportunity of forming classes for the study of the Bible, or of talking to individuals of the "one thing needful". The last three years of her life were a time of terrible suffering. No one who knew her could fail to wonder at her marvelous courage and cheerfulness in the face of the agony she had to bear.

Through it all she was thinking of others and doing what she could to win those about her to her Saviour. During the months at St. Luke's Hospital when she was never free from pain, she was "speaking a good word for Jesus" to the patients and nurses. And when she was removed to the hospital at Nagoya where she was to die, the first time she met the doctor in charge, she made a plea which touched his heart. During her last illness she was much in prayer for her fellow-missionaries and for the Japanese Christians calling them by name in her petitions.

Of her five children, two have already returned to Japan as missionaries; Rev. Daniel Crump Buchanan, of the Language School in Tokyo, and Miss Elizabeth Oliver Buchanan, of Gifu. William Stewart and Janie Belle are in school in America and Dorothy is in the Canadian Academy at Kobe. All of the children are earnest Christians, and at least one more of them is planning definitely to enter missionary service.

The great love of the Japanese for the teacher who had done so much for them was attested by the scores and scores of letters and telegrams which poured in from all over the country, and by the beautiful flowers which were sent to cover her grave. A great crowd gathered to hear the last words spoken by Mr. Kikkawa and Dr. McIlwaine, and as they returned from the snowy cemetery there were many who felt that Heaven was a little nearer since she had gone to be there.

# Japan National Christian Conference

May 18-24, 1922

## OUTLINE OF PROGRAMME OF CONFERENCE

### Thursday, May 18th

- 9-10:30 Opening Exercises, Roll Call, Organization and Continuation Committee's Report and Recommendations.
- 10:30-12 Devotional Service: Speakers, Mr. Uemura and Bishop Welch.
- 2-3 Business Session
- 3-5 Addresses by Dr. Motoda and Dr. Mott.

### Friday, May 19th

- 9-9:10 Opening Devotional Exercises.
- 9:10-11:40 Report of Commission on "Trend of Thought".
- 11:40-12 Devotional Period.
- Afternoon Free.
- 7-9 p.m. Reports or Business.

### Saturday, May 20th

- 9-9:10 Opening Devotional Exercises.
- 9:10-11:40 Report of Commission on "Christian Literature".
- 11:40-12 Devotional Period.
- Afternoon Free.
- 7-9 p.m. Reports or Business.

### Sunday, May 21st—Mass Meeting Afternoon and (or) Evening.

### Monday, May 22nd

- 9-9:10 Opening Devotional Exercises.
- 9:10-11:40 Report of Commission on "Social Service".
- 11:40-12 Devotional Period.
- 2-5 Report of Commission on "Social Service" continued.

### Tuesday, May 23rd

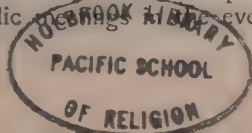
- 9-9:10 Opening Devotional Exercises.
- 9:10-11:40 Report of Commission on "Evangelization".
- 11:40-12 Devotional Period.
- 2-5 Report of Commission on "Evangelization" continued.

### Wednesday, May 24th

- 9-9:10 Opening Devotional Exercises.
- 9:10-11:40 Unfinished Business.
- 11:40-12 Devotional Period.
- 2-4 Resolutions and Miscellaneous Business.
- 4-5 Closing Consecration Service.

Time will be given for discussion in connection with the reports of the various Commissions.

Committees daily from 1-2 o'clock, except Saturday and Sunday. General or sectional public meetings in evening as may be arranged.



# The National Christian Workers' Conference

## A Reply to Dr. Pieters' Article

DR. PIETERS' criticism of the holding of the National Christian Workers' Conference in the January *Evangelist* seems a most unfortunate thing.

In the first place we can hardly call it the "Proposed" Christian Workers' Conference. If the mere proposal to hold such a Conference were before us, then Dr. Pieters' criticism would be in place. In that case he would have a perfect right to make his criticism no matter whether he were right or wrong in regard to it. But the Conference had passed beyond the proposal stage and had been definitely decided. If there is to be such a Conference then by all means we should all do our best to make it a success. No one ought to throw a monkey wrench into moving machinery. With all due deference to Dr. Pieters, and personally I have a very great respect and admiration for him, those who cannot enter into the Conference whole-heartily should at least keep silent at this stage in the game.

But why should we not have a Conference of Christian Workers? We have not had one for a good many years. Why wait for an anniversary to give us an excuse? Such a Conference should look forward and not backward. If any proper organization has the vision and the will to call such a Conference, why should we not hail it with joy and welcome the chance to get together and talk over the big, constantly changing work before us all?

The Conference does not usurp the place of any other conference and there is no already "adequate machinery" to meet the need of such a gathering. I do not understand Dr. Pieters at this point. Neither the Federation of Missions nor the Federation of Churches gives us a Conference in which the Christian workers in Japan can get together and talk over our common work. True we have "Conferences enough" of a sort. We have conferences of the missionaries and

conferences of the Japanese. But is it not a serious fact that we have no conference and no machinery for a conference of the missionaries and Christian Japanese workers together? The mere statement of such a fact it seems to me amply justifies the calling of such a Conference by the Continuation Committee.

There is a constant knocking of the Continuation Committee among the missionaries. Is this knocking of that Committee an honorable thing to do? As long as we keep that Committee in existence should we not give it our whole-hearted support? At least should we not refrain from holding it up to scorn and repudiation?

The Continuation Committee had its origin in the Conference held under the leadership of Dr. Mott when he was commissioned by the Edinburgh Continuation Committee to visit the Mission Fields of Asia with that purpose in view. The constitution of the Continuation Committee for Japan provided for the election of 15 members by the Federation of Missions and 15 by the Federation of Churches and a maximum of 15 others to be co-opted by the original 30. From that time until now the Federation of Missions year after year has gone on electing its 15 members of the Continuation Committee. The Federation of Missions has done this of its own free will. No outside body has compelled it to do so. And as long as the Federation of Missions goes on electing its quota of membership it puts its stamp and seal on the Continuation Committee as a recognized joint body of missionaries and Japanese Christian workers.

The continuation of the Continuation Committee is an open question. There may be better ways of meeting the need of a joint body of missionaries and Japanese in the Christian movement in Japan. But so long as we do keep the Continuation Committee in existence by our own action in the annual meeting of the Federation of Missions each year, let us



refrain from repudiating it during the year; let us cheerfully recognize the fact that it has a right to do the things that come within its scope. But to elect our 15 members of the Continuation Committee in the summer and then to spend the rest of the year in knocking that Committee does not seem to me a very honorable way of helping the Christian movement along in Japan.

It seems to me that the whole Christian body in Japan owes a great debt to the Continuation Committee in arranging for such a National Conference of Christian Workers when it will be possible to have the presence of Dr. Mott. Dr. Mott will be simply a guest at the Conference. But he is easily the outstanding Christian leader of the whole world to-day. It means much for representatives of the Missions and the

Churches in Japan to be able to meet together in a Conference with Dr. Mott as a guest. What new inspiration and what new program in our common work for the Lord Christ may we not expect from such a Conference together? As the date of the Conference draws near it is not a time for knocking and repudiation. It is a time for prayer and anticipation.

I have written the above simply because I do not think it right that Dr. Pieters' article alone should appear in the *Evangelist* as representative of the missionary attitude. I am not a member of the Continuation Committee and I have had nothing to do with the arrangement for the National Christian Workers' Conference. But now that such a Conference has been called, with all my heart I want it to be a success.

ARTHUR D. BERRY.

## Semi-Centennial Celebration of the First Protestant Church in Japan

By A. OLTMAANS

ON March 10, 1872, the first Protestant Church was organized in Japan. This is the "Kaigan Church" in Yokohama, located almost on the Bund, only a stone's throw from the foreign landing. The important event was commemorated by the Church on Friday evening, March 10, 1922, just fifty years later. As a member of the Japan Mission of the Reformed Church in America that has had close relations with this Church in one way or another from the day of its founding until the present, the undersigned and Dr. E. S. Booth of Yokohama were present by invitation and had the privilege of taking part on the program. At the Y. M. C. A. hall, Yokohama, the Church served a supper to a large number of Japanese and foreign guests, after which a celebration service was held in the church under the chairmanship of Mr. Nomura, one of the elders. Miss S. Pratt spoke

in behalf of the "Woman's Union" of Yokohama, whose relation with the Kaigan Church has also been very close throughout the years of its history. Several Japanese pastors of different denominations brought congratulations to the congregation and referred to various historical incidents connected with the founding and progress of the church.

The church was originally organized with eleven members, all men, several of whom had received Christian baptism that same day. It was truly a small beginning, but at the same time it was of great significance. At that time the edicts forbidding the practice and spread of the "hated sect" called "Christianity" could still be seen everywhere along the high-ways of the country. It appeared afterwards that there were then already not a few Japanese favorably inclined towards the Christian religion, but an open avowal of it was by no

means easy. Now when there was actually a Christian Church organized, not secretly but in public, without interference on the part of the Government, thereby tacitly nullifying the laws against Christianity, the way was opened for the Christian Church to find a place for itself in the life of the people of Japan. It truly was like a charter of Christian liberty. And being such, the fiftieth anniversary of the founding of the Kaigan Church, which is in a sense the mother church of all the Protestant Churches in the country, may well have a nation-wide recognition, and ought in some way to be participated in by the entire Christian Church in Japan. I do not know whether there was any real connection between the two things, but it is significant that in this same year, 1872, word was sent from the so-called "Iwakura Commission", then traveling in Europe and America, stating that it was necessary for the Japanese Government to remove the edict-boards against Christianity if Japan desired to have international intercourse with the nations of the West. This removal took place the following year.

At the time the Kaigan Church was organized there were as yet no Japanese pastors, and hence the Rev. James H. Ballagh, of the Reformed Mission, was asked to take temporary charge, which he did and in which he continued for six years.

The present church building was erected in 1876 in the place of the original small structure, the latter being moved onto the rear of the lot where it still stands and does service for Sunday School purposes, prayer-meetings, etc. It is noteworthy that the first gift for the erection of the present building came from Hawaiian Christians who had, in some way or other, heard about the beginnings of Christianity in Japan.

Other gifts were obtained in America, and still others from foreign friends living in Japan. The building together with the ground on which it stands became the property of the Board of Foreign Missions of the Reformed Church in America, and remained such until last year when the Board, after repairing and

decorating it, made a gift of the building to the Kaigan Church.

In 1878 the Rev. S. Inagaki, one of the earliest ordained Japanese ministers of the Gospel, became pastor of the Kaigan Church and for fifteen years continued to labor as such during which period the Church prospered greatly in many ways.

A brief pastorate of the Rev. R. Hosokawa followed, after which the present incumbent, Rev. Y. Sasakura, became the pastor, now seventeen years ago.

From the time of its organization till the present, the Church has received 3,283 into her membership, and her present total enrollment is given as 1,543, being still one of the largest of the Protestant Churches in Japan.

A very interesting feature of the commemoration service the other evening was the introduction, right into the midst of the program, of the administration of Holy Baptism to nine young people, three boys and six girls, who made public confession of their faith in the Lord Jesus Christ before the assembled congregation. It was a sample of how this first Church has grown during fifty years from the tiny beginning of eleven members to its present membership of over 1500, not to mention the other 1700 that were connected with the Church for a longer or shorter time.

Out of the Kaigan Church there have come not only other churches, but besides that, also many men and women that have done and are doing valiant service for the cause of Christ in this and in other lands.

One of the speakers at the celebration meeting, referring to the history of this Church during the fifty years, said he was reminded of what Townsend Harris, the first American Minister to Japan, and who also contributed not a little to the early welfare of the Kaigan Church, had at one time said to missionary S. R. Brown, namely, "The works of God are wonderful". The Kaigan Church to-day, and the entire Protestant Church in Japan, can from the heart say "Amen" to this sentiment. And yet, we trust that in the next fifty years still far more wonderful works of God will become apparent.

## News Bulletin from Japan

These columns will be open each month for short items of real interest to our readers both in Japan and abroad. This new department of the Evangelist will be in charge of Mr. K. S. Beam, Kaigan dori, Kama'ura. All communications should be sent to him no later than the first of each month.—The Editors.

### 140 Middle School Students Decide for Christ

**K**WANSEI Gakuin has just had a most gratifying religious movement in her Middle School. Special services were conducted from Tuesday to Saturday (24th to 28th of February) under the leadership of Rev. Z. Ono a former chaplain of the School, now the pastor of Kōfu Methodist Church and Superintendent of the Yamanashi District.

At the end of the week one hundred and forty boys had given their names as desirous of becoming Christians. Mr. Ono is particularly apt in dealing with young men, and much credit is due to him for the success of the work, but to the Principal of the Middle School, Rev. Y. Tanaka, to the head teacher, Mr. Y. Manabe, and to the missionary brethren working in the School, Revs. Ogburn and Whiting as well as to other earnest Christian teachers in the School credit is also due.

But most of all this movement is the work of the Holy Spirit in answer to the prayers of the Christian teachers and students in the School who have had the religious welfare of their fellows very much on their hearts, and who invite the cooperation of the friends of the work of God in prayer that this may continue and spread to all the other departments of Kwansei Gakuin.

### Electric Memorial Cross

**T**HERE has been erected on the tower of the Tobu Methodist Church, Osaka, an electric cross. It is constructed of steel boxing, within which are twenty lamps, protected from the weather by a ground glass front. The cross is eight feet high and was erected by the Sumitomo Iron Works, under the superintendency of a civil engineer, who is an officer of the East Methodist Church.

The cross is illuminated while services are in progress in the church. The building is so located at the head of Uchi Hon Machi, at the top of a slight rise, that it lends itself to visibility. As a consequence the cross can be distinctly seen, on both sides of the street,—one of the widest in the city—for ten “cho,” or more. It shines with unusual brilliancy and is strikingly impressive. The light is steady and regular,—not intermittent. Already, it has attracted one young man to the church who has started anew his Christian life.

The cross was erected a few months ago as a memorial to Hutton D. Towson, by his parents who live in Kyoto. Although born in Kobe, he lived for some years, in Osaka during his childhood, and attended the East Osaka Church. After his college course, he spent three years at Oxford University, as a Rhoades scholar, where he took A. B. in theology. He then served fourteen months in the World War where he was wounded in the Argonne, receiving five bullet holes, besides being gassed. Recovering from these, he was in the eighth month of a successful pastorate, in Georgia, when he was called to the Higher Life of service and worship. At the time of his sudden death, he had already offered himself as a missionary, for work under the Board of the Southern Methodist Church. A few days thereafter, he was accepted and his name was regularly entered on the missionary roster of the Church, in the Japan list.

With the Castle and the Eighth Regiment Barracks as a background, at the head of this very busy thoroughfare, it is probable that the Tobu Methodist Church will become a land mark in that portion of Osaka and will ultimately be known as the “Church of the Lighted Cross.” May it be true to the name and the symbol! And may all of its activities center around the cross of our blessed



Lord, to the proclamation of which message Hatton Towson had consecrated his life.

D. E. N.

#### Statistics from Korea

THERE are 472 missionaries, including wives, working in Korea under the two Methodist and four Presbyterian Missions united in the Federal Council. They are assisted by 1683 Korean workers of whom over 300 are ordained pastors. They have under their care over 3,000 organized churches and unorganized groups which own nearly 3,000 church buildings. In these churches are nearly 92,000 baptized adults and over 36,000 catechumens preparing for baptism. Over 11,000 of those baptized were received this year. There are more than 240,000 adherents associated with these churches. Over 2,400 four to ten day Bible Classes were held in these churches, attended by more than 86,000 men and women.

The total contributions of these Christians last year were \$465,560 (U. S. gold). Since a laborer earns only forty cents a day this sum represents as much sacrifice as if 3,000 American churches gave four and a half million dollars. During the last three years of stringency these contributions have grown from \$245,000 gold in 1919 to over \$360,000 gold in 1920 and over \$465,000 in 1921.

The fifty-three doctors and nurses of these six Missions treated nearly 12,000 in-patients and over 109,000 new dispensary patients in their twenty-five hospitals. Preparing for the future there are 265 theological students in two seminaries; 64 medical students in Severance Union Medical College; 251 students in the two Union Colleges, and nearly 52,000 pupils in the lower schools of these missions and churches. The 130 colporteurs and Bible Women of the British and Foreign Society sold over 36,000 New Testaments and 465,000 Gospels during the year.

These figures are gleaned from the statistics of the tenth annual meeting of the Federal Council of Korean Missions.

By F. S. MILLER,  
KOREAN MISSION FIELD.

#### United Social Work Campaign in Nagasaki

TEN organizations in Nagasaki working along social service lines united in a joint campaign for funds in November, a new venture that was more than successful. The joint budgets totaled ¥30,000. The receipts totaled ¥37,318. These receipts came from the following sources:

|                                     |               |
|-------------------------------------|---------------|
| Gifts from 14,905 families...       | ¥28,874       |
| Gifts from large business firms ... | 6,150         |
| Collected on flower day ...         | 2,294         |
|                                     | <hr/> ¥37,318 |

The campaign was carried out by the Association for the Promotion of Social Work in Nagasaki Prefecture which represented the following groups: Junshin-En Settlement; Day Nursery of the Daizen Women's Society; Nagasaki Orphanage; Kaisei Reformatory; Keisei Kwai (a society for the care of ex-convicts; Nagasaki Blind and Deaf School; Salvation Army; Y.M.C.A.; Nagasaki Homen-In (a sort of District Charity Society); and the Association for the Promotion of Social Work.

The appeal that was sent out to the residents of Nagasaki follows:

"Primarily because residents have not fully understood the meaning and significance of social welfare, organizations doing social work in Nagasaki have found it most difficult to raise the funds necessary to meet the current expenses of their work. On the other hand, the present tendencies of social life indicate that now, if ever, work of this type must be supported by the community. We believe that the stability and permanency of our cherished social institutions are dependent on the adequate maintenance of our social work.

"For these reasons our Association adopted the plan of raising yearly the necessary funds for the current expenses of the publicly recognized organizations doing social work, in this united way and in a fixed period of time. The campaign now on is for the following institutions (see above), whose 1921-1922 net budgets (¥30,000) have been submitted by said institutions for approval by our organization.

"In previous years these organizations have made separate appeals to the community to meet their needs. Frequently these have not been met and much of the energy of the workers which should have been directed in the interest of the social welfare of Nagasaki has been spent in educating the people to give and in soliciting their contributions. By having a united campaign once a year these conditions should be alleviated and more effective welfare work should result. On the other hand the community will not be approached repeatedly for funds by these different organizations.

"We appeal to the philanthropic spirit of the people of Nagasaki to make this campaign a success so that the social work of this city may not only be kept up but may be developed."

#### Some Interesting Facts About the City of Kyoto

**T**HERE are eleven Buddhist sects in Kyoto with 830 temples and 670 priests.

There are eleven Shinto sects in Kyoto with 80 shrines and 70 priests.

There are eleven Christian sects in Kyoto with 30 churches and 24 pastors.

The eleven Christian sects are: American Episcopal, Baptist, Congregational, Evangelical Protestant (German), Holiness, Methodist (South), Nazarene, Presbyterian (North), United Brethren, Orthodox Russian (Greek), Roman Catholic.

The City Census (1918) gave a total population of 668,930 with 638,056 Buddhists, 617,204 Shintoists, 5,748 Christians and 7,922 whose religion was unknown.

Note that the predominant element in the religious life of the people is Buddhism; that the great majority claim to be both Buddhists and Shintoists; that the number of Christians given here is the number enrolled as such,—the actual number of resident church members is probably less than 3000.

There are six Licensed Quarters in Kyoto containing 1366 houses of ill-fame in which there are 2094 registered prostitutes.

It is estimated that there are one

million visits per annum to these houses, and that three million *yen* per annum is spent in them.

There is a "Prostitutes' Temple" in Kyoto where these men pray for more customers and for more money.

There are 1367 *geisha* in Kyoto. Many men of wealth keep concubines.

Rich men from other cities come to Kyoto for their "pleasure" or dissipation.

The death rate from murder and suicide is higher than in any other part of the country.

Contagious diseases prevail here in a higher degree than elsewhere.

Christian Institutions: There are 30 Churches, 40 Sunday-schools, and 10 Kindergartens. There is a Salvation Army Post. There are a City Y.M.C.A. and five student Y.M.C.A. and Hostels, a Y.W.C.A., a Student "Y" and a Girls' Friendly Society. There are also two Hostels connected with Churches.

There are a University with Theological, Literary and Politico-Economic Schools; a College for men, two Colleges for women, a Middle School or Academy for boys and two Academies for girls; two Domestic Science Schools besides many cooking and sewing classes.

There are two Nurses' Training Schools and a Maternity Hospital with a Dispensary.

There are many English Night Schools and Bible Classes conducted by the Y.M.C.A. and the Y.W.C.A., by Churches, and by individual workers.

There are several temperance societies including a W.C.T.U. and "Y" Branch.

Among the Christian workers in the city there are sixty foreigners (missionaries and teachers.)

It is said that nearly all of the principal Buddhist temples now have Sunday Schools.

The Buddhist Theological Schools in Kyoto employ Christians as lecturers on Christian Theology and Christian Ethics.

A large Buddhist Lecture Hall costing 50,000 *yen* (the gift of one man) has been recently erected on Tera machi near the Kumiai Rakuyo Church.

In front of the police-boxes in Kyoto there is a collection of useful articles including a bicycle-pump, a wrench, a pair

of pliers, a shoe-brush, etc. A sign in both English and Japanese reads: "Please use. This is *Social Service*."

FROM "JAPAN MISSION NEWS".

#### Social Welfare Poems

ONE method used by Miss Isabel McCausland (Kobe) in giving publicity to social problems has been that of printing poems in the English column in one of the leading vernacular dailies of Osaka. These poems on pertinent subjects have attracted attention from both Japanese and foreign residents. These two are typical:

#### Vision

OH, yes, we have coal in Japan, dear,  
But whenever I use it I see  
The bending backs of the women  
Who mine it for you and for me!

"As Thyself"?

AND who is this comes pushing,  
Comes sweating up the hill—  
A beast of burden groaning?  
His eyes bulge. He stands still,  
But quivering, strains until  
Moved by the sight I hasten  
To help him with his load  
(Like Ossa high on Pelion piled)  
And start anew with pity—  
*He is my neighbor's child!*

#### Buddhist Priest Becomes Active Christian

A noteworthy address was recently given in Kobe College chapel by Mr. Ryoun Kamegai, an unusual personage in the religious world of Japan. Mr. Kamegai was eighteenth in succession in the hereditary priesthood of the Buddhist temple in which he was born and brought up. After graduating from the Tokyo Imperial University he taught in a government college. His deeply religious nature was not satisfied with the Buddhism he knew, although he still loves it and appreciates what it has done for Japan. He studied Christianity and after long and intense struggles with himself and in face of strong opposition inevitable to one in his position, became a Christian. He is now carrying on an active Christian ministry from a preaching place that he has established near his former temple. Mr. Kamegai said at

Kobe College, "The one thing that I felt lacking in Buddhism and found in Christianity was the cross of Christ. The ideal contained in that may be found in Buddhism, but it is not clearly revealed. The sacrificial love of God for man is made known to us through Christ as in no other way."

#### In Appreciation of Waseda's New Christian Center

ON January 26th, at the dedication of Scott Hall, the new center for Christian activities at Waseda University, Dean Masuko of the Waseda Middle School, speaking on behalf of the Waseda community, earnestly pleaded that those religious traits that had marked the life of Mr. Scott be equally embedded in the life of every Waseda student. He entreated the managers of Scott Hall to ever keep the influence of that center dominately religious. In part he said, "Christianity is the only vitalizing force that will render the Japanese nation strong enough to do for itself what the Mission Society has done for it in erecting such a magnificent building. There is no fault with Christianity. It is the religion of consecrated action; it is the religion that we need."

FROM MARCH "GLEANINGS".

#### Osaka Sends Social Service Man Around the World

THE city of Osaka has taken many steps ahead in social service and by so doing has now a place among the cities of the world in well-organized efforts for such service. One of the recent decisions of the city officials is to send around the world at the expense of the city the best man they could find to study social service conditions and methods in the large cities of the various countries, and that the survey may be a thorough one and most helpful in the years to come, a year was allowed for the trip.

This plan of the city is one full of promise for the the future and is of deep interest to all Christians. The man chosen was Mr. Yamamasu an active member of the East Osaka Baptist Church. He is now on his way.

J. H. SCOTT IN "GLEANINGS".



## An Important Gathering

### Continuation Committee Meets with Dr. Mott

A GROUP of about thirty Christian leaders, mainly resident in Tokyo, spent the afternoon and evening of March the 15th in conference with Dr. Mott who paused five days in Tokyo enroute to Peking where he presides at the convention of the World's Student Christian Federation. The gathering was arranged by the Executive of the Continuation Committee, who had invited in about twenty others for the occasion. Dr. Motoda, Chairman of the Japan Continuation Committee presided.

(1) The chairman called upon Dr. Mott to bring a message from the International Missionary Council of which he is chairman. Dr. Mott traced the progress of the missionary enterprise from the international point of view during the past seven or eight years. The exigencies of the war had brought a strain on the then existing missionary organization which made it clear to the leaders in the various nations that something must be done at the earliest possible time to carry on, by slightly different methods perhaps, the work which had been done by the old Edinburgh Continuation Committee. Preliminary conferences were held soon after the war, including representatives of nations on both sides of the great conflict, and these led up to the notable gathering last October at Lake Mohonk in the United States, when new machinery for the study and pooling of world-wide missionary experience was set up in the form of the International Missionary Council.

(2) Following Dr. Mott's presentation more than an hour was spent in discussion which was participated in pretty generally by those present. The relation of the Council to missionary agencies in the home lands and to national organizations in countries like Japan, China, and

India was made clear. The place of the present Japan Continuation Committee was discussed with the utmost frankness as was also the need as well as the possibility of creating a new national body to represent the Christian movement of the whole country. Dr. Mott spoke persuasively of the need of some such widely representative organization at this time in the history of Christianity in Japan and throughout the world, but offered little by way of practical suggestions since it was his conviction that the form and the modus operandi of such an organization were matters to be worked out by the various local units.

(3) The session following dinner together was devoted to discussion of the plans already on foot for the National Christian Conference the latter part of May. Four out of five commissions reported fully on the work done to date. (Dr. Uemura, chairman of the commission on the Trend of Thought in present-day Japan was unable to be present). Several timely suggestions were made during the discussion to the chairmen of the commissions. The need of having a committee or a commission to gather up the work not only of the five official commissions already working, but also of the Conference itself was clearly brought out by the discussion. The matter was referred to the Executive of the Continuation Committee with the suggestion that they appoint a thoroughly representative committee or commission to be prepared to report at the conclusion of the Conference. As the discussion developed it became clear that what was on the minds of those present was something more than just findings. Such a representative commission might even comprehend the large question of a national program for Christianity in the light of changing and difficult conditions.

## Dr. Henry T. Hodgkin in Tokyo.

DR. Henry T. Hodgkin of London, Honorary Secretary of the English Friends' Foreign Mission Board, well known as an active worker in the field of Christian internationalism, was engaged in conferences and addresses in Tokyo from Feb. 26 to March 16. His theme is the supremacy of Christian love and brotherhood, and their application to the solution of the most difficult social, industrial and international problems of the day. He delivered his message with such conviction and sanity as to awaken much interest and serious thought on the part of his hearers.

It was a matter of regret that Dr. Hodgkin's coming occurred at examination time, when any extra work with students is practically impossible. Much of Dr. Hodgkin's work has been with students since his own student days at Cambridge University, where he was a leader in the British Student Christian Movement. Later he was one of the founders of the Fellowship of Reconciliation at Cambridge. In West China, where the English Friends have an important Mission, Dr. Hodgkin helped to organize the Y. M. C. A. and to lay the foundations of the Union Christian University at Chengtu. After five years in medical and educational mission work in China, Dr. Hodgkin was called back to England in 1910 to become General Secretary of the Friends' Foreign Mission Board, but his deep interest in the problems of China and in international conciliation took him back to China in November, 1920, where for a year and a half he has been working intensively on these problems. Here again a large and important part of his work has consisted of conferences with students and series of addresses at colleges and universities. But aside from his work with students, Dr. Hodgkin has given many lectures before churches, Chinese Christian workers, educational associations and the foreign communities of the big cities, and has interviewed prominent men in every department of life. His friends in Japan who knew of this work in China were prepared to appre-

ciate the possibilities of his work in Japan, even at a time when the student body could not be counted on. Indeed, the two and one half weeks which Dr. and Mrs. Hodgkin spent in Tokyo were crowded full with personal interviews, group conferences and addresses.

The first group before which Dr. Hodgkin spoke in Tokyo was the Japan Council of the World Alliance for International Friendship through the Churches. While Secretary of his Mission Board at London, Dr. Hodgkin had important connections with many international organizations, including the World Alliance for International Friendship, of which the Japan Council was organized a few years ago. At their recent annual meeting, Dr. Hodgkin gave a vivid sketch of the formation of the Alliance at a conference at Constance, which was broken up by the mobilization of the German armies at the outbreak of the Great War.

Other groups before which Dr. Hodgkin spoke were: Chinese students at the Chinese Y. M. C. A., an English-speaking Society at the Tokyo Y. M. C. A., theological students and others at Aiyama Gakuin, a group of young missionaries and others interested in the Fellowship of Reconciliation, the Friends of Tokyo, a women's group including the leaders of some fifteen women's organizations, and the foreign communities of Tokyo and Yokohama at the Union Churches. Dr. Hodgkin, ably interpreted by Mr. Kawajiri, gave two series of lectures for all Christians, one at the Central Tabernacle in Hongo, and one at the Reinanzaka Church. His final lecture at the Y. M. C. A. on Sunday, March 12, was the third and culminating lecture for all the series begun at other places. There were also two special men's meetings, the first a dinner given in Dr. Hodgkin's honor by the League of Nations Association of Japan, Baron Sakatani presiding. Before this body Dr. Hodgkin spoke on "Must there be a Next War?" Later at a reception at the Imperial Hotel, he spoke freely to

about sixty representative men on the part which real Christianity is fitted to take in meeting the problems of the day. The men in these groups were interested and are thinking seriously about these matters.

In dealing with international affairs, Dr. Hodgkin admits that it is very difficult for nations to act absolutely in a Christian way, but this is because there is at present no such thing as a Christian nation. The modern state is carried on along lines of expediency, and even the highest-minded of diplomatists find themselves forced into these grooves. That is why so comparatively little was accomplished at the Washington Conference, although great numbers of people in all nations were ready for much more drastic action. Yet because the state, in the last analysis, is dependent on the people, if the people are determined enough about anything, the Government must yield to them at last. If the people of any nation realize the foolishness, the dreadful waste and destructiveness, and the moral wrongness of war, the Government will be compelled by the force of public opinion to disarm completely even without the concurrence of the other nations. But whatever policy the Government may be pursuing, individuals owe their first allegiance to their ideals of human brotherhood or Christian love.

Dr. Hodgkin applied these principles particularly to the relations between Japan and China. In China during his recent visit Dr. Hodgkin found deep-seated suspicion and hatred of Japan everywhere. Even Chinese Christians doubt if there are any true Christians in Japan. The Washington Conference seems up to the present not to have helped the situation, because the Chinese feel that all Japan's concessions to them were given grudgingly. But if the Japanese who feel a real friendly concern for the welfare of China could make this known, the feeling in China would soon change. During his recent visit he gave much time and thought to this important problem, and was the organizer of the conference of Chinese and Japanese Christian which met at Hangchow in February.

There are certain great outstanding convictions which govern Dr. Hodgkin's

thinking and reveal themselves to one who carefully follows almost any one of his direct Christian messages:

Christianity must be applied to the whole of life with absolute faith that it will work. The place to begin is with the most difficult problems, whether in the home or the community, in the management of factories, in the settlement of disputes between labor and capital, in the promotion of friendship between races, or in the solution of the most difficult international problems.

Jesus' conception of the Kingdom of God was that of the whole human family, associated together in mutual fellowship and service, each caring for the welfare of every member, and all working together in accord with the one will of the Heavenly Father. No follower of Christ can consistently sanction any method of dealing with evil which does not aim directly at bringing the evil doer into accord with this family spirit.

The great majority of the Christians of the first three centuries so interpreted the method and spirit of their Master as to make participation in any kind of war impossible. Were they right, or is the interpretation of Christianity which has largely prevailed since Constantine nearer to the mind of Christ? And even if they were right, what alternative have we?

Our alternative is spiritual force,—not non-resistance but spiritual resistance to evil. We put too much trust in material things which are limited, and too little trust in spiritual things to which there are no limits. The realization of the family ideal is impossible so long as men attach supreme importance to material possessions. The really supreme thing in the world is love; and in the power of love we can do greater things than we can do with armies. Trusting in that power alone, and in no other way, can we bring in the Kingdom of God upon the earth.

The purpose of a Christian Society is to put into practice here and now, in the midst of strife and struggle for material possessions, the unchanging principles of the Kingdom of God. This should be done with the thorough-going conviction of the Russian young man who said to the Judge before whom he was brought,



"Whether the Kingdom of God has come for you, I can not tell, but it has come for me." Only by this way of life can we hope to bring the Kingdom to other people.

Some of these ideas are given at more length in Dr. Hodgkin's book, "Lay Religion," and in his new book, not yet published, on "The Christian Revolution."

## Cementing Friendship between Japan and America

By PRINCE TOKUGAWA

Extracts from an address at a service under the auspices of the Federal Council of the Churches, December 11, 1921

THE task of the International Conference on Limitation of Armament is religious. I think I can say this without irreverence, because this conference is organized upon an exalted plane, and is animated with high ideals. In this enlightened age diplomacy should purge itself from Machiavellism, and international politics should be lifted above selfishness and greed.

Because of this spirit in all delegations, I feel justified in saying that the work of the conference is the work of religion, and of the church. Because I think this to be true I am doubly happy to be with you here—you who are interested in the work of God.

There is no doubt that Christianity has already spread its roots wide and deep in Japanese soil. The Japanese newspapers, magazines and fictions of today bear testimony to this statement. The prevailing popular conception of mankind and humanity, and of liberty, equality and fraternity, may be directly or indirectly traced to Christianity.

The first article of that historic treaty between Japan and America in 1859, says: "There shall be a perfect, permanent and universal peace and a sincere and cordial amity between the United States of America on the one part, and the Empire of Japan on the other part, and between their peoples respectively, without exception of persons or places."

Words fail me when I try to tell you how highly we prize the spirit embodied in this article. I want all of you Americans to cherish that article, and be proud of it as we are. If we are not to tarnish

the escutcheons of our forefathers who concluded that monumental treaty, efforts must be made to remove all causes of misunderstanding and disagreement which are likely to cast a shadow over the bright relationship between our two nations.

You have undoubtedly heard a great deal about militarism in Japan. But if you really understand the history of Japan's foreign intercourse, you will appreciate the circumstances which gave birth to what you may call Japanese militarism. Then you will know how to sympathize with Japan instead of assuming a critical attitude toward her.

From the very beginning of her intercourse with Western Powers, the feeling of self-preservation was deeply instilled in her bosom. She was made to feel that from four corners of the earth enemies were pressing forward against her. She saw most of the Asiatic countries placing themselves under the foreign yoke. She saw her immediate neighbor, China, shorn of her outlying territories. Confronted by formidable hostile nations one after another, Japan's energies were devoted to the military establishment.

This is the history—the past history, of what you might term "Japanese Militarism." But times have changed, and the world is advancing. The policy of aggression and of military rivalry is gone. In place of it, a new spirit of international good understanding and cooperation has been called into existence. Japan is not slow to realize this change. She is ready to walk abreast with the progress of the world,

## PERSONALS

Mrs. Arthur W. Stanford, American Board Mission, arrived back in Kobe by S.S. "Empire State" on Feb. 25, to resume work in the Kobe Woman's Evangelistic School. She has taken up residence at No. 59, 6 chome, Nakayamate-dori.

Mrs. H. B. Newell, Matsuyama, when 3 days out from Yokohama on her voyage home by S.S. "Taiyo" early in February, had the misfortune to be thrown down a companion way by a sudden lurch of the ship and received injuries which kept her to her cabin for the remainder of her voyage. Mrs. Newell is with her sister, Miss Florence Cozad, at 2433 Eliot St., Long Beach, Cal., where she will remain till the end of May. Dr. Newell expects to go on furlough by S.S. "Golden State" on May 11.

Dr. J. F. Goucher, Baltimore, is expected out by S.S. "Empress of Russia" on Apr. 4. He will be accompanied by his daughter, Miss Eleanor Goucher. They will pass on to Korea and China after about two weeks in Japan.

Miss Evelyn Nunn, who has been in Japan since September, 1920, has completed her contract at Meiji Gakuin, Tokyo, where she was on the staff as a teacher of English in connection with the Northern Presbyterian Mission. Miss Nunn, while extremely successful in the school, was better known for her talented landscape painting. She left for her home in California by way of Europe at the close of the term in March.

The American Board Mission recently appointed the following delegates to the National Christian Workers' Conference in May: Drs. Rowland, Olds, and Lombard, and Misses De Forest and Cee.

The second and third sons of Dr. and Mrs. G. W. Fulton, Osaka, have recently been married: Mr. G. Pierre Fulton, at Toledo, Ohio, to Miss Dorothy R. Hedden, on Jan. 25; and Mr. Willis M. Fulton, at Wooster, Ohio, to Miss Mary Gimbel, on Feb. 3.

Miss Donna Dorsey, M. E. Mission, Tokyo, who came to Japan a year ago, has been compelled by ill health to return to America, sailing by S.S. "Tenyo" on Mar. 2.

Dr. C. S. Reifsnider, St. Paul's College, Tokyo, returned on Mar. 10 by S.S. "Taiyo" after a short furlough in the United States. His family plan to be back in September.

Rev. and Mrs. Eric L. Andrews and two children, who have recently joined the American Church Mission for service in Akita, arrived at Kobe from England by S.S. "City of Simla" in the latter part of February. Mr. Andrews is a son of Bishop Andrews, long in missionary work in the Hokkaido under the C. M. S. and now rector of St. Peter's Church at St. Leonards-on-sea, England.

Dr. H. Pedley and Rev. F. Cary have been appointed fraternal delegates from the Japan Mission to the North China Mission of the American Board. They will go in time to attend the National Conference in Shanghai, May 2-11.

Pres. G. R. Grose, of De Pauw University, Indiana, who has spent 3 months in the Far East, sailed from Yokohama by S.S. "Golden State" on Feb. 27. While in Japan, Dr. Grose preached in

Tokyo and Yokohama Union Churches and also addressed the students in both Methodist schools at Aoyama, Tokyo.

Word has been received that Rev. F. E. Hag'n, Tokyo, who has been in the United States for some time, has been advised not to return to Japan because of ill health. Mrs. Hagin is planning to go to America in the early summer.

Rev. R. A. Doan, of the United Christian Missionary Society, St. Louis, Mo., will be in Japan several weeks in April en route to the China Conference. Mr. Doan has been in Japan twice before.

Miss Helen Santee, formerly a teacher at the Canadian Academy, Kobe, has assumed charge of the children and household of Mr. G. E. Trueman, Y.M.C.A., Nagoya.

Dr. J. R. Mott, accompanied by Mrs. Mott and his secretaries, Mr. Wm. Schram and Mr. B. Foster Stockwell, arrived by S.S. "Taiyo" on Mar. 10 and left for China via Korea one week later. They were the guests of Mr. and Mrs. G. S. Phelps while in Tokyo.

The engagement of Miss Natalie Berner, Tokyo, to Mr. Karl Ensslen, Shanghai, has been announced. Miss Berner has been for some years a kindergartner with the Evangelical Association.

Word has been received of the very serious illness since November of Mrs. E. H. Guinther, Reformed Church Mission, Sendai. There are hopes of her recovery but uncertainty whether she will be able to return to Japan.

Messrs. Cram and Weems, Songdo, Korea, South. Methodist Mission, passed through Hiroshima lately and spent a day with Rev. S. A. Stewart, visiting the Hiroshima Girls' School. Dr. Cram is on his way to America to attend the General Conference of his church, which convenes in May. Mr. Weems was a fraternal delegate to the Annual Conference of the Japan Methodist Church, which met in Osaka March 1-5.

Madame Bidgain, of the French Student Movement, and Miss McCray, of the British Student Movement, have been spending a few weeks in Japan on their way to the Peking Student Conference.

Messrs. W. E. Billingham, E. Otis Draper, P. B. Shoemaker, and S. Porter Miller, teachers in government schools introduced by the Y.M.C.A., will leave for America during the spring to resume their college work or post-graduate studies.

Alice Blair, the seven-year old daughter of Mr. and Mrs. Frederic Blair, who has been ill the past two years, died in California at the end of January. Mr. Blair was formerly a teacher in Aoyama Gakuin, Tokyo.

Bishop and Mrs. Herbert Welch, on board the S.S. "Empire State", bound for Singapore to attend the Conference of Bishops of Asia, stopped in Yokohama only for the day, Feb. 23.

Mr. Waterhouse, who is assisting Rev. T. Kanamori in his special evangelistic services, was the guest of Dr. and Mrs. W. F. Herford in Hiroshima recently.

Mr. Geo. O. Swan, of the Y.M.C.A., expects to return with his family to Japan from furlough during the coming summer.

Mr. H. H. Grafton, of the Kyoto Y.M.C.A., plans to leave with his family on furlough by S.S. "Empress of Asia" on Apr. 26.

Mrs. Wm. C. Kerr, Japan Presbyterian Mission, Seoul, is ill with sprue. It is hoped the disease can be overcome by treatment in Korea; otherwise a return to America will be necessary.

Mrs. J. E. Hail, Osaka, and her four children have reservations by S.S. "Golden State" from Kobe May 9.

Rev. Jas. Chappell, American Church Mission returned by S.S. "Taiyo" on Mar. 10. Mrs. Chappell and daughter remaining for the present in America. Mr. Chappell's new station is Maebashi, where he worked a number of years ago.

Miss E. L. B. Norton, C.M.S., Sapporo, returned to her post in February after a furlough in England.

Miss J. Noordhoff and Miss E. Teets, Reformed Church in America, take up work in Ferris Seminary, Yokohama, from April.

Dr. and Mrs. A. Oltmans, Tokyo, and Miss Jean Oltmans, Yokohama, are to sail for home on Apr. 16. They will first go to Parkville, Mo., where two Oltmans' sons are in college. By the end of June they go to Grand Rapids, Mich., where they expect to stay till the end of the year. The plan is then to go to New York City, where Misses Evelyn and Jean Oltmans hope to attend the Bible Training School for either one or two terms. Miss E. Oltmans is already with Mrs. K. Aurell, Parkville, Mo.

Miss E. A. Pres'ou, Tokyo, of the Canadian Methodist Woman's Board, is still in Peking, receiving treatment for her eyes at the hands of Dr. Howard of the Union Medical College. She is improving and hopes to return to her work in Azabu, Tokyo, by the end of April.

Miss K. I. Drake, of the Canadian Methodist Kindergarten Training School at Azabu, Tokyo, is expected back from furlough at the beginning of April.

Miss M. M. Staples, who has latterly been in charge of the Canadian Methodist Kindergarten Training School, Tokyo, is to take up work in Fukui in April.

Dr. and Mrs. Wm. Axling, Misaki Talernacle, Tokyo, after an extended furlough in America, are expected to arrive by S.S. "China" about the middle of April. Dr. Axling's return was postponed that he might render a service to the Christian movement in America in connection with the Washington Conference.

Misses Amy Crosby and Lucy Palmer, American Baptist Mission, have removed from Fujimi-cho to 306 Yoyogi, Tokyo-fu.

Mr. J. P. Gran', Tokyo, who has been a teacher of English in Japanese schools for many years, has gone to the United States on a 6 months' leave of absence.

Rev. W. D. Cunningham, Yotsuya Mission, Tokyo, was operated upon on Jan. 30 at Rochester, Minn. Latest reports say that he is making a good recovery.

Recent word from Rev. B. T. Schwab, Evangelical Association, states that he is recovering from his illness, but his return to Japan is still uncertain. He will engage in home mission work in Colorado.

The staff of the Kyoto District of the American Episcopal Mission will be increased in the autumn by the arrival of two new workers, Miss Mona C. Cannell and Miss Cecilia R. Powell.

Bishop Tucker, of Kyoto, is expecting a visit in May from his parents, Bishop and Mrs. Beverley D. Tucker, of Norfolk, Va. They will be accompanied by their daughter, Miss Lila Tucker. The Right Rev. Beverley D. Tucker is Bishop of the Diocese of Southern Virginia.

Rev. and Mrs. W. J. Callahan, Matsuyama, are sailing on furlough by S.S. "Empire State" on Mar. 24. Mr. Callahan is delegate-elect to the General Conference of the M. E. Church South, which meets at Hot Springs, Ark., on May 3. Mrs. S. A. Stewart, Hiroshima, now in the United States on furlough, is alternate delegate.

Miss A. L. Archer, of the Canadian Church Mission, Gifu, left on furlough by S.S. "Wenatchee" on Feb. 4.

Rev. W. H. Elwin and Hon. and Rev. O. St. M. Forrester, of the C.M.S. Chinese Mission in Japan, sail with their families for England on furlough in April.

Miss Lenox, Canadian Church Mission, formerly in Matsumoto, is now working among the Japanese in California, at Los Angeles. Her address is 960 South Normandie Ave.

Rev. and Mrs. J. MacQueen Baldwin, Nagoya, left for Canada on prolonged furlough by S.S. "Ixion" on Mar. 18.

Rev. and Mrs. J. C. Waller, Nagano, are due back in Japan from furlough this month. Their two sons, Wilfred and Gordon, are remaining in England at school.

Miss Marion L. Doane, St. Luke's Hospital, Tokyo, sailed from Kobe by S.S. "City of Simla" on Mar. 10. After spending a month in France she expects to reach the United States in June.

Deaconess Carlsen has removed from Maebashi to Sendai, where she will be instructor in religious subjects in the Training School for Women in the Episcopal Mission. Miss Ada H. Wright has gone from Urawa to take Deaconess Carlsen's place at Maebashi.

Miss Nellie McKim, who went in September to teach one term in the Sendai Training School, staid on for the winter term also.

Miss Fauntleroy and Miss Gladys Gray, of the Episcopal Mission, who have been living together at 54 Tsukiji, Tokyo, will separate on Apr. 1, the former going to Akita and Miss Gray to the Sendai Training school.

Miss Armbruster, Churches of Christ Mission, since her return from furlough has taken up work at the Mission's Kindergarten and Primary School in Ushigome, Tokyo. Her address is 72 Myogadani, Koishikawa.

Rev. S. Heaslett, C.M.S., Tokyo, was consecrated Bishop of South Tokyo by the Archbishop of Canterbury in Westminster Abbey, London, on Jan. 25. Bishop Heaslett will also have the oversight of the Diocese of Hokkaido. He is due in Kobe on May 18.

Rev. and Mrs. S. C. Bartlett are due to arrive by S.S. "Empress of Russia" on Apr. 4, and will at once take up work in the Doshisha, Kyoto.



## OUR CONTRIBUTORS

W. H. Erskine, missionary of the United Christian Missionary Society in Osaka, has made an interesting study of Japanese customs and religions. His article in this number on "Christianizing Japanese Customs" is one of a series that have been appearing in the *Evangelist* from time to time.

G. S. Patterson is the secretary of Boys' Work of the Y.M.C.A. Both by nature and by training he is eminently qualified for this line of work, of which he is the pioneer in Japan.

R. C. Armstrong has been a professor at Kwansei Gakuin and has lately removed to Tokyo to take charge of the work at the Central Tabernacle. He writes from many years of careful study of Japanese religious life. Dr. Armstrong was editor of the *Christian Movement* in 1921.

Isabelle McCausland after varied experiences as a social worker in Settlement Houses of Boston and Buffalo arrived in Japan in 1920. Miss McCausland teaches Sociology at Kobe College.

Lieut. Commissioner Chas. Duce has been a Salvation Army Officer for 35 years. He first came to Japan in 1897. Subsequent appointments took him to England and India and in April, 1920, he returned to Japan as the Army's Territorial Commander.

W. W. Pinson is the General Secretary of the Board of Missions of the Methodist Episcopal Church, South. He has been selected by the family of the late Bishop Lambuth to write his biography.

Dr. D. Ebina after a very successful pastorate in Tokyo has become the president of Doshisha University.

**FURLOUGH TIME** means the breaking of the many ties that bind you to Japan. Let the *Japan Evangelist* keep you in touch. Before sailing send us your home address and the *Evangelist* will bring you the news from Japan each month.

## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. APRIL, 1922 No. 4

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Issued Ten Months in the Year by the  
Federation of Christian Missions

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#### SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad, \$2.50 or 10/- Single Copies, 50 sen. 25 cents. or 1/-.



Conference of Continuation Committee Held in 1913

# THE JAPAN EVANGELIST

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VOL. XXIX.

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## Editorial Comment

### The Conference and its Results

THIS is the last issue of the *Evangelist* before the meeting of the National Christian Workers' Conference. In this number we publish a list of the missionary delegates thus far elected and also extracts from an address by Dr. Ebina. In the estimation of a veteran missionary this address provides a keynote for the Conference.

No one can exactly predict the achievements of the Conference, but judging from opinions expressed by many Japanese and missionary workers there seems to be an almost universal hope that out of this Conference there will come an organization that will unite the missions and the Japanese churches into an effective force for the Kingdom. As a corollary it may be added that it also seems to be the general desire that this organization shall be the creation of the Japanese Federation of Churches and the Federation of Christian Missions, to which bodies this organization would be responsible. This would mean the discontinuation of the present Continuation Committee, but in its place we would have an organization that could function just as effectively or even better than the present body and at the same time would avoid some of the objections which have been raised against the Continuation Committee. As we have repeatedly stated in these columns such an achievement will have been worth the cost of the Conference.

Whether we attend the Conference or not it is our privilege to share in its achievements through the ministry of

prayer. Until the Conference convenes and during the week of its sessions let us unite in intercession that our Father's will may be accomplished in all things.

\* \* \*

### Temperance in Japan

THE Temperance bill which has been introduced into the Japanese parliament for a number of years by Nemioto Sho has at last passed both houses and thus becomes law. According to the provisions of this bill the use of intoxicating liquors by minors and the sale of such stimulants to minors is prohibited. The Japanese press has on the whole taken a sympathetic attitude towards the measure, although it has constantly expressed its doubts as to the effectiveness of such a law. The details of the bill are to be worked out by the Home Department and these have not yet been made public as far as we have been able to find out. Whether the law will have any teeth remains to be seen, but even so its greatest contribution to the temperance cause in Japan will be its moral effect.

To make such a measure effective an enlightened public opinion is necessary. Such enlightened public opinion on the temperance question is, we regret to say, not very manifest in Japan at the present day. Not only so, it must also be remembered that in Japan perhaps more than in other lands, the drink evil is connected with fallen womanhood in such a manner as to greatly magnify the difficulties of its eradication. According to Mr. Makino of the Home Department, 260,000



women—prostitutes, geisha and waitresses of shady reputation—are engaged in the business of enticing men to drink.

We are in full sympathy with the temperance movement in Japan and rejoice in every victory won. But we also realize that a long process of education lies ahead of us before the temperance forces can claim the final victory. Few of us will question the statement of Mr. Tago of the Social Bureau of the Home Department who advises that the strategic place for attack is the multitude of boys and girls who have not yet acquired the habit. Systematic education in the schools, the Sunday Schools and other children's organizations will eventually produce an enlightened public opinion against which King Alcohol can offer no effective opposition.

\* \* \*

#### The Washington Conference and After

WE have been devoting considerable space in the *Japan Evangelist* to the discussion of international problems. We have done so not merely because such problems were the order of the day, but also because we realize with deepening conviction how vitally such problems and our missionary work are related. Missionary work becomes increasingly difficult in an atmosphere poisoned by international suspicion and distrust. It is therefore with much pleasure that we publish the results of the Washington Conference as they pertain to Japan and the nations most intimately related to her. Dr. S. L. Gulick to whom we are indebted for the report adds in a private letter.

"In spite of all the criticisms, the Conference has already secured results of incalculable value. It is my special task to keep close watch of the pulse of American feeling in regard to Japan. I am glad I can say that so far as I have observed, the ominous talk of war between America and Japan, which has

been so common and so convinced for several years, has entirely ceased. Americans pretty generally had no idea that Japan would agree to any international plans which involved the limitation of her 8-8 naval program and the settlement of China's problems in a way fundamentally fair and favorable to China.

The settlement of the Shantung question and the official withdrawal of Group V of the "twenty-one demands" have done more to restore American confidence in Japan's sincerity than any other single factor in the situation. I believe that it will prove to have been a most profitable settlement for Japan.

It is evident that men of good-will on both sides of the Pacific have much to rejoice in and much also to be grateful for. But is also clear that there still remains much for them to do in the promotion of mutual understanding and in maintaining right relations."

\* \* \*

#### The Visit of the Prince of Wales

THE Japanese Crown Prince's tour of England and other European countries and the visit of the Prince of Wales to Japan will be recorded in Japanese history as epoch-making events. The Anglo-Japanese Alliance may be scrapped, but the friendship of the two mighty island empires rests on more enduring foundations. This exchange of royal visits is pregnant with future good. When in the providence of God these young men shall have assumed their positions as rulers of two great kingdoms, the memory of these visits will compel a different attitude towards problems of state than if they had never met. To Christian workers in Japan these royal visits have been doubly welcome, for they mark another step in the breaking down of narrow nationalism and in the widening of international good-will. In such a fertile soil of international good-feeling the Kingdom of God grows apace.



# Some Ideas of God in Japan

## Christianizing Japanese Customs—Part I

By W. H. ERSKINE

**T**WENTY-SIX hundred years of the continuation of the Japanese Imperial Dynasty has given the people of that land a conviction that while life and time are filled with flurries, troubles, changes, decay and the ever facing of new problems for adjustment, there is *one* thing that abides and that is the Imperial line. Their idea is that the success of this Imperial line throughout the ages is not due to the personality of any one or more Emperors but to the gods and god spirit back of the ancestors and Emperors. They could say with the Christian poet with equal conviction though with slightly different meaning the gods are in their heaven, all's right with the world.

Just what is this abiding something, this innate something which makes a man everywhere look up and beyond himself? It is seen in all races of men from a worship of the stone which caused the savage to stumble, through the Great Spirit of the American Indian, to the God whom Jesus could worship. This is the eternal quest for God. Farnell in his book on the "Evolution of Religion" says, "Comparative religion has shown us that all through the societies of savage men there prevails an extraordinary uniformity, in spite of much local variation, in ritual and mythology, a uniformity so striking as to suggest belief in an ultimately identical tradition, or perhaps more reasonably, the psychologic theory that the human brain cell in different races at the same stage of development responds with the same religious speech or the same religious act to the same stimuli by its environment." The local coloring in Japanese ideas of god is that which comes from the influence of the reverence for the Imperial Family.

### As the Creating Gods

Starting with belief in the divinity of this Imperial Family the writers of the

sixth century trace the beginnings of Japan and the Japanese to Imperial gods. This mythology is taught in all the public schools and in stories connected with their national and religious life.

Quoting some lines from the *Kojiki* prologue (Chamberlain's translation), we find 'The names of the Deities that were born in the Plain of High Heaven when the Heaven and Earth began were the Deity Master of the August Center Heaven (*Ame no minaka nushi no mikoto*), next, the High August Producing Wondrous Deity (*Takami musubi no kami*), next, the Divine Producing Wondrous Deity (*Kami musubi no kami*). These three Deities were all Deities born alone and hid their person, (that is self-existent and invisible). The names of the Deities that were born next from a thing that sprouted up like a reed-shoot, when the earth, round and like unto floating oil, drifted about medusa-like, were the Pleasant-Reed-Shoot-Prince-Elder Deity, next the Heavenly-Eternally-Standing Deity. These were like-wise born alone and hid their persons. The five deities in the above list are separate Heavenly Deities." 'Okakura in his book on the "Spirit of Japan" gives a good account of the founding of the Empire.

### As the Benevolent Ruler

Even *Shushi*, a great Confucian scholar, held that Heaven which let the human race down on earth and appointed sages to govern and teach the people, gives to man and man receives, and in the double use of the word heaven as personal and yet as impersonal, sometimes as the "blue sky" and sometimes as Shantei or Upper Ruler and sometimes as "ri" "principle" proves that to him, Heaven is not always cold reason, or impersonal and that he had a vague idea of heaven as something presiding over the world. Thus his teaching of the First Cause or

Ruler of the Universe, fits in with the mythology of the Japanese.

It is not strange therefore that in all forms of religious life in Japan we should find heaven pictured after the form of the Japanese Empire on earth. In Prof. Naruse's word, "We conceive of the invisible world of gods and spirits as an organized society like human society. As a king has many officers, so there are many gods of every kind and degree, all doing the bidding and performing the work of the God of Heaven."

#### As Fortune or Fate Decree

Prosperity comes to those who are in accord with the laws of heaven. For "What heaven has conferred is called Nature, and accordance with nature is called the path of duty, the regulation of this path is called instruction." In poetry we have it as follows:

The God blesseth  
Not him who prayeth  
But him whose heart strayeth  
Not from the way of Makoto.

This way of nature or Makoto is the pessimistic type of Buddhism and the optimistic type of Shintoism. This heaven with its rulers and laws controls this world for good or ill, whether he will or not, and it is man's duty to get in line with heaven. Some take the line of least resistance and submit to the decrees of heaven as impersonal. This results in a very strict fatalism. Others rebound to the cheer in the teaching that heaven helps those who help themselves, and get that optimism which is characteristic of certain types of Japanese religious life.

#### I.—Shintoism as Naturism

Dr. Harada says, "It is safe to say that Naturism was the primitive faith of the Japanese. In Naturism various phenomena which awakened awe and reverence, such as the sun and moon, fire and water, wind and storm, were worshipped and various divine names given to the powers controlling the more noticeable manifestations of nature. This counting of the various phases of nature as gods has given Japan the many gods, so many that they are called the eight hundred myriads, in Japanese *Yaoyorozu-*

*no-Kami*, and Japan becomes the Land of the Gods."

#### As Mysterious Objects

The number of Shinto shrines according to the latest statistics is given as 190,435. "These shrines" says Dr. Harada, "are sacred to (1) mythical gods, (2) patriots and heroes, (3) phenomena and objects of nature, and (4) various animals and objects." Another classification by Dr. Harada gives the following: (1) stellar bodies; (2) the elements of the earth, air, fire and water; (3) natural phenomena; (4) prominent natural objects, as mountains, rocks, trees and caverns; (5) men; (6) animals; and (7) manufactured objects."

It is hard to resist the temptation to digress and explain some of the gods more fully but our space is limited. Let us digress only long enough to tell why certain animals are worshipped and used by the people to serve them. Each animal has certain qualities which men feel they need to be successful and the best way to get this ability is to worship the beast; for instance, men admire the patience and strength of the bull, the cunning of the fox, the ability of the monkey to catch himself, and save himself many a bump; the ability of the fish which can swim victoriously against the current of the streams, etc., etc. Just like the American Indian who hung the scalp of his enemy on his belt to get his talents in the hunt or war so our Japanese sought the qualities they felt they needed to be successful.

#### As Kami, the Unexplainable

These objects and phenomena of nature are servants and earthly manifestations of the mystery world, hence "*Kami*" meaning "above" or "unexplainable". These are thought then to be of the heaven beyond and due reverence must be paid. This is concretely seen in the defence accorded to the servant of a great personage almost as though that servant were the dignitary himself. Thus while living in this world we are in the presence of the very heaven itself by the presence of the many divine servants in our world.



While later developments have added a much more complex thought life, it seems to me that no Japanese has gotten beyond this simple view of the world invisible as being like this world of ours. Even in their adaption of the theory of the transmigration of souls, we have it taught that while a common Japanese has no hope of becoming the Emperor in this life, by a faithful life here and now, he may become an Emperor in the next incarnation, so that even in this Buddhist teaching as Japanized we find the two world theory, the invisible one being like this one in which we live.

#### **Patriotic Cult-Ancestor Worship-God as Great Emperor**

We pass from this Naturism to the Patriotic Cult in the development of Shintoism. Ancestor worship and Emperor worship have been newly interpreted and Chamberlain says "It is so new that in reality it is the Invention of a New Religion." The worship of the heroes who have died in battle and the use of the honored dead as intermediators between the gods and the remaining members of the family shows a yearning for a god who will forgive and who will help men in life's struggles. From the earliest times the practice of amusing these gods by doing what they liked most while living, thus getting the gods to serve them is well set forth in the religious dance called *Kagura*. This may be said to be a mere ceremonial performance of purification, but it does show that the thought to them is that the gods do delight in the deeds of the supermen of all ages. We feel that it not only shows that the superman is the ideal but that the Japanese are dependent on some power above or beyond for the rice supply, for victory over enemies, over pestilence, for appeasing the evil spirits, and for aid in governing the land that peace and prosperity may make Japan a respected and honored nation among the nations of the world.

#### **As Spirit of Ancestor**

Roman Emperor worship was said to be the worst kind of idolatry and to have a most degrading influence, but just the opposite is true in Japan, for while they

do reverence the ruling Emperor they feel that he is like the Pope, a representative of the other world. The reverence of the Emperor has been the rallying point for the new nationalism and not the setting up of a man as God. The Japanese have used Emperor worship not only to unite the nation but to develop a peculiar religious life of dependence upon the great spirits who have passed on but who still influence this world.

#### **Religious Cults**

In addition to the above two kinds of Shintoism, nature worship and the patriotic cult, there is the religious Shinto in contrast with State Shinto. This religious Shinto is Shintoism as she has sought to adapt herself, her teachings and rites to meet the ills of mankind.

#### **As Light and Life**

Chief among these is *Kurozumikyo*, founded by *Munetada Kurozumi* who taught that the sun is the chief object of worship, exclusive of all other deities. It is an honest effort to get away from polytheism to monotheism, to get back to a god who was visible and not imaginary. The sun as the embodiment of the old Sun Goddess becomes the living spirit and embodiment of all that men need to worship. Light and warmth as seen in the daily object of their worship helped these people to worship a god of light and power.

#### **As Health**

*Teurikyo* is a form of Shintoism much like Christian Science. It is strange that just about the same time that Mrs. Eddy was doing her work in America a Mrs. Nakamura (Omiki Bā-san) should arise to give Japan a religious cult with as bad grammar and poor philosophy. This cult gives faith and hope to the suffering by putting them in touch with a god who wants to cure them of their ills. The worship is in groups with songs, chants, musical instruments, etc., much like the Christian service. With the great rush for western learning and the nervous strain under these abnormal conditions, this cult meets a great need by bringing the people in contact with a reality favorable to them.

## Boys' Work and the Church

By Geo. S. PATTERSON

I have just written, not for the *Evangelist* but in another connection the following paragraph—

"The attention of the church is being directed strongly toward the necessity for emphasizing work for the teen-age period. The National Sunday School Association is this year emphasizing that phase of the work. They are taking first steps toward the formulation of a program. (See article in February *Japan Evangelist* on "A New Emphasis in Sunday School Work" by E. C. Hennigar, Chairman of the Sunday School Committee of the Federation of Christian Missions in Japan).

"The interest on the part of the church at large is, however, as yet a very general—almost a vague one. There is a very strong consensus of opinion that something is needed, with a recognition that so far the efforts of the church for boys have been spasmodic and incidental. Here are the remarks of three different men: 'No serious, long continued or carefully planned work has yet been done.' 'We have quite largely failed in our work so far to meet the issue squarely,' 'The real difficulty is to persuade oneself of the worthwhileness of setting apart time, money and workers for such activities in the face of numerous time, money and personnel-consuming duties of traditional forms of evangelistic work. Everything that our mission has done so far has been incidental.' Others could be quoted to the same effect."

So far the quotation. Like Mr. Hennigar in his estimate of the inefficiency of the Sunday School in delivering over to the Church those committed to its charge "I hope some one may be able to prove that they are all three wrong." The estimate as it stands, however, is based upon a study made, through interview and questionnaire, of the present work for boys being done by the church and is really the view one gets as he looks at it through the eyes of

some fifty missionaries, Japanese pastors and Sunday School superintendents.

Now the truth of the following syllogism would seem perfectly obvious:—First, the church is interested in the welfare of all men and believes it can best serve men by uniting them to itself in Christian fellowship and service: Second, the age at which the majority of men determine their attitude to church and even decide consciously to unite in its fellowship and service, as well as determining their attitude to those questions of life and destiny which most concern their welfare, is the age of 16 or 17, and if we say the ages of 12 to 21 we can say also the vast majority of men. Third, therefore the church is vastly and chiefly interested in boys and girls from 12 to 21 and will go to any lengths to assure herself that during those years at least, they are within sound of her voice and influence. And yet the validity of our conclusion is challenged by what seems a reliable and intelligent body of witnesses within the church. Where is the fallacy?

As we examine the first premise of the syllogism one seems to stand the shock: "The church is interested in the welfare of all men and believes it can best serve men by uniting them to itself in Christian fellowship and service." Of course it is not worded just as G. K. C. might do it but probably the idea that struggles out will find universal acceptance except from those who are through with the institution forever.

Premise two—ah here's the rub! "The age when men make these decisions and take these attitudes is in the majority of cases 16 or 17, and in the vast majority 12 to 21." Here we have it! Perhaps the psychologists and all are wrong. Perhaps the unerring instincts of the church have held her true in spite of these sweeping statements with the appearance of truth advanced from time to time by the gentlemen investigating the facts. But anon the disquieting

thought comes—And yet as I think of my experience I certainly did get the set of my life in those crazy days when I knew it all and Dad knew nothing; and besides we have seen 90% of an audience stand to say that they took their present attitude to the church before they were twenty-one, and you had to put your glasses on to see whether anyone was standing when those were called for who took it after thirty. They certainly seem to be immune after 30.

And here comes Mr. Tomeoka of the Katei Gakko in Tokyo, to say on the other side just what those rather exasperating psychologists have been telling us—namely that 80% of the criminals he knew intimately in his prison work as chaplain, got their start in crime before they were seventeen. You can mistrust a high brow psychologist huddled up in a study chair, surrounded by books, but Mr. Tomeoka is different because he changed the whole course of his life, and now, instead of working with the hardened criminals he is working with boys at the age and before the age when they start to become hardened criminals. It's a little hard on the hardened criminals—it really is and that almost starts another train of thought as to this fallacy we're looking for—we can't stop to follow it—only to say that it may be because the church's eyes have been so fixed on those whose great need is apparent that she has not had the vision to see the possibilities for saints and criminals wrapped up in youth.

Certainly—the fallacy does not seem to be in that second premise and our conclusion is probably right that the church is vastly and chiefly interested in boys and girls between the ages of 12 and 21.—Why it would be ridiculous to think that she isn't! And yet that "reliable and intelligent body of witnesses"—and within the church too—and not a crowd of "knockers" either as far as one can judge, but a group of fairly level headed men who as they review the work the church has been doing are inclined to think that the bulk of her effort in time and money and personnel has been expended and is being expended in other directions

than in that of work for adolescent youth.

Can it be possible that as a church we say we are interested and yet are not willing to show our interest by deeds? Or is it that as a church we have not yet found the efficient means of doing the things which we say we believe to be vastly and chiefly important? If it is to the former alternative that we must reply in the affirmative, then there is need of deeper conviction! If it is to the latter, it is simply a question of working out a method and program.

And as you may have guessed by this time, Mr. Editor, it is because the present writer feels that there is yet considerable evidence in favor of an affirmative answer to the former alternative, because he feels that the church is not yet quite willing to go all the way that is involved in making her appeal chiefly to youth, that he has taken all this valuable space in an article which you asked be devoted to method and program, to raise the question of how deeply the church is interested. Because it seems to him inconceivable if the church were fully aroused to the importance of the task that she should not be able to find a method by which, difficult though it may be, she should bind to herself as with bands of steel the boys and girls in those years when she needs them most. Once she is awake to all that is involved in the syllogism so crudely stated she will truly go to any lengths to hold them.

To what lengths then does it seem necessary that she should go before she can be said to have made genuine efforts to hold them, efforts which cannot be characterized either as spasmodic or incidental?

In the first place may it not be said that she will set apart money and men to do this work. If the issue is raised and it becomes necessary to curtail the work for any one group—then she will follow the dictates of reason and the vision of the greater good and, give up that work which seems so desperately to claim Christlike service on her part and turning her back on those who have made a failure of life seek to serve those in whose hands are yet held "the keys of



darkness and of morn." Do we hear a chorus of protest—never will the church betray her Lord by "turning her back" on those to whom He never turned a deaf ear. May the issue never be raised! It is thus stated to bring out in clear relief our duty to youth and to raise the sharp query—"Have we not in effect turned our back upon those who need us more than those whose need seems deepest?" The church must do this work before any other.

Therefore, more men must do this work, and the men must be strong men. The idea has prevailed for long that only a very special type of man can work with boys. Occasionally it is advanced as a compliment to those doing such work; more often it is thought that working with immature lad: is really a service that calls only for inferior talents and it would be too bad to waste our really good men on it. In the early stages of the Boys' Division of the Young Men's Christian Association in America, the qualifications of a Boys' Work Secretary were said to be the ability to wiggle his ears and chew glue. Later, men who had reached a higher stage in the evolutionary process were sought and the man who could train leaders was in demand. Now they are looking for the man who sees visions and withal has the ability of the engineer to bring into play the forces of a community and a nation in the service of boyhood. The pioneers have magnified their tasks and to-day men high in church and state are giving great blocks of their time in service for boys. This the church must do as a part of her fixed policy. "Oh that is good enough for the boys" is the byword of a church and an age that thought the immaturities and the vagaries of youth could be met by something less than the best in leadership and effort. There has come with the failure to hold the boys a wholesome recognition of the difficulty of the task of dealing with them and a consequent emphasis on the necessity of securing the strongest men as leaders.

The church will in the second place as a matter of course make adequate provision for training these men both

lay and professional. Provision for this will be made in the curriculum of the theological seminaries and in the program of the local churches.

And thirdly she will make such a close study of boy nature as to understand his interests and his needs and will build her program on these and not upon a tradition which says that the appeal shall be to adult interests and needs. This may mean a radical revision of program especially in a church where two preaching services are the main features of the work. Not long since it was a sacrilegious thing for a pastor to join in a game of baseball with the boys. It may not be long before it will be dereliction of duty for a pastor to spend his time in the preparation of sermons when he should be in the place where the ideals of the youth of his church are taking their mould. If it should be necessary to choose between Bible instruction on Sunday and baseball on Saturday, for the sake of its contribution to character building which should be chosen? Fortunately again there is no practical issue here; but to state it, is to point out that for most boys the way they play baseball has more to do than their attendance at Sunday School with the way they order their lives. Therefore, the church is tremendously interested in baseball—not as a bait by which to catch the boys for Sunday School but as an activity through which may be accomplished the things for which the Sunday School exists. Baseball is not something extraneous to the Sunday School program by which it may be augmented or made palatable—it is an integral part of the Sunday School program.

May we make a few practical suggestions regarding these three essential steps just outlined. In the first place how can we secure the interest of those from whom we must expect our leaders and our money? Needless to say a process of education is required. Unless a man has been startled by some tragic event in the life of a boy whom he knows; or perchance has had the sudden realisation force itself upon him in a startling fashion that his own boy has left the paths of

childhood and already begun to climb the rugged mountain path to manhood and therefore needs him as he has not needed him before, he will seldom be convinced by one appeal, however eloquent it be, as to the paramount opportunities and demands of boyhood. The call must be reiterated again and again. A pastor who has caught the vision may do it. Better still a group of young men including some of the pillars of the church if they are not too old might be persuaded to meet for a series of discussions, say for six or eight weeks on Boys' Work. If these include a little elementary boy psychology they will prove intensely interesting to the average group of men. In fact it is not too much to expect that a group of men who could not be secured for the regular services of the church might come together for such a course of study. With reasonable success one might expect to secure at the end of the course at least one or two volunteer leaders and have behind them a small group of men fairly intelligent on the boys' work program of the church. To those who would like to conduct such a course but feel that they hardly know the ground to cover, the broad outlines of such a course with references to books will be gladly sent by the Boys' Division of the National Committee Y.M.C.A. 10 Omotesarugaku cho, Kanda, Tokyo.

The practical suggestion for training the volunteer leader is not a profound one. The course just referred to, by the way, for securing leaders must not be confused with a training course. It is a course for *securing* leaders only. Leaders should be trained not before they begin to work but while they are working. And their training will be most effective if it meets from week to week the immediate problems which the leaders are facing. In a city or larger town the men who are doing work with boys in the various churches should meet together. If this is not feasible and it is a training class of one only it may still be effective. The only essentials are that the problems be clearly brought out and discussed, the best solution available worked out and a trial be given

on which subsequently another report will be made. This is surely the essence of training—first, doing the work; second, reflecting on the methods used and the results obtained; third, doing it a second time in the light of the conclusions reached; fourth, a further report and comparison with the results of the first trial. The study group suggested by Mr. Hennigar in which those working with boys' groups should compare notes regarding their work is essentially a training class of this kind. Any textbook that may be used is only bringing to the second step of this training process a larger and better organized body of experience.

Regarding the Program to be used little need be added to Mr. Hennigar's reference to the programs already existing. There are splendid suggestions for boys' leaders in the Boy Scout Program of the Woodcraft League, and especially in the Canadian Standard Efficiency Training Program and its American companion, the Christian Citizenship Training Program. Both of the last named have sections for boys from 12 to 14 inclusive and 15 to 17 inclusive.

These programs are called fourfold because they recognise that there are four sides to a boy's life and that religion is concerned with all four sides, intellectual, physical, devotional and social (in its deeper sense). A man is not truly religious if he neglects any one. The perfect man, Christ Jesus, grew as a boy in wisdom and in stature and in favor with God and in favor with man. If any boy is to approach to the fulness of the stature of Christ he too must grow as Jesus did. The encouraging thing to workers with boys is that the normal boy wants to grow in those four ways. If the four square life is presented to him as the ideal he will respond to it with enthusiasm. And if the Christian program is presented to him as the means by which he may attain to the ideal he will accept that too with enthusiasm.

The Christian worker with boys is interested in such a program also because it takes into account all the realms of a boy's life where his ideals are being

influenced. The adolescent years are the time when the boy's social relationships are widening. School, home, playground, companions, the church all become for him the battleground where he must gain his soul. The man therefore who seeks to be his Christian leader must stand by him in all of these relationships. This the fourfold program aims to help him do.

It may be true that most of us can accept this program only "in principle" and modern politicians may have nothing on us when it comes to variety of interpretation in putting it into practice. And yet a great deal will be gained if we come to recognise that our interest as Christian leaders in the boy will of necessity take us to him in as many as possible of the situations where he is making his decisions and taking his life attitudes. If the Sunday School class cannot function as a group in all of these situations it can at least extend the number of them greatly. In other words there are many of the things which boys do which they can do better while maintaining their Sunday School class grouping than in any other way. When once it dawns upon the church leaders that the Sunday School class may become the boys' club or gang, the church will have found one of the most effective methods of holding its boys and training them in Christian service. Unless the boy does see his Sunday School teacher and the mates of his class in a situation

when it dawns upon him that religion is after all concerned with the practical affairs of daily life the influence of Bible instruction is seriously to be questioned.

Therefore under Program we would urge a very wide acceptance on the part of Sunday School classes of the slogan "Let's do more things together." And gradually from the common experience there will emerge common agreement as to the things which ought to be done and which can be done by boys' groups and lo, we shall have our Japanese Boys' Program.

One other phase of the subject so well emphasized by Mr. Hennigar ought to be still further stressed. Necessity for emphasizing its importance may be especially great in Japan. Not what the leader does for the boys but what he is able to lead the boys themselves to do is the touchstone to which all leaders of boys must bring their work and continue to bring it. Whatever our program is it should be a Service Training Program. And no boy learns to serve except by serving. It is not work for boys or even work with boys but Boys' Work. When this absolutely fundamental principle is discovered and practised the church will not only have found a way to hold the boys for possible future service but incidentally will have uncovered a force for the present phase of the struggle of whose capacities and powers few of us dream as yet.

## A Prayer for Unity

**O** GOD, who art the unsearchable abyss of peace, the ineffable sea of love, the fountain of blessings, and the bestower of affection, who sendest peace to those that receive it; open to us this day the sea of thy love, and water us with plenteous streams from the riches of thy grace, and from the most sweet springs of thy benignity. Make us children of quietness, and heirs of peace. Enkindle in us the fire of thy love; sow in us thy fear; strengthen our weakness by thy power; bind us closely to Thee and to each other in one firm and indissoluble bond of unity. AMEN.

(Syrian Clementine Liturgy. Bright Translation).



# Lower Forms of Worship in Japan

By R. C. ARMSTRONG

**I**MPERSONAL pantheism, metempsychosis and fatalism give birth to many lower forms of superstitions. In Japan, the common people and many who ought to know better are greatly influenced by diviners and low class priests. Fortunately modern science and education are helping to destroy these cruder forms of religion. But in times of suffering even better class people lapse back into superstition. Most of the material here given is to be credited to Rev. Emu Yamanaka of Aoyama Gakuin. Missionaries scattered over Japan should gather this kind of religious phenomena before it passes away. It reveals the spiritual need of the common people better than so-called Buddhist philosophy can possibly do.

## Animal Worship

Many kinds of animals imaginary and real are worshipped by the common people in Japan. They are worshipped because they possess miraculous power or as the incarnation or rebirth of some higher being. The lion was regarded as possessing peculiar power to ward off evil. It is a very common thing to see stone lions erected at the entrance to a shrine or temple, but there are no living lions worshipped in Japan. Originally there were no lions even in China, but tradition tells how a Persian ruler presented a lion as a gift to Butei of Ryo dynasty. Because no one could over-power it, they worshipped it as possessing supernatural power. Then it was carved and carried to Japan and used as a form of decoration in great temples and palaces. There is also the popular lion-dance which has now become, in most cases, merely a form of amusement for children.

The tiger which is also supposed to drive away evil, was the messenger of Bishamon-Ten, one of the four Buddhist kings who is supposed to heal sore eyes. In Osaka, there is a shrine to the tiger god who is supposed to be the god of

pestilence. This idea probably came from Korea or China where the tiger is said to be an object of reverence and is supposed to eat evil persons. There is a well known story in Japan that Katō Kiyomasa killed a Korean tiger proving himself superior to it in strength.

The elephant is worshipped by those who believe in (Zōzusan Kompira) Elephant-Headed-Mountain-Kompira-God. In this case the guardian god in the form of an elephant is placed before the worshippers. People very rarely worship the living elephant. In the secret worship of the Shingon Sect of Buddhism an image of a male and a female elephant in each other's embrace, is said to be an object of worship among lower classes.

The horse is worshipped as the horse of the gods, perhaps because he is faithful and strong. Batō Kwannon, the goddess of mercy has the form of a horse. A visitor to Nara or Nikko, by paying a sen may have the privilege of feeding a white horse, which is said to belong to the gods and to possess supernatural power. The gods are supposed to ride such horses on special days. By feeding them, some medicinal power is received to heal children's diseases. In Shizuoka, people worship a wooden horse, which, the superstitious claim, sometimes moves out to serve the god. It is kept in a special shrine. The Kwannon white-horse which used to be in Akasaka, Tokyo, went away during the Russian war, and returned after the war was over. Sometimes the picture of a horse which has been presented at a shrine is returned and placed in the home for special worship. One may occasionally see an old horse-hoof or a straw-shoe over or near the door. This is supposed to keep away pestilence or small-pox. This superstition resembles western superstitions connected with the horse-shoe as a symbol of good luck.

The cow is worshipped as (Gozu-Tennō) The-Cow-Head-God in the shrine of Susanowo-no-Mikoto. The cow-angel origi-

nated from the fact that Sugawara Michizane rode on a cow's back. In Tenmangū where Michizane is deified, the cow is carved in wood and worshipped as his messenger. Kameido-no-Tenjin and Ushi-Tenjin are also examples of this worship. In certain parts of India, the people do not eat beef, because they believe the cow to be sacred. Careless disregard for this superstition was one cause of the Indian mutiny but in Japan it is not so serious a matter. The Seichō-zan cow, carved by the famous sculptor, Hidari Jingorō, the Haguro-mountain cow, worshipped to ward off conflagration, and the striking-cow made in the Kwansei Era when the Gods travelled to Yedo, are all well-known. The worship of the cow is almost a thing of the past. In Koishikawa at the shrine dedicated to Michizane the cow is still decorated and worshipped.

The hare is worshipped in Inaba province, in the white rabbit shrine. The deer at Nara are the messengers of the Kasuga god and those at K shima in Chiba prefecture are messengers of a local deity. In ancient days, a man would be put to death if he were unfortunate enough to kill one of these sacred animals. The deer at Nara are well cared for and certainly make the park very attractive. Souvenirs made from their horns are always on sale.

The dog and his first cousin the wolf are a protection against robbers. They cause children to grow and are their constant guardians. They are worshipped in several places in Japan, but especially at Mt. Ontake. Even a dog drawn on paper placed at the entrance to one's premises will keep away robbers.

In Wakasa province, a certain priest once removed a bone from a wolf's throat and as a reward the wolf gives its favour to all who go there. In Echizen, Imadate township, the dog is regarded as a special messenger of the god in the Ilinomiya shrine.

The fox is the messenger of Inari, the fox god. The peculiar superstition known as fox possession is very frequently met with among low class people, most of whom believe that the fox is capable of personating people and deceiving them.

For example the Ōsugi *Dai-Myōjin* (Great-Shining God) shrine is dedicated to an old fox. One night an old woman had a dream in which an old fox came and said that he was Ōsugi Dai Myōjin who had formerly lived in that place and requested her to build him a shrine. At first she doubted her vision; but when she dreamed the same thing many times she finally believed that she was being addressed by the fox god and built him a shrine before which ignorant people pray for healing. Very closely related to the fox is the badger. In several places there are badger shrines where they used to sell earthen badgers as a god who invites happiness. The superstition concerning the badger deceiving people was prevalent in the Tokugawa age, and is not yet entirely eradicated.

The cat is worshipped in low class society and is called "The Inviting Cat". People of this class place candles before it and pray that many guests may come. This custom is said to be comparatively modern. It is worshipped in Tennōji temple, Osaka. In Hizen, province it is known as "The-Guest-Cat (Great Shining-God)".

The rat is the messenger of Daikoku-ten, the god of wealth and is believed to bring happiness. In Hiei mountain there is a shrine where the rat is worshipped. There is said to be a rat ceremonial. When anything is eaten it is held in both hands, and placed above the head. Once a rat was very hungry, and about to die, when a certain person gave him something to eat. The rat received it gladly and a short time afterwards, brought a valuable jewel to his benefactor in acknowledgement of his favour. In the Tō dynasty of China, a man named Taisekkō, was carrying on war against a place called Sairyōfu. The people of Sairyōfu sent a messenger to the Emperor Gensō, who asked a priest to pray to god for help. The help came in the form of a multitude of golden rats which gnawed the bow strings belonging to Taisekkō's men, rendering them unable to fight. The wild boar is associated with the god of fire in India, but with the god of war in Japan. The god is some

times represented as mounted on the back of a boar. Those who believe this superstition refuse to eat the animal's flesh.

The monkey is believed to be the messenger of various gods. It is found in large numbers on Mt. Hiei. In several places there are monkey shrines. In one, a monkey is represented as crossing a stream on a branch. By imitating him man was able to bridge the stream and probably worshipped the monkey for his superior initiative power. On the way from Tokyo to Kōfu from the train one may see a famous monkey bridge.

"Baku" is the name of a fabulous beast resembling the tapir. Its skin placed in the centre of the floor will drive away pestilence. It is also thought to devour evil dreams. If a man wishes to escape from dreams he repeats "Baku Kurae" (Eat), a prayer that the Baku will destroy his evil dreams. The white Baku is supposed to be all covered with eyes and white hair; it possesses the face of a man and the feet of a horse. Even its picture in a room acts as a charm to drive out evil, and no matter how evil men try to be, the Baku will not suffer any injury to be done.

The thunder dogs mount the clouds when lightning flashes and are supposed to possess universal power. If lightning strikes a tree, people say that the claws of these imaginary animals are left in the tree. It is thus regarded as the messenger of the god of thunder. Closely connected with thunder is another imaginary being called "Ki", with the voice of a lion. He prevents lightning from striking property under his care. This animal is worshipped in Kai and in Yamana hi provinces. The Water-tiger wards off calamity by water.

#### Birds, Insects and Other Forms of Worship

The birds which are worshipped are supposed to direct man by many omens. Their cry and manner of flight are significant and mean as much as they did to ancient peoples everywhere. The story of the Emperor Jimmu and the golden kite is a good illustration of this form of superstition.

The crow is supposed to be the messenger of the Cow-God of Kumana in Kai province. If by accident a written prayer card presented to the cow-king-god is broken a crow dies. In Kumano mountains there are many of these divine messengers. The crow and the bear are related at least in colour. The province is called "Bear Province". The voice of the crow is sometimes interpreted as good and sometimes as bad. In some places there are white crows which have supernatural power against pestilence. Even a picture of a white crow placed in the entrance to a home is supposed to ward off evil.

The ordinary barnyard-fowl are liked by the god of the kitchen; if a rooster cries at night, people think it portends a conflagration of some kind. In other cases it is thought to be a protection against fire.

The dove is the messenger of Hachiman, the god of war. If a white dove rests on the flag, it is an omen of victory. In the great civil war, the family of "Gen" rejoiced greatly to see this omen of good. On one occasion Hideyoshi led his troops to a shrine to worship. As they prayed a white dove rose up above their heads causing his men to rejoice at the prospect of victory. Many doves are kept around the Hachiman shrines as messengers. The living dove is not usually sacrificed to the god. Earthen doves are presented at the shrine where beans are presented to them.

The eagle is worshipped as "The Great-Eagle God" who invites happiness. The claws of the eagle are capable of grasping anything, so people hope to be able to obtain happiness or wealth.

The Japanese stork (Kō) is worshipped in Shimōsa at a special shrine. The thunder bird lives in Kaishiu in Mt. Hakusan and its picture is a protection against thunder. The swan is supposed to be the incarnation of the great Prince Yamato Dake. The eastern bullfinch, the god in Tenmangū shrine, is supposed to change falsehood into truth and is worshipped for this purpose.

The wierd cry of the wagtail at night is a bad omen, but on other occasions for other reasons the wagtail and its mate



are regarded as very auspicious gifts, because they taught Izanami and Izanagi, the meaning of marriage. The snowy heron is a god who heals small-pox. The cormorant is a messenger of the cormorant-god in Iga province.

Dragon worship no doubt came from China; but in the ancient history of Japan the dragon is found in various ways. It is believed that the dragon sends rain, and that he is able to quench fire very easily. Therefore he is worshipped by those who wish to prevent a conflagration and in some cases for the purpose of healing disease.

The white snake is the messenger of Benzaiten, the goddess of wealth. It is even thought by some to be an incarnation of the goddess. The sea-serpent is worshipped in Izumo province. From October the eleventh, for about fifteen days, it comes from the sea and is offered to the god to prevent conflagrations. It is frequently found near Numadzu where the fishermen call it the messenger from the dragon palace, and respect it very greatly.

If a man sets a turtle free it will give him long life, for it is the messenger of the god of life. The crab is connected with Jizō, the guardian god of children. By offering him the picture of a crab some people think he will heal their hands and feet.

There are several kinds of fish which are worshipped in different places. The octopus is believed to be a god of medicine. In Suruga province, in Asama village and in Ōmiya people refuse to eat *Konoshiro* because they regard it as sacred, believing it to have died for some god. The word means "a substitute for a child" and this fish is especially related to sickly children. In some cases when a parent has a weak child he will catch one of these fish, offer it to a god, and then bury it instead of his sick child. This is done that the child may grow strong and well. The *Okoze* fish is also worshipped. The people offer a fish rolled in paper to the god saying "Okoze! (sir) give me a wild boar and I will present you with torn paper and a light." If they obtain their desire they go back and renew their promise which

they seldom fulfill. It is very much like the customs connected with totem worship. In Noto province there is a tradition that the dolphin comes to the shrine at the head of the peninsula every year to worship. The old fisherman who told of this custom said: "Then we go out and kill the worshipping dolphin in great numbers."

In some places insects are also worshipped. There is a god of the ants. Those who are engaged in silk culture often celebrate a festival for the silk worm. The butterfly is even regarded as the incarnation of men.

It is not an uncommon thing to see a tree made an object of special reverence. This is especially true of some old cedar trees which have stood out against the storms for ages. In some cases a tree with many offshoots is revered by those who desire children. The maiden-head tree (*Ichō*) is sometimes deified as the god of mothers' breasts, because the texture of the leaf is supposed to resemble a woman's breast.

Very often superstitious people worship natural phenomena. Certain mountains and rivers are regarded as sacred and worthy of worship. It is not difficult to understand this because worship is the poetic attitude intensified and Japanese people are poetical. Even inanimate things are worshipped. In Sendai a large pitcher is worshipped by very ignorant people because it is supposed to have been handed down from some ancient hero of the clan. Tradition relates it back to the time when one of the great ancestors of Japan killed a dragon; but these inanimate things are objects of worship because they are supposed to possess spiritual power. In the Eitoku temple, Sendai, a sword is worshipped because it had power to quench fire; In some cases, stones of unusual shape are worshipped. Even phallic worship is not completely wiped out. A striking illustration of this kind of thing is the worship of the famous male and female rocks at Futami in Ise.

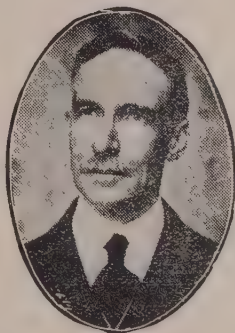
These and many other sacred things are found in various localities of Japan. Like idol worship they are explained only by the fact that men believe that the

power of a god or a Buddha lies behind the particular object. Buddhist priests are to be censured for not making more effort to save the masses from such ignorance and superstition. Shinto scholars like Hirata Atsutane spoke of birds,

animals and insects as gods, because they were thought to possess god-like power. It is not strange that illiterate people who think of such men with reverence, should retain these old superstitions.

## Dr. Frank L. Brown—Friend of Japan

DR. Frank L. Brown, the General Secretary of the World's Sunday School Association suddenly passed away in New York on the 23rd of March. Dr. Brown was so interested in Japan and had done so much to promote the Sunday School work here, that he might almost be considered one of our own missionary group. His first visit to Japan was sixteen years ago, when he spent about three months in the country addressing missionaries and Japanese workers on Sunday School work. It was as a result of his work that the National Sunday School Association was organized.



Missionaries in Japan to-day will remember when he came with Mr. Heinz and a Sunday School party of twenty-nine people in 1913 on their way to the Convention at Zurich. At that time they broke up into groups and toured various parts of Japan and gave great stimulus to the Sunday School movement. It was due to his interest and to that of the late H. J. Heinz that the invitation to hold the last World's Convention in Japan was accepted by the Convention at Zurich.

The crowning work of his life might be said to be the conduct of the last World's Convention in Tokyo, because that was in many ways the greatest World's Sunday School Convention that has been held. The cordial hospitality and cooperation that were shown on the part of the Japanese, both Christian and

non-Christian, were due in no small measure to Dr. Brown's ability for making friendships as well as to his sterling character.

Dr. Brown, who was born in Brooklyn, New York, in 1862, was a banker until his retirement from business in 1904. More than thirty years ago he became actively identified with Sunday School work, he and his wife starting a small Sunday School in their home. So earnestly did they devote themselves to this work that from this small beginning grew a large church, which at one time had the largest Sunday School in the world, the attendance being more than 3,000.

Dr. Brown was always on the lookout for the opportunity to entertain Japanese, while visitors in New York, and it was he who took the leading part in entertaining the two groups of Japanese school teachers, who visited that city a few years ago. Viscount Shibusawa, Baron Sakatani, and Baron Goto, as well as many other prominent Japanese, had visited his Sunday School in Brooklyn; and when Viscount Shibusawa recently arrived in New York, Dr. Brown was there at the station to meet him and took him to his Sunday School for the second time the next day. It is not strange therefore that Prince Tokugawa and many other prominent Japanese, when notified of his death, remarked that Japan had lost one of her best friends.

## A Hero Passes

To the Memory of W. R. Lambuth

By W. W. PINSON

Didst see a hero pass this way,  
Whose course nor ease nor pain might stay;  
With eye on far horizons bent,  
And brow hard-knit with high intent;  
His strength in daring deeds forspent—  
For love of men, for love of God,  
Forth-faring where the martyrs trod?

I saw a man with gentle mien,  
Of lofty moods with smiles between—  
A rare and radiant man I ween;  
A man to whom the children clung,  
Whose charm the poor and aged sung;  
A comrade humble men among,  
But never a hero have I known—  
Since when have heroes common grown?

So dull of sight! So coarse our clay!  
So sodden is our soul, I say!  
A hero comes—we see a man:  
He brings a world—we see a span;  
He passes, and a glory bright  
But leaves us blinking in its light!  
Too late we know, too late—at last,  
That all unknown a hero passed.

No marvel—for it need must be  
That men must share what they would see—  
He only sees a landscape whole  
Who bears all landscapes in his soul;  
A hero passes, who shall know  
That feels no kindred passion glow,  
But thrall'd and holden sees him go?

'Tis well, if late, with tear-washed eyes,  
We see the radiance where it lies  
About the finished sacrifice,  
And in that chastened vision greet  
Full-orbed a hero's life complete;  
Then yield us bondmen to its sway,  
And children's children mark the day  
On which a hero passed this way.



# The Social Challenge of the Present Day\*

By MISS ISABELLE McCausland

SOME of you young women came out to Japan to be teachers—Christ was the greatest teacher of all ages. He taught not so much by His words as by His life and by the practical application of the great principles He wished to inculcate.

Some of you came to be evangelists—So did He. His chief business was to save the world and He knew He had only a short time in which to accomplish that spiritual uplift, that saving of personal souls. He had less time than many of us may have, yet watch Him. I can see Him now—a young, vigorous, purposeful man swinging his eager way down thru that swarming city street; threading his way along with no condescending nor mournful air of detachment, but keenly alive to all the human joys and sorrows along His path; tossing an appreciative smile perhaps to a group of playful boys, rejoicing in the clear sunshine of that wonderful atmosphere and noting the glory of his Father's distant hills. Alive this man was, alive to all that makes life worth living and sympathetically oh, marvelously responsive to all the *lacks* in other lives.

Was He wasting time from His high mission when He stopped to lift a dirty little crippled street child in His arms to demonstrate that every one of these is worth saving? Did He err in judgment when He stopped His sermon to see to it that His hungry hearers were filled also with the bread that their bodies claimed? Would any dare to say that He was unwise in spending so many hours in comforting friendship or in healing the sick and the blind and demented? These were only bodily ailments and He had been sent to save the *souls* of men! Robert Wood says "The extension of any cause requires diversity of operation. It is only half expressed when it is stated—it must be exemplified—it must be lived. In half the recorded instances of Christ's life when He came in direct touch with people's lives He did the helpful

deed and passed on. It is impossible not to believe that, with His days so full and few and priceless and His whole being intent upon one thing, He was yet content in conveying His message thru what He *did* as definitely as thru what He said."

Once in a while a missionary has said to me (usually a "man of the old school" who came out to Japan before the days of so-called Social Service in America, or at least when that new science was in its infancy) "But I came to save souls—I am sent as an evangelist to this people and I mustn't let anything else distract me from that purpose. I've no time for play-grounds and court work and, and (here he usually grows incoherent but finishes contentedly) I must preach." Can it be that he really means "I must *only* preach"? Yes, his purpose is, or ought to be, I grant you, the same as Christ's, but how can we show such men that their methods are pole distances apart from those of our Master?

One evening I was asked to speak before a group of ministers and missionaries about my actual work in America, and I was glad to tell them in some detail of the daily life in a Settlement House; of the responsibilities and the life problems, the wonderful opportunities we have almost hourly for helping to prevent evil and to construct lives and forces that may count for good. When I had finished a minister arose and asked "But just where does religion come into all this?" I'm afraid I replied rather stumblingly, as dazed as if I had been struck between the eyes, but I remember I asked him to consider a case; a "life problem" such as might come to me on any day of my eight year service in the Settlement. Little Mrs. Italiano had come sobbing to the office. The Doctor said she must leave her two fatherless children and her good job at the factory in order to have

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\* A Part of the Paper given before the Miyogi Conference last summer.

a necessary, critical operation. She had no relatives, nor friends to whom she could trust the children—she dared not lose her place in the factory—she could not afford to pay, during her absence, the rent on even the one small room she and the two children called “home,” nor could she pay anything for her care during convalescence—moreover she was afraid to go to a notoriously poor Catholic Hospital where her best friend had just died. Yet the Dispensary physician had no option but to send her there immediately, for he thought her need was dire. What could she do? The children were afraid of the orphanage—they had had friends there, alas! They clung to her skirts and wailed. She was as frightened as they and almost as helpless.

Suppose you were able to make quick arrangements to have her small chattels transferred to the hospitable attic of the Settlement House so that if she had need to stay away longer than she planned the mounting rent need not appal her, and you could promise to secure her an even better room, or perhaps two, upon her return. Suppose you explained the situation to her employer and happened to be influential enough with him to make him promise to hold her position open for her during such a necessary absence. Suppose you could secure for her a bed in a better Hospital where you go to tell the interne and the night nurse about her case and insure their sympathy. Last, and most important for her peace of mind, suppose you took the children yourself (because they trust you and would not be so frightened) to a homelike Convalescent House in the country where she may join them later for a time until her strength is assured. And then suppose you came back to the city to go with the little shuddering thing and hold her hand at the hospital during the ether administration, and wait to see that she is comfortable after the operation is finished. Then when she looks up with comforted, wondering eyes and sighs “Oh, why are you so good to me?” isn’t that the best possible time for “religion to come in?” Then aren’t you going to be able to say, even better than you can from the pulpit, even at a revival

meeting—“One is our Father, even God, and all we are brethren?”

Say it from your pulpits, and from your teachers’ desks, and in your homes and classes, oh, keep on saying it! But what shall we do about those millions who never see a pulpit, who are never within sound of the missionaries’ voices, or who do not see the messages they hear interpreted in the lives of the foreigners around them?

I pass on to you a challenge that came to me last spring in Japan. Now criticism of the Church is, as has often been said “both cheap and easy.” Far be it from me to indulge in that. I know as well as you do that that American Hospital to which I sent Mrs. Italiano, and that Convalescent Home and that very Settlement House itself where I was living when she fled to me for help, would not be in existence were it not for the Church of God. Yet appreciating all this, I pass on to you this question because it was voiced by an intelligent, educated and very influential Japanese gentleman who publishes much on Social Work as he sees it and is, I understand, widely read in Japan.

I had been invited to speak in Osaka before a group of Social Service officials and executives from Nara, Kyoto, Osaka and Kobe, in the home of the Governor who requested me to talk to them about “The Value and Use of Volunteers in Social Work.” There were perhaps two hundred and twenty-five in the audience, mostly men. When I had finished, this gentleman of whom I speak said to me, in confidence, “I suppose you didn’t realize that probably out of all that influential group not more than four or five are Christians.” “No,” I replied, “I did not. Are you, yourself, a Christian?” “Well,” he countered, “I don’t know just what to answer. My mother is a Christian and I was once baptized. But I have no use for the Church.” When I asked him why, this was his answer, which I want you to think about. He said “I know how you are saying in America that the test of any civilization is the condition of its homes and women and the death rate of its little children. You know as well as I do that in Osaka every

year more babies per thousand are dying than in any other city of the world. *What are the Christian churches doing about it?*" "I know they pray," he added, "but (and he shrugged his shoulders) I have cast in my lot with those, with these men here, for instance, who can do something about it!"

And then they took me out, in a big seven-passenger Hudson car, and drove me all about that great city of Osaka, to show me some of the things they "are doing about it." A housing experiment that already equals or surpasses anything I had seen in America, with three million yen more voted for extension of it next year; a chain of eating-houses for working men, run at a loss to the city; a dispensary with a really socially minded doctor at its head; a Vocational Guidance Bureau for backward or difficult children; a Lying-in Hospital for Mothers, Day-Nurseries, etc. And the men with me all were Buddhists, altho some of them had traveled extensively in America and Europe, and the work they are the doing is a splendid beginning in many purely social directions, altho so woefully lacking from our point of view, and all of it would be such a marvelous lever for bringing in the Kingdom of Heaven for which we pray if we might only have seized those opportunities of helping our fellow-men.

Yes, I know the Church is working. Didn't I try to tell that critic that probably his very own indignation against it came from the Christian ideals his mother had inculcated—that the very test under which he was condemning us had only come into the world since the time of Jesus Christ? It is wonderful how much has been accomplished because the Christian urge of both example and precept have stirred capital into action within the past ten years. I am proud to be living in Kobe where we have both a Christian Governor and a fine eager ex-pastor at the Head of the Social Service Bureau of the city. But the fields of opportunity are still ripe unto harvest, and where, oh, where are the reapers? If "the fabric of our cause," as some one has said, is to be both beautiful and durable in Japan it must have both warp and woof—the

warp of the spirit and woof of the visible demonstrated results of our teachings. Who shall say that either is less important than the other—which can we spare, faith or works?

When you come right down to facts—what *are* we doing about the things that interested Christ? I am sure he must never have passed a blind man without sympathy. There are at least 150,000 blind in Japan, less than a twentieth of them in schools, and the educational institutions for them which are in existence most of them are frightfully inadequate. There is no real kindergarten training at all, so far I know, for very young blind children. The "practical" employments for which the older students are chiefly trained are archaic and impractical so far as earning an adequate livelihood is concerned. Very little supervision is given after graduation, and little public instruction as to prevention of blindness either from industrial accident, contagion or from lack of care at birth. Perhaps most of you know that in America the Society for the Prevention of Blindness reports that the use of a simple 2% solution of nitrate of silver in the eyes of each new-born child in certain hospitals has reduced the number of babies born blind from 7.4% to one twenty-fifth of 1%! My home state, Massachusetts, has a law compelling every doctor to register any child at whose birth he has officiated which develops eye trouble within its first year. This of course is equivalent to recording his own inefficiency or neglect and the Perkins Institute definitely plans to go out of business before the end of twenty-five years for lack of blind pupils, partly because such preventive measures as these are reducing blindness so rapidly in the Eastern part of our U.S. Prevention is always the biggest end of any social problem. Is there anything practical along this line that could be done here in Japan thru your Mothers' Meetings, for instance? If you want interesting and authentic details concerning this problem I recommend that you get in touch with Rev. Kumagae, a blind pastor of the Methodist Church in Osaka, who will be glad to help you.



Work for feeble-minded and backward children I suppose you think can only be done by specially trained teachers. It is doubtless partly because the Japanese Government agrees with you in that supposition that they so carefully let alone these poor little unfortunates to become beggars, criminals or insane. One child in each 250 at least in Japan is now estimated to be of this handicapped class—most dangerous because feeble-mindedness always breeds its like in the next generation and breeds as generously as weeds. Well, we can't, like Christ, cast out all their devils, but speaking of this grave problem from the side of its prevention let me say that all of you who are working for Prohibition are surely working to cure the peril of the handicapped child. When liquor goes, there die the twin evils of vice and venereal disease, parents of feeble-mindedness and insanity. Dr. Saleeby, Chairman of the London Birth-rate Commission and perhaps the most prominent English physician said, at an International Conference on Prohibition, "I am firmly convinced that no modern civilization can hope to cure either venereal disease or tuberculosis without abolishing the use of alcohol." If you remember that of the 336 male and 126 female incendiaries caught by the Tokyo police last year almost all were mentally incompetent, if you realize that of all Court recidivists who come back in U.S. for second or third crimes 75% are either drunkards or feeble-minded persons, if you realize that scientists have proved that from 25 to 60% of feeble-mindedness and from 50 to 60% of insanity are direct or indirect results of alcoholism, then you must see that when you fight for Prohibition you argue the abolishment of many age-long evils.

We social workers knew that in America. We knew that after the new Amendment is really enforced sufficiently to become effective many of us would have to go out of business for lack of necessary employment. Some of the people we were trying to help knew it too. I well remember going to visit one Maggie Ryan who had long tried my soul and nearly destroyed her own by her persistent drinking of gin. A gin-drink-

ing woman is almost a hopeless proposition, by the way, but Maggie had stood up pretty manfully against her temptation of late. This late, cold afternoon, however, I found her sodden as of old, stretched across her poor bed as I entered, and disappointed I cried out "Oh, Maggie, Maggie, what shall I do with you?" With a gleam of her sunny Irish humor she answered me "Now, don't ye be worryin' your dear heart about me anny more, Miss. Sure if it wasn't for th' likes o' me the there wouldn't need to be the likes o' you!" Don't you wish we could all put ourselves "out of business along this line?"

Christ was interested in children—What must he think of us out here in this land where his little ones are so exploited? Eight and nine year old girls in training to become geisha! Tired, white little adolescent women standing at work for twelve long night hours and then falling, as I have seen them, stupidly asleep like sodden animals in a darkened room all day. How charming of the powers that be to arrange to teach them flower arrangement and poetry right in the factory where they are practically wage-slaves if I understand the meaning of the word. How strange it is, to be sure, that one of the biggest managers in Osaka told me complainingly, "No matter what we do for them almost none of them ever stay their contracts out—on an average we can keep them less than a year!" Oh, for a Dickens in Japan! to make the intelligent people realize these tragedies in our midst.

There are the weary little boys who ought to be making trouble for some teacher in some school but instead are tugging bravely like oxen at carts so heavy that their eyes bulge as they pull. There are the unspeakably filthy little beggar children, being taught by a thoughtless public that life can be eked out by getting something for nothing, while their minds are filled with darker ignorance and filthier morals than are their clothing with vermin and disease. Sometimes, seeing these on the hills of Kobe I could sit down in the middle of the road and weep—if that would do any good. And yet I know some mission-

aries who told me they had passed those same beggar parents for the past ten years, giving pitying doles along the way! What constructive thing is the church doing about all these children? What can we do *more*?

I know, of course, that there are better laws coming which if they are ever enforced will put an end to some of these horrors. Meantime, frankly, I don't know what we can do or might do in the child-labor situation. I haven't been in Japan very long, and alas! I haven't the language. But I do feel keenly that we as Christians must not become callous to the horror of present conditions. Are we doing all we can to create a healthier Public Opinion? "Shikata ga nai" should never belong in a Christian's vocabulary. I beg of you, as followers of our tender-hearted Christ never to cease protesting that such evils should not exist.

Factory welfare work, you ask? Forgive me, I would not seem to decry it, but even the people at home who are doing it best realize that it is after all a panacea, remedial truly in many instances and perhaps the best we can do until we can do better. Yet, even yet, when an employer tells me briskly, as one did in a great spinning factory where his girls looked haggard and too young, "Oh, yes, we like to have Christian girls here. They work better and don't complain too much" I wonder! Is that the most constructive channel for our Christian efforts, that we shall help the factory employers to keep their little girls contented?

Two centuries ago, in most civilized countries of the earth women's work in mines was forbidden. Think of the thousands of them at work under ground here in Japan, mining the very coal we use. Shall we Christians from a happier land content ourselves with sending a few missionaries to preach to scattered groups of these benighted mothers and children in the bowels of the earth? To try only to make their few lives happier down there in the unhealthy darkness? Shall we not also spend our time telling the Japanese what they have not until very lately begun to appreciate (partly I think because they had not studied his-

tory, other than that of the Orient) that Christian standards for motherhood demand the release of girlhood and of woman from toil that handicaps both mother and child?

What are we doing about the criminal children—unfortunate in environment, the victims of the street? 4000 of them, Miss Macdonald says, passing thru the courts of Tokyo in a single year! If it was true in Baltimore, Md., as advertised in a recent play-ground campaign for that city, that in ten months 518 children were killed and injured on the streets for lack of adequate play-ground accommodation, what must be the figures in Japan! But worse than the actual murder and maiming of innocent youth there is the neglected opportunity for constructive, educative play and story-telling and Boy-scout fineness of spirit. The worst bullies in the neighborhood and the foulest of mouths are the teachers of these unprotected out-door children about us. Where are the directed play-grounds that ought to abound in Japan? No wonder, but great shame it is that Osaka now plans to build one of the largest prisons in the world. A Japanese Christian of fine sensibilities showed me the account of the plan in his newspaper, and his voice shook when he said "I am ashamed to tell you this." What can we do *more*?

Do you know all you might about tuberculosis? In a land where any foreigner, estimating roughly by standards at home might easily imagine half of the ordinary city school-children to be incipient cases; where 80% of all the telephone and telegraph operators develop the disease within less than three years after their employment, where at least 20% of all the factory girls who ever do return to their own homes die within a year after their coming of this dread white plague. What shall we say of tuberculosis? The people of Palestine lived out of doors. They even slept on their roofs, under the dry, warm sky. Poverty in Christ's time and clime could not begin to compass the horrors of present-day industrial-district paucity of existence—Yet He pitied the poor and healed the sick along His way.

Hospital Social Service in America is one of the most fruitful and joyful forms of applied Christianity. It is preventive and remedial and constructive all at once, reaching whole families and neighborhoods instead of only individuals, in its wide-reaching follow-up work. What are we doing about the poor who are sick in Japan? But you can't get into the Hospitals and Courts, you say? Well that brings me to a point I very much want to make. In the first place "How hard have you really tried to get in?" but secondly, it may be true that many things in the way of modern Social Service as we do it at home cannot be adapted over here, by us, simply because we are foreigners. But the Japanese Christians can do these things if we establish the ideal and set the pace—if we can first get the vision and then pass it on to them. That is chiefly what I am trying to do at Kobe College. Many Japanese women have said to me in the past year "I would like so much to do something to help if only I knew how and where to go to work." Can't we prepare ourselves better and content ourselves more to be only channels for inspiration? I believe they can and will do the work themselves when once they come to realize the need. Dr. Wm. E. McLennan, in whose Settlement House I had the good fortune to live for four years, frequently used to say "If we can only arouse a social consciousness, an appreciation of their own condition and supply a right motive for remedying it, we shall truly function."

Look at the demonstrated demands the Japanese are making recently for themselves along lines of infant care and child hygiene and clinics for examination. Ask Miss Topping of the fine co-operation she gets from the City of Kobe. Our Japanese Christian friends will be glad to take up the burdens we cannot and should not carry for them, if we are prepared to inform and direct them for a time. But I say *if* we are prepared to inform and direct, because there is nothing less static to-day than forms of social service and methods thereof. It is a new science—old as Christianity in its essence, truly, but constantly new and complicated in the administering of

Christ's original truths, by the growing complexities of industrial and crowded city life. To keep abreast of the wonderful ways in which His kingdom is really coming we must keep ourselves informed, and no people under the shining sun are more eager for new ways now than the Japanese students we teach.

Last winter it was my privilege to talk to a Sociology class of 120 young men at Kwansai Gakuin. A series of fifty minute lectures they swallowed (in English too!) as if they were hungry, because they knew I had recently come from America and they wanted to know many things, how Prohibition is working, etc. I found they had read more than I about Social and Working men's Insurance. Some of them had been reading too much of Russian Socialism I fear. They are thinking hard—all these students of ours, and they must have food for thought, good nourishing food. The Government in Kobe has established a little lending library of books on Current Social problems in the Ken Cho building. It was a great accommodation when they offered me or my students the use of some of these fine new books, but even some of these selected volumes are not the things I want my girls to read. Many other English and American works I do wish might be translated into Japanese by some public-spirited scholars. There is valuable work you may suggest to some capable Christians. Can we all help to advise our students in their reading along these up-to-date lines? Can we, out of our own knowledge or experience or reading contradict false teachings that they find in their undirected gropings after truth? I think it should somehow be our duty to keep ourselves informed. I heard a Japanese say of a certain missionary "Oh, yes, he knows our language all right, but now that he knows it what has he to say to us that we care to hear? He has been so busy studying characters that now he knows nothing new in which we are interested!"

Some of you perhaps are Canadians, so you may know more than I about a certain resolution passed in a conference (Union) of Canadian churches to the effect that hereafter no pastor should be



ordained who had not graduated from a course including not only sociology but some practical experience in Social Service. If we could only inspire that sort of a plan for the Theological Schools of Japan!

If we are really to put our faith into action we all need training too in co-operation, don't we women? When I first came out to Japan I used sometimes to think that perhaps even the men missionaries needed to learn more about co-operation. Most of them seemed to realize that they came out to Japan to be brothers to the Japanese, but alas! some of them seemed forgetting to be brothers to each other. We think in the U.S. that the sinking of individuality in a common cause is as necessary for success in any social effort as it proverbially is in a foot-ball game. To see only the goal, and if necessary to be unaware of self—that is a difficult task for most women.

One more warning I would sound to you as new workers in the beginning, or in the continuation of any kind of social service. Most of you have capabilities for leadership, else you would not be here. In my eight years on committees of various kinds I have seen many competent, always eager

workers crash on the rocks of doing things *for* people instead of doing things *with* the people whom they would befriend. It seems to me, after even my brief experience in Japan, that this rock is an especially difficult one, hard to be passed, over here. Can you temper your executive abilities—can we all submerge ourselves in a plan instead of posing as its originator and guide? We must, I think, be very humble in passing on our criticisms and suggestions to the Japanese, for we, ourselves, both in America and England are still only experimenting along labor and industrial lines, and none of us yet can boast of much success. Shall we not rather say to our Oriental brothers "Come, we are all beginners together. Let us help you to try."

To sum it all up then—We must be alive to lacks and dangers and to possibilities of usefulness, we must learn to take the *long* look—to emphasize constructive prevention rather than even the best of remedial plans, we must ourselves be well-informed and able, and then we must be prepared to say as Christ Himself said to the people He had helped "See thou go and tell no man."

"One is our Father, even God, and all we are brethren."

## YOUTH

Not theirs to question or to hesitate  
When once they hear the challenge  
and the call;  
Not theirs the doubting mood that  
like a pall.  
Lies on our hearts; they ponder not  
their fate,  
Nor are they wise like us to speculate  
Of loss or gain. Like flame up-  
leaping they  
Their answer make, and laughing  
march away,—  
To new-born worlds their lives are  
dedicate.

And we, O God, shall we no longer  
dare  
To follow waving banners of a  
dream?  
Shall we not still their questing spirit  
share  
In high adventure faithful to the  
gleam?

O God of Youth, when Thy far  
bugles blow  
Gird Thou our sinews and our souls  
to go.

CLYDE MCGEE.

Reprinted from *Christian Century*.

# Heimin no Fukuin

## (The Gospel for the People)

### An Illustration of Effective Evangelistic Writing

By LIEUT. COMMISSIONER CHARLES DUCE

IT is especially pleasing to me to comply with the suggestion that I should give some particulars respecting "Heimin no Fukuin". I was in Japan when Colonel Yamamuro wrote this well-known book, and witnessed with a good deal of pleasure the interest with which it was received. Right from the beginning reports reached us (by letter or in other ways) of persons who, beginning to read the book out of curiosity, became interested, then convicted of sin and of their need of salvation.

Ultimately they discovered that the book not only revealed the Plan of Salvation, as such, but, as it were, took the earnest seeker by the hand, and led him into the actual experience of a change of heart.

In many of these cases the people were so new to Christianity they did not know the meaning of the attitude of kneeling in prayer or of the closing of the eyes when praying. An example of this kind is that of a man who, when asked to pray for forgiveness of his sins, brought out a copy of "Heimin no Fukuin" and enquired whether he could read the prayer given there. He actually did so and got gloriously saved. So great was the change in him that one of his former drinking cronies asked the reason. The convert could only reply "I have found Salvation in Christ," and, on being pressed for further particulars, said "If you really want to know I will take you to Tokyo where the Salvation Army man



COLONEL YAMAMURO

will explain all about it." He actually did take his friend a 200 miles' journey to the capital, and had the joy of helping to win him for Christ. Moreover, although it is over 20 years since he found Salvation, the first-mentioned man recently (on the occasion of his retirement from active business) gave a thank-offering to God, and, with tears of joy steaming down his cheeks, publicly praised God for His wonderful leadings. It is worthy of note, also, that one of his daughters is a Salvation Army

Officer, while a son is now a Cadet in the Army's Training School for Officers

When I returned to Japan, after an absence of 13 years, I found the book still selling as well as ever, having to date run through 170 editions, representing a total circulation of 170,000 copies, and reports still constantly arriving as to its present-day value in direct evangelisation. In addition, the interest aroused by "Heimin no Fukuin", and its evident usefulness, has encouraged its author to prepare other books and tracts, such as:—

The Influence of the Bible (Seisho no Kanka Ryoku)

Apostolic Religion (Shitokei Shukyo)  
Good Soldier of Jesus Christ (Kirisuto no Seihei)

Experimental Christianity (Jikko Teki Kirisutokyo)

Christianity and the Japanese (Kirisutokyo to Nihonjin)

Popular Life of Christ (Tszoku Kiri-suto Den)

Addresses on Christianity (Kirisutokyo Kowa)

Life of General Bramwell Booth (Kyu-seigun Taisho Bramwell Booth),

etc., etc.—a total, so far, of 78 books and tracts. He is now engaged on a series which provides a Scripture portion and a few explanatory notes for daily reading. In this way it is hoped to cover the New Testament in a year's portions, and the Old Testament in two years. An explanatory pamphlet which has been issued suggests the following alternative courses of reading:—

*One portion a day*—enabling the whole Bible to be read through in three years,

*Two portions a day*—covering the Old Testament once and the New Testament twice in two years, or

*Three portions a day*—providing for the reading of the whole Bible in one year.

The first three volumes of this series ("Matai Den Yoshi," "Maruko Den Yoshi" and "Shitogyo Den Yoshi") have already been favourably received.

I would say that, if one might judge by the direct salvation result that comes from the reading of a book, there is no book published in Japan (apart, of course, from the Bible, the unchanging value of which all Salvationists recognise) that can in any degree approach the "Heimin no Fukuin." Contributing to this great success, in my opinion, are the following special features:—

- a. The book came out of the author's own experience. It makes clear the steps to an experimental knowledge of the Salvation of God—it is a life-giving epistle rather than a theological explanation.
- b. Language is used that ordinary people can understand, and, if I may be allowed to say so, the thoughts are expressed in Salvation Army style, which is one peculiar to itself all over the world, and, pardon a Salvationist for thinking so, has an attraction all its own. In so vital a matter as the salvation of the souls

of the people we feel it imperative that our message, and its delivery, should be such "that the wayfaring man, though a fool, need not err therein." It is because of this fundamental idea that we find the Colonel (then an Officer of only four years' service) urging upon his countrymen the beauty of Christ and His Salvation in a style which was then practically unknown in religious matters in Japan, and which subsequent events have proved to be, in the best sense of the word, "popular." This meant that people who were blatantly irreligious were, often in spite of themselves, led to to read the book and, from that, into Salvation. For instance, a young man who had qualified as a professional story-teller was "killing time" by looking through a copy of "Heimin no Fukuin." Languidly he glanced at the pages, lying on his back as he did so, but soon his recumbent attitude of careless indifference gave way to the more orthodox pose of an earnest student. He began to tremble and, he afterwards declared, at that moment the desire for story-telling (his only means of livelihood, his prowess in which had been as the apple of his eye) left him—in fact he began to loathe it. Ultimately this young fellow secured a situation, and, in spite of his soft hands, his undeveloped muscles, and (the result of his dissipation and debauchery) his weakened frame, in about a year became the most skilful stonemason in a yard where about 100 men were employed. Moreover, although his first pay was only small, he sent ¥3 to the Salvation Army with an expression of heart-felt thanks that "Heimin no Fukuin" had introduced him to Christ—to true manhood—and to usefulness.

- c. Then, although the book is written in such decidedly Salvation Army style, it can be said to be wholly unsectarian. It deals with the soul's own relationship to God, independent of anybody or anything else. This



is no doubt the reason it has been used with, I understand, considerable benefit, by practically all sections of Christianity in Japan. We know, for example, of a Presbyterian missionary friend who has distributed more than 2,000 copies, and, through the Society of Friends, more than 1,000 copies have been circulated amongst the school teachers in Ibaragi Ken. Another Presbyterian minister who had used the book quite extensively told the Colonel of one case where a Japanese Government worker in Korea (the minister was working in that country) spent a great deal of his time travelling about teaching the Koreans some special kind of rope making. The minister recommended "Heimin no Fukuin" to him, and on his journeys he read the book through six times, to such good purpose that he was able to recite certain of the more important portions. By this means, in spite of his journeys being through tracts of country where he did not meet a Christian person, he found salvation. He subsequently met the minister again and said he had experienced a wonderful change in his life, particularly in his appetite. The minister was at first at a loss to quite catch the significance of such a statement, but the man's wife afterwards explained that before conversion her husband was most fastidious with regard to his food, and to satisfy his requirements was a very great trial and strain, but that since he had found Christ he began to take any and every food with gratitude, and this had made a marked difference in their home. She also remarked that since conversion her husband had been so affectionately disposed towards the children where

he had formerly been almost indifferent to them, and that, also, had made their home-life more precious. d. Then the book pushes up to instant decision, this definiteness of purpose being often the characteristic which makes it most attractive and of such striking value to its readers. A young lad of 17 years of age, trained most strictly in the teachings of Confucius, had attended only four Christian services, three of which were Salvation Army meetings. While reading "Heimin no Fukuin" in bed, an intense longing to know God and obtain the Salvation described came into his heart. He opened at the place where the sample prayer for Salvation is given and, earnestly putting himself into the position there described, made his petition to God. "To quote his own words, "Although there was no one present at the time, I knew the transaction was done, and felt in my heart that I was saved." That young man is now Brigadier Sashida, the Editor of our "Toki-no-Koe", and for many years a valued and successful Salvation Army Officer.

In conclusion, allow me to assure our friends of the joy we feel that such books as the one under review have, in God's hands, given us the privilege of being co-workers with them for the advancement of His Kingdom. We also realise that those who have circulated the copies must have done so in prayer and faith, and thus contributed to its success. For this we are grateful, and believe that, working in our respective spheres, we may all more and more be blessed of the Lord with gratifying success in publishing throughout Japan the wondrous message of the Carpenter of Nazareth, the Author and Finisher of the Gospel for the People.



## A Page of Sunday School News

### Korea's Greatest Sunday School Training Campaign

**A**N increased effectiveness in the work of the Sunday School is noticeable in all parts of Korea. The chief effort on the part of all the churches in Korea during the past year has been to increase and to improve the Sunday School. The success of months of hard work was evident when the All-Korea Sunday School Convention was held in Seoul. More than a thousand delegates came from all parts of Korea and Manchuria, to participate in the greatest religious gathering in the history of the Korean church. Most of the delegates came at their own expense or were sent by a group of Sunday Schools that they in turn might have the influence of and information from the Seoul Convention brought to their individual Sunday Schools. All of the delegates were serious students rather than those who merely listened to the various addresses. In addition to this great Convention in Seoul no less than sixteen Sunday School institutes have been held in important centres and several more are planned for. These institutes averaged from one to five hundred in attendance. In far-off North Kando, Manchuria, five hundred men and women gathered for a five day Sunday-school institute.

In addition to the Seoul Convention and these central institutes, a large number of local institutes have been held in all parts of Korea. For example, from the Pyengyang district three of the strongest men were sent to the Seoul Convention, their expenses being paid by the churches in that district. On their return these three men, with the help of the local pastors, organized and taught several local institutes in the three counties which compose that circuit. Similar groups are doing the same type of work in all parts of Korea.

Rev. William N. Blair, D.D., of Pyengyang, who is the General Secretary of the Sunday School Committee in Korea, values the year of special Sunday

School emphasis as follows: "The effect of the Sunday School year is already very manifest: (1) in the large number of children crowding our Sunday Schools every where; (2) in the reorganization of all Sunday Schools as far as possible along the efficient lines stressed by Mr. Thompson and others during the campaign; (3) in the appointment of permanent committees on Sunday School work in all Presbyteries and Conferences; (4) in the appointment of special Sunday School workers by the various Presbyteries and Conferences; (5) in the organization of a Sunday School Association in Seoul and in several other places in Korea. The Sunday School Committee of Korea has now before it a plan for unified organization of Sunday School Associations throughout Korea."

### The Imabari Sunday School Convention

The District Sunday School Convention, which was to have been held in Imabari last fall, is to be held from the 2nd to the 5th of May this spring. Mr. Tsuyumu, the pastor of the local Congregational Church, a very influential man in that part of the country, is Chairman of the local committee. He is working very hard to make this Convention a success and it is expected that there will be a good representation of Sunday School people from the island of Shikoku and from places that can conveniently reach Imabari around the Inland Sea. The Convention begins at seven o'clock on the evening of the 2nd and the closing ceremony will be held the morning of the 5th. In the afternoon of the 5th there will be a social meeting and in the evening a pageant. The speakers that have already promised to attend are the Hon. S. Ebara, member of the House of Peers, Rev. H. Kosaki, of the Reinanzaka Church, Mr. K. Mito, Sunday School Secretary for the Methodist Church, and Mr. K. Yabe, Pastor of the United Brethren Church at Zeze. Mr. Coleman expects to make a tour of the principal places in Shikoku on his way to and from the Convention.

Mr. Imamura, the General Secretary of the Association, will not be able to attend on account of sailing for America on the 29th of April, to attend the International Convention at Kansas City in June. As there is no National Convention this year, it is hoped that all Christian workers in this part of the country will do all they can to assist Sunday School workers to attend.

#### Aozora Well Received

The paper for boys and girls published by the National Sunday School Association, called the *Aozora*, has been very well received and already there are about three thousand copies subscribed

for. There were five papers for the five Sundays in April. The attention of the missionaries is again called to the fact that with the April number the one-page Bible Lesson in each week's paper will follow the Old Testament character studies, the first year of the new Graded Lessons, Junior Department. It is suggested that all the Junior classes in the Sunday School take this first year at the same time, so that the *Aozora* can be put into the hands of each pupil. The teacher's book can be gotten from the Kyo Bun Kwan. One girl recently wrote, "I am too big to go to the Sunday School, but I have found a new Sunday School in my paper, the *Aozora*."

## The Nihon Nai Koku Katei-kwai

(The National Mothers' Association)

By MRS. G. F. DRAPER

Mothers' Day this year falls on the 14th of May. Sunday Schools and churches are urged to observe the day with proper exercises.

FOR over twenty years Mothers' Meetings have been held in Japan and often those interested met in annual meetings to discuss ways and means of carrying on the work. In 1918 at such a meeting, a number of the Mothers' Meetings decided to organize into a National Mothers' Association and affiliate with the International Mothers' Congress when it should meet in Washington, D.C.

At this meeting there was a great discussion as to the name of the organization but by a large majority the name Nihon Nai Koku Katei-kwai was chosen in order to include young women that are not yet married and childless homemakers. We wish it distinctly understood that Mothers' Meetings and the Katei-kwai are exactly the same, only the latter is broader in its scope.

Our aim is to raise the standard of

home life, to study child culture, to give mothers a better opportunity to learn better methods for fulfilling their responsibility to their children and their homes, to bring home and school into better cooperative relations, to reform bad customs and by united prayer and effort to elevate and purify the homes of this land.

To belong to the Katei-kwai the small sum of twenty sen a year is required and a leaflet with a talk on some topic relative to the home is sent ten months of the year (July and August being omitted) to those that pay the fee. As it is too much work and costs too much to send these out individually, each one having charge of Mothers' Meetings is asked to send to Mrs. G. F. Draper, 222-B Bluff, Yokohama, fees for as many tracts as she requires for her work or as many as she has collected at the rate of



twenty sen a member and the leader is to keep a list and distribute the tracts received to those of her club. In that way in clubs of five or more (the largest being one hundred and twenty) we are sending out nearly three thousand monthly. To single subscriptions twenty sen for postage must be added or the Katei-kwai reaps no benefit.

Formerly the Katei-kwai year was from April to April, the month we had our Annual Meeting, but we decided to have the Annual Meeting in November; so henceforth the year will be from November to November. If nothing happens the date of the Annual Meeting this fall is to be November 11th. The months for joining the Katei-kwai are April and November. Any joining between those months will receive the back tracts to either of these months, as a matter of convenience in keeping the accounts.

An Executive Committee, composed of the officers and one or two representatives from the meetings in Tokyo and Yokohama affiliating with the Katei-kwai, meets three times a year and transacts all business. The manuscripts for the tracts are as far as possible passed by this committee. More tracts than are needed are published each month, some editions being as large as six thousand, and these are kept on hand for sale, the proceeds helping in all incidental expenses and with a few special gifts and a small reserve fund we have not lacked funds yet. We try to send the tracts out during the first ten days of the month but sometimes there are unavoidable delays. If you do not receive them regularly or if they are not in good condition when they come, please let me know. When ordering have the address,—street and number—written in Japanese on the back of the envelope.

Any "Fujinkwai" can affiliate with the Katei-kwai by paying the dues and having a few meetings a year on Katei-kwai subjects. The tracts are distributed monthly without disturbing the religious trend of the meeting.

The leaflets are useful in calling in the homes and are kept in reception rooms in schools for those waiting to read or

to take home and are sometimes bought in large quantities for "Daifujinkwai or Kindergarten Union".

We are grateful to those who have assisted in securing materials for the leaflets and earnestly request your co-operation in the future. It has been suggested that we make the message more religious. This is not always possible but we certainly have the salvation of the mothers at heart and hope to have several leaflets of a religious nature each year. We urgently request that the religious side of the work be emphasized in your meetings and that by united prayer and effort the hearts of the mothers may be prepared for the message and led to make Jesus Christ their counselor and friend.

The publications up to date are as follows:—

|  |                      |
|--|----------------------|
| Aim of Mothers' Meetings and the Katei-kwai... | Mrs. G. F. Draper    |
| Child Activity ...                             | Miss H. Dithridge    |
| What is the Sunday School?                     | " "                  |
| The Christian Spirit in the Home ...           | Mrs. R. P. Alexander |
| Teaching Truthfulness ...                      | Mrs. P. A. Smith     |
| The Home-maker ...                             | Miss M. E. Armstrong |
| A Few Words on Home Discipline...              | Mrs. G. F. Draper    |
| Proper Punishments ...                         | " "                  |
| Protection against Taki g Cold ...             | " "                  |
| Mother's Day ...                               | Rev. H. Yamaka       |
| Christmas Tidings ...                          | Mrs. S. Inagaki      |
| Talk to Mothers ...                            | Mrs. Hide Inouye     |
| What I Saw in Europe ...                       | Mrs. Gaun let        |
| Kindness to Animals ...                        | Mrs. G. F. Draper    |
| Care of the Teeth ...                          | From a magazine      |
| The Father's Responsibility in the Home ...    | Dr. D. S. Spencer    |
| Creed for Kindergartners and Mothers ...       |                      |
| Home Hygiene and Healthy Babies ...            | Mrs. J. H. Scott     |
| (Six Papers)                                   |                      |
| The Nursing Mother                             |                      |
| The Bottle-fed Baby                            |                      |
| The Home-made Ice-box                          |                      |
| The Baby's Clothing                            |                      |
| The Baby's Bath                                |                      |
| Fresh Air for the Baby                         |                      |

#### To be published soon—

|   |                    |
|---|--------------------|
| Food Values ...   | Miss B. Bassett    |
| Watch the Children's Food.  | Mrs. J. H. Scott   |
| Children's Questions ...  | Miss M. B. Acard   |
| The Harmful Pacifier, with a short talk on adenoids and tonsils ... | Dr. Tomo Inouye    |
| Foundation Stories of the Christian Home.                           |                    |
| Life in a Christian Family in memory of my mother) ...              | Mrs. H. J. Bennett |
| A Talk to Mothers.....  | Mrs. H. B. Newell. |

# Achievements of the Washington Conference

## As Steps Towards a Warless World

Extracts from a statement issued by the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America.

### What Individual Nations Gain by the Conference

#### The United States and Japan

THE Conference has already largely changed the mutual feelings of the United States and Japan to the great advantage of both. Foolish talk and wasteful preparations for war have already stopped. This will make more easy the complete settlement of still remaining issues and difficulties.

#### The United States, Great Britain and Japan

In place of the Anglo-Japanese Alliance which was becoming a source of irritation and cleavage between the nations having interests in the Pacific, the new four-power treaty will be a source of confidence and of friendship between all the nations concerned. It will continue British friendship with Japan, promote good-will between the United States and Great Britain and bind together in a single interest all the English-speaking countries of the world. The full significance of this fact cannot yet be estimated. This treaty does not create an "alliance" of four great Powers for selfish or aggressive purposes. It is rather a compact of good-will and of determination to settle every difficulty between themselves and between any one of the four nations and any fifth power—by conference rather than by competitive armaments and menace of war.

#### Japan

Japan also is a large gainer by the Washington Conference.

1. Important reductions will be made in her annual naval budgets and her corresponding taxes for many years to come. A smaller navy, a reduced staff and no increase in her island naval bases, mean more in financial ways for Japan than do the same items mean for America.

2. Chilling war-scare stories of impending conflict with America and efforts to arouse race antipathies and animosities will not be so popular or easy to put across as in the past, while the people of Japan will be more ready to understand and believe other peoples.

3. Militarism will find it more difficult to give reasons for its existence and its demands. Liberalism will have a much better opportunity to grow and to take practical control of national policies and of international relations.

4. Understanding by Americans of Japan's problems and needs is developing—a matter of much importance to Japan. It is bringing a new sympathy for Japan and her people. Whatever may have been the policies of aggression and of greed adopted by her leaders in 1915, Japan has done much during the Conference to convince American leaders of her good faith now.

5. A good beginning has also been made in establishing right relations between China and Japan. This is a matter of incalculable significance, not only for Japanese trade and investments, but for the political relations of the two countries during all the decades and centuries ahead. Friendly relations with China are vital for Japan. Her future existence depends on it. The serious blunders and wrongs of 1914-1920 now begin to be rectified.

6. Abrogation of the Anglo-Japanese Alliance will benefit Japan in several ways; it removes the need of maintaining military forces suited to meet the obligations it involved. Militarists now do not have that excuse for insisting on a large army. It removes temptation to conduct and to policies that were prompted by the Alliance. And it removes a serious cause of irritation and suspicion that was rapidly developing in the United States.

## The Settlement of the Shantung Question

THE settlement of the Shantung question is so significant an achievement that it deserves separate discussion. It was made possible by the Conference although it was not an achievement of the Conference. A number of points need distinct emphasis.

1. The settlement is not to be regarded as a defeat or a victory for either side. It was better—a compromise and a reconciliation. The Chinese secured that which they most wanted, while the Japanese secured what to them was most important. Both made important concessions.

2. The settlement was accomplished as a result of many (36) prolonged conferences of the Chinese and Japanese delegates. Both groups are to be congratulated both for the results and also for their patience and persistence. It was far better that this settlement should be reached by the two groups by themselves than by the Conference as a whole.

3. The British and American delegates are also to be congratulated on their patient, helpful, private cooperation.

4. Japan's agreement to return Shan-

tung fulfills the verbal promise made by Japan to the Powers at the Paris Conference.

5. Failure to reach a settlement would have meant a serious situation for Japan, not only in the inevitably rising tide of hostility toward her in China, but also in the deepening anti-Japanese feeling that would without doubt have developed in the United States.

6. Failure to reach a settlement would have meant a bitter disappointment and a humiliating defeat for China, whose main desire and objective in attending the Conference was to secure the complete return to China of all economic and sovereign rights in Shantung.

7. Failure to reach a settlement would have been generally regarded as a colossal failure of the Conference itself. For the principal aim of the Conference was to remove causes of war in the Far East. Of these the Shantung question was generally felt to be the chief. Had the Conference closed without a settlement having been reached in this matter, public opinion throughout the world would have concluded that the chief danger of war had not been solved—and that all the other treaties and resolutions of the Conference would ultimately prove futile.

## Outline of the Work of the Committee on Social and Religious Surveys

### Important Interchurch Surveys to be Salvaged

THIS Committee was organized in January 1921 by a few men who were unwilling to have all the labor and money expended on the Interchurch World Movement surveys go to waste. They, therefore, formed this independent Committee and secured a guarantee of sufficient funds to salvage the most valuable survey material, and to undertake a few significant new studies. The Committee now consists of Dr. John R. Mott, Chairman; Professor Ernest D. Burton, Recording Secretary; Mr. Ray-

mond B. Fosdick, Treasurer; Dr. James L. Barton and President W.H.P. Faunce. Dr. Charles R. Watson was Executive Secretary until December when he resigned in order to resume his duties as President of the American University at Cairo. In September Mr. Galen M. Fisher became Associate Executive Secretary, being released by the International Committee of the Y.M.C.A. for part time service. The staff of the Committee has varied according to the work in hand, but has averaged about



twenty-five, including department heads, field surveyors, statisticians, editors and clerks. The securing of competent surveyors and advisors and negotiating with various co-operating national and local religious and social agencies are among the duties falling to the Executive Secretary and the department heads.

The work so far undertaken has been done in three ways:—by the Committee independently, or in co-operation with others, or by making grants to other organizations. A brief description of the various projects is as follows:—

1. *Town and Country Survey* covering twenty-five representative counties in all parts of the United States. The results will be published during 1922, in twelve volumes. Follow-up conferences are being held in most of the counties.

2. *St. Louis Survey*—the best religious and social survey of a large city. It has yielded valuable results. A volume will soon be published. A preliminary folder giving some of the results has been in demand all over the country.

3. *North American Indian Survey*—the first thorough study ever made, and in view of the merging of the Indians in the general population it may be the last. Seven conferences for the national and local workers among the Indians are being held to discuss the results. A volume is being prepared.

4. *Survey of Religious Education in the Churches of Indians*—the most extensive survey of this kind ever made, yielding some striking results, such as the evidence that the age of conversion is younger than previous less extensive studies had shown. A volume is in preparation.

5. *Survey of Theological Seminaries and Religious Training Schools*—a critical and comprehensive study which is expected to yield some far-reaching conclusions.

6. *Survey of the Lighty-Eight Counties in Ohio*, by the State Federation of Churches, resulting in the formation of several County Church Federations and a program for organizing forty more this year.

7. *Survey of Week-day Religious Education*, through the Religious Edu-

cation Association—a study of a promising development which is still in the experimental stage.

8. *Survey of Christian Literature for Moslems*, in co-operation with the Foreign Missions Committee of Reference and Counsel—an important undertaking in connection with one of the most neglected and urgent fields of missionary activity.

9. *Comparative Study of Religious Agencies at Work in Rural Communities*, to ascertain by independent investigation the best types of agencies and their effective inter-relationship, and ways of reducing overlapping, waste and neglect.

10. *Survey of a Medium Sized Industrial Center* which includes American and immigrant population groups.

11. A volume based upon the Survey of twenty-five counties and upon additional studies of successful churches, to be entitled "Handbook of Successful Country Churches."

12. A volume on the adaptation of the church to the various changing groups and demands in the modern city, to bear some such title as a "Handbook for Churches in American Cities."

13. The Committee made small grants to enable the China Continuation Committee to publish the China Missionary Survey.

14. A large number of articles have been prepared for the secular and religious press on the basis of otherwise unused material in the Interchurch files.

Over half the surveys and studies named are still in progress and preliminary steps have already been taken toward the inauguration of two other important projects. The work in 1922 will consist largely of editing, publishing and circulating the eighteen volumes based upon the surveys. The Committee aspires to set a standard for its publications comparable to that attained by the Russell Sage Foundation.

The Committee is not an administrative agency; it exists to serve all other agencies and to foster larger co-operation between them. Although its original purpose was to utilize and complete the Interchurch material, it has undertaken some new work in response to a growing

demand for impartial studies by a body in sympathy with the religious agencies. For there is a widespread conviction that the enormous wealth of scientific method and data in social, statistical and educational realms must be made more fully available for the Christian Church.

One impression derived from the con-

tacts with leaders of many organizations and denominations is that the Christian movement, despite all its achievements, possesses tremendous resources still untapped. All these surveys are helping to show how the men and money and machinery available can be used to better advantage for the Kingdom.

## Hinode Jojen

(Sunrise Home for Little Girls)

MISS I. Webster-Smith of the "Japan Evangelistic Band", who, for a number of years, assisted Miss Penrod in the Jiaikwan Rescue Work in connection with the W. C. T. U., has opened a Home at 73 Tadekura Cho, Shimogamo, Kyoto, where she is prepared to receive a number of little girls under certain conditions.

As is generally known a large proportion of illegitimate girls are bought up eagerly even as mere infants by baby farmers, who are willing to spend money and care on their upbringing, with the ultimate object of selling or using them for improper purposes.

In order to do something, at least, to prevent this immoral traffic, Miss Smith has been able to enlist the prayerful interest of many Christians in England, and, as a result of their gifts, a Home has actually been rented and a start made. This is *not* a Rescue Work and there is no intention of accepting older girls, who are already involved in immoral circumstances, as such work is being handled by other Societies, but as a preventive method little girls are accepted in order to prevent their sale ultimately to procurers for this traffic.

Missionaries are constantly coming in contact with cases where parents under pressure of poverty are ready to sell their little girls and would, be only too glad to save them from such a fate were there suitable institutions to which they might be sent. Miss Smith will, there-

fore, be glad to consider any such cases recommended by missionaries apart from any question of demonination, and will receive them up to the capacity of the present accomodation, it being clearly understood that Miss Smith does not buy children. She is in entire charge of this work, and has complete authority to accept or reject children according to her own judgment.

It is essential that, as far as possible, the children should be healthy, although particularly destitute or distressing circumstances may make it possible to accept, in exceptional cases, even delicate children, but it is not possible to undertake the care of feeble-minded children.

The "seki" must be sent with the children in order to prevent any later trouble with parents or authorities.

Miss Smith's desire is to so train the children "in the nurture and admonition of the Lord" that they may become true followers of the Lord Jesus Christ, and to bring the sunshine of the love of God into their lives.

A great deal of loving interest is being taken in this work by the Sunrise Band, the Juvenile Prayer Circle of the J. E. B. in England, and hence the name "Sunrise Home for Little Girls".

We hope, therefore, that this work will be accepted as an interdenominational contribution to the service of our Lord Jesus Christ in this land. May it prove to be a real demonstration of the love of God towards the little children.

# A Gentleman in Prison

## The Story of Tokichi Ishii

WHAT a picturesque part prisons have played in the cultural development of man! Joseph interprets dreams in an Egyptian goal and anon finds himself the prime minister of that ancient empire. Paul and Silas win a new disciple for Christ in the person of the jailer when a midnight earthquake swings open the prison doors. Bunyan writes his immortal work behind English prison bars. Judson saves his priceless Burmese Bible by the clever device of the "Prison Pillow". And Tokichi Ishii, a bit of broken earthenware, self confessed murderer of Oharu, a geisha, while awaiting his execution in a Tokyo prison is remade into a beautiful and honored vessel by the Master Potter.

Just before his death Ishii wrote the story of his life, which has been translated by Miss Caroline Macdonald. It is the familiar story of the descent of a soul into the abyss. All the guide posts are there—a drunken father, bad associates, gambling, passion, robbery and murder. But for Ishii the long road to destruction had a turning and it is this turning in the road which makes his story of such surpassing interest and charm to Christian readers. Arrested for a minor offense he overheard a number of prisoners remarking that Komori, the lover of Oharu, had been sentenced to death as the murderer of the girl. With a touch that recalls Jean Valjean, Ishii at once confessed his crime, but the evidence against Komori was so strong that Ishii was acquitted. In the second trial he was able to produce so weighty evidence of his guilt that he was finally convicted and the death sentence was imposed. Then two Christian women—Miss West and Miss Macdonald—enter into his life. They present him with a New Testament which he reads at first because of the lack of any occupation. Of the deep impression made upon him by the story of Christ he writes:

"I went on and my attention was taken by the words '*And Jesus said, Father, forgive them for they know not what they do*'. I stopped. I was stabbed to the heart as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it His compassion? I do not know what to call it. I only know that with an unspeakably grateful heart, I believed. Through this simple sentence I was led into the whole of Christianity. What else could I believe but that He was the Son of God?"

Henceforth until the time of his death, his life enfolds like a plant removed from the darkness of the cellar into the light of day. The Bible is his daily companion. Men whom he once considered his enemies—judges, lawyers, prison warden and chaplains—become his friends. On the 17th of August, 1918, at nine o'clock in the morning, he paid the price of his crimes, "rejoicing greatly", as the Buddhist chaplain wrote to Miss Macdonald, "in the grace of God and with quietness and steadiness of heart". His last words were in the form of a poem

"My name is defiled,  
My body dies in prison,  
But my soul purified  
To-day returns to the City of God".

Dr. John Kelman in the foreword calls this book "one of the world's great stories". It is written in the simple, unaffected style of a man of limited education. There are many quaint passages,—a rich mine of Japanese thought and psychology. Ishii never hesitates to turn the searchlight upon his past, but there is no attempt to satisfy morbid curiosity by a vivid portrayal of life in the under-

A GENTLEMAN IN PRISON: The Story of Tokichi Ishii. Translated by Caroline Macdonald, with a Foreword by John Kelman, D.D. New York; Doran. \$1.75. 1922.



world. To magnify the love and the grace of God Ishii takes us step by step over the old road of his sin.

To the missionary in Japan this book is like the invigorating breezes of Karuizawa. It is a sure antidote against any doubt of the power of Christ to remake human nature. It is like a tonic, stimulating a lagging faith and an ebbing courage. It is an unanswerable

apologetic.

The missionary will want to read this book in the original. It is called "Seito ni nareru Akuto". Copies may be secured directly from Miss Macdonald or from any of the Christian book stores. Then after he has read it, he will want to pass it on to his Japanese friends as one of the most striking instances of "twice-born men".

## Mission Delegates to Japan National Christian Conference

**Y. W. C. A.**—Miss Jane N. Scott and Miss Emma R. Kaufman.

**Evangelical Association**—Rev. S. J. Umbreit, D.D. and Miss Susan Bauernfeind.

**Finnish Lutheran**—Rev. Ruben Lindgren; alternate Miss C. Sirri Uusitalo.

**American Episcopal** (Tokyo District)—Rev. C. F. Sweet, D.D.; Rev. R. W. Andrews; Rev. Chas. H. Evans.

**Reformed Church in U. S.**—Rev. D. B. Schneder, D.D.; Rev. C. D. Kriete; Rev. C. Noss, D.D.; Rev. E. H. Zaugg, Ph. D., alternatives Rev. A. K. Faust Ph. D.; Miss Lydia A. Lindsay; Miss Kate I. Hansen and Rev. P. F. Schaffner.

**Church of Christ**—Miss Bertha F. Clawson; Rev. W. H. Erskine; Rev. T. A. Young.

**Woman's Union**—Miss Susan A. Pratt.

**American Baptist**—Miss M. M. Carpenter; Miss Amy Crosby; Rev. D. C. Holtom, Ph. D.; Rev. C. B. Tenny, D.D.; Rev. Wm. O. Wynd.

**Canadian Methodist** (Woman's Board)—Miss A. W. Allen; Miss O. C. Lindsay; alternates Miss Helen R. Hurd; Miss Isabelle Govenlock.

**S. P. C.**—Rev. F. Kettlewell; Miss Margaret Soverwell; Miss M. M. Boutflower.

**Canadian Anglican**—Rt. Rev. Bishop H. J. Hamilton, D.D.; Miss F. Spencer; substitute Rev. R. M. Millman.

**Methodist Episcopal**—Rev. A. D. Berry, D.D.; Rev. C. W. Iglehart; Dr. G. F. Draper.

**Presbyterian South**—Rev. C. D. Fulton; Rev. I. S. McElroy; Rev. W. A. McIlwaine; Rev. L. C. McC. Smyth.

**American Board**—Rev. Geo. M. Rowland, D.D.; Rev. Frank A. Lombard; Rev. C. B. Olds; Miss Estella Coe; Miss C. B. De Forrest.

**Y. M. C. A.**—G. S. Phelps; G. E. Trueman; G. C. Converse.

## Our Future Evangelistic Policy\*

By REV. D. EBINA, D. D.

LOOKING back on the Japan of the last fifty years we perceive two periods favourably conditioned for the spread of Christianity. The first period began immediately after the revolution of 1867 and continued till the time of the promulgation of the Imperial Edict on Education. The great event of 1867 issued from two opposite currents of thought,—the conservative and the progressive. The former demanded the restoration of the Imperial rule, while the latter laboured for the introduction of Western civilization. Strangely enough, these two opposite forces in combination produced a new Japan by destroying feudalism with Buddhism, and Confucianism. The iconoclastic movement progressed to an extreme point. Idols were destroyed; temple bells were converted into cannon; Buddhist scriptures were burned; Confucian sacred books were used to make pasteboard; Buddhist temples were used as common schools and town and village offices. People strove to get everything new and ignored everything old. When I went to Annaka, near Karuizawa, forty-four years ago to preach, I preached and taught the Bible in Buddhist temples. To speak further of the constructive side of new Japan, the text books for boys used in some parts of Japan were highly tinged with Christian ideas and the Christian spirit. Readers for boys and girls were in part translations of Wilson's Readers, in which such phrases as the following were to be found: "God is the ruler of heaven and earth, and man is the spirit of all things." By reading this passage many came to faith in Christianity. Bishop Uzaki was one of these. This period was the golden age of the missionary. Bishop Harris was fascinated by the spirit of this age, and became an enthusiastic admirer and lover of Japan. Dr. Knox of the Meiji Gakuin was enchanted by the ardent idealism of the period and saw in vision the coming of a wonderfully transfigured Japan. The

leaders of the Christian churches in Japan are products of this remarkable period. I never hesitate to say that missionaries of all denominations laboured faithfully and enthusiastically to meet the need, but I must frankly state the truth that they could not satisfy all the progressive Japanese who hungered and thirsted after true knowledge and righteousness. Seventenths of that rare opportunity was lost forever. A reaction occurred. Confucianism reappeared: Buddhism revived: Shintoism rose again, and scientific materialism took entire control of our schools and universities. A narrow and bigoted nationalism took hold of the mind of the people. Everything national was esteemed and everything foreign condemned. A kind of Emperor worship began to be emphasized. This was the natural outcome of materialism united to the conservative traditional idea of Japan to supplement its spiritual emptiness.

The second period of opportunity for evangelistic work began in 1900. While the whole of Japan was deeply immersed in the waters of egotism, materialism, the young university students suddenly awoke and cried out "Whereas we asked for bread our professors have given us a stone, and whereas we asked for fish they have given us a serpent." This cry resounded from university to university, and from college to college. Some of these hungry and thirsty students organized the Hongo Congregational Church, near the Imperial University in Tokyo. Many doubted its stability, but within ten years it became one of the largest churches in Tokyo. Dr. John R. Mott's remarkable success in the organization of the Y.M.C.A. in Japan was principally due to this awakening. I am very sorry to say that many missionaries and churches turned deaf ears to the earnest cry of the young

\* Extracts from an address delivered at the Annual Meeting of the Continuation Committee. Used by permission.

students. They could not understand the real meaning of the cry.

The third evangelistic opportunity is coming. Nay, it has already come. The age is an age of internationalism. To meet the new condition Japan must be regenerated. Since she emerged from feudalism fifty years ago, Japan has grown up normally into nationhood. But without still further regeneration her future progress will be doomed, like that of Turkey. But the Japanese are too wise to follow the way of the Turks. The history of the last fifty years shows that they are different from other peoples of the Orient. They will become an internationalized people sooner or later. But what course will they follow? Japanese militarists desired to make a firm alliance between the three empires of Germany, Russia, and Japan, in order to dominate the world. But two of these empires have already gone down, and the militarists have been disillusioned. Japan cannot alone fulfil her ambition in Asia and in the Pacific. China is too weak to stand with Japan against the encroachment of Western nations. Japan cannot advance in her career without the assistance of Great Britain, but Great Britain cannot manage the difficult task of world affairs without the cooperation of the United States. It is therefore not difficult to prophesy as to the course Japan will take. If Great Britain and the United States are militaristic, Japan will continue the course she has taken as a nation. But if Great Britain and the United States continue their peaceful plans for the welfare of the world in the spirit of Christ, as they should do, Japan cannot but be internationally regenerated into the spirit of her elder sisters. Without regeneration she will be as oil in water. The warning comes to her that she stands in need of redemption as a nation. Humanly speaking it should not be very difficult for her to be born again into international brotherhood, because she had an experience fifty years ago of being reborn from clan brotherhood to national brotherhood. But how shall Japan be regenerated? There are to-day a number of international movements in the world. For example,

the missionary movement, the labour movement, the socialist movement, the communist movement and others. Which movement will take the leadership of Japan in the future? That depends on her choice, and her choice will largely be influenced by the quality of the effort of each of these movements. Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united effort of Christians, especially the Christians of Japan, America, and Great Britain. If Christians lose Japan it will be an irredeemable loss to Christendom. In order to win her to our side I propose the following plan:—

1. We should have a clear consciousness of the world federation of Christians for the regeneration of the whole of mankind, and we should so demonstrate this before the eyes of the Japanese that they should understand that Christianity is the greatest and noblest international power in the world.

2. We should place strong emphasis on whatever is international—on international dress, international housing, international food, international customs, in order that Japan may be thoroughly internationalized.

3. We should especially place strong emphasis on international religion, international morality, and on international music and such like.

4. We should set forth clearly before the eyes of the Japanese what we mean by the internationalization of Japan, to which Japan also may contribute something, and which should not therefore be thought of as Americanization, or Anglo-Saxonization or Europeanization.

5. We should first of all manifest our spiritual birthright in the kingdom of God rather than our national privileges and characteristics, and stand on a higher plane than the nationalists of the world. The stand for internationalism will give an immense advantage to Japanese Christians, and especially to the missionaries. For they can understand the international mind and international ways of every-day life. None but Christians



can manage international affairs in Japan. Even diplomats of the Foreign Department cannot appreciate the true nature of international brotherhood. In the coming age of internationalism the leadership of Japan will inevitably be placed on the shoulders of Christians, and Christian missionaries will become honoured national teachers. Among the attendants of the Crown Prince in his tour to England and Europe there are at least three Christians who are serving as his guides and counsellors. Christians have been suspected hitherto by their countrymen, especially by the militarists, as possessors of alien ideas and spirit, and just in as far as they have been suspected in an age of nationalism are they qualified to be useful in an age of internationalism above the ordinary Japanese, because they are possessors of the international spirit and ideas. Eliminating, therefore, all those elements of our religious notions which are not universal, and putting emphasis on purely Christian principles and ideas which are absolutely international, let us show forth the nature of the Kingdom of God, the fatherhood of God, and the brotherhood of mankind. If there be anything concerning America, Japan, or Great Britain that is blameworthy, let us blame them without hesitation in the name of Christ, standing on a higher plane than that of the nationalists, and let us at the same time awake in the souls of young men and women a profound con-

sciousness of regenerated humanity. Then will the Japanese be convinced of sin, righteousness, and judgment, and become a new-born nation in righteousness, peace and joy in the Holy Spirit. Not Japanese for Japan, Americans for America, Britishers for Great Britain, or Chinese for China. Such divisions belong to the age before the War. We are one in Christ and should work together for world redemption. But there is an order in our work. I do not ignore the work in China. It is important just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful nation similar to the ancient Greek, or the Jewish nation. She will be converted within half a century if we are fully prepared to meet her need. If we understand rightly the real need and situation in Japan we would not hesitate to advocate a fourfold increase of missionary forces—forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the Asiatic continent. If we lose again this great opportunity as we have lost it before, whither will Japan drift? Will she drift to Marxian socialism, or bolshevism, or be doomed to some terrible catastrophe? Heaven forbid, for the destiny of Japan determines the destiny of Asia.

**National Christian Workers' Conference**

**May 18-24, 1922**

## News Bulletin from Japan

This department is conducted jointly by the Federation of Christian Missions Committee on Publicity and the Committee on International Friendship. The object is to collect each month news items regarding the progress of the Christian movement in Japan, items that indicate the spread of Christian ideals and influence. It is believed that such items will be of special value to missionaries on furlough, to Mission Board secretaries, to the editors of missionary and other publications, and to Christian leaders in other lands.

In order to make it an effective bulletin covering the most important events and developments during the month it is necessary that friends in all parts of Japan send in brief accounts of such events and developments as frequently as they are noted. No statement need be long. A post card will sometimes carry the essential facts. Perhaps we can secure the best idea of the kind of material desired by imagining ourselves in the homeland speaking or writing on "The Progress of Christianity in Japan." What kind of news would we like to receive each month? This is the type of material desired for this Bulletin. If you are a Christian worker in Japan can we depend on you to report such news items as frequently as they come to your attention? Any publications in which such items are to be found will also be appreciated. Address K. S. Beam, Kadoyashiki, Zaimokuza, Kamakura. Please report the event at the time that it occurs. Do not wait for a certain time of the month. Addressed envelopes will be supplied on application.

Our friends in the home churches, colleges and seminaries are also interested in keeping up with the march of events in Japan. If we want to maintain their interest in the work of our Missions we can not do better than to send them such news items month by month. We can not, however, subscribe for the "Evangelist" for each of these interested friends. Arrangements have therefore been made with the Kyobunkwan to reprint copies of this Bulletin at a minimum charge. The type will be kept set up for 10 days after the "Evangelist" is mailed. If your order reaches the Kyobunkwan within that time copies of the Bulletin will be sent you at 6 sen each, 10 copies for 55 sen, and 25 copies for ¥1.40. A standing order for 10 copies per month will be mailed you 10 months for ¥5.50. Orders for abroad postage extra.

### Federation of Churches in Tenth Annual Meeting

THE tenth annual meeting of the Japanese Federation of Churches was held in the Y. M. C. A. in Tokyo, April 11th. Ten denominations are members of the Federation—the Nihon Kirisuto Kyokwai, the Kumiai, Methodists, Northern Baptists, Disciples, Methodist Protestants, the United Brethren, Evangelical Association, the Friends and the Christian Convention. Sixty-six delegates attended the meeting. The afternoon session was devoted largely to the discussion of international problems, such as the relations of Japan with China and America. The evening session was thrown open to the public and addresses were delivered by Nemoto Sho, member of the diet, by Mrs. H. Kozaki and by Col. Yamamuro of the Salvation Army. Y. Chiba of the Baptist Church was elected president of the Federation for the ensuing year. Other officers are K. Ishizaka and Y. Okazaki, vice presidents; K. Matsuno and K. Yamamoto, secretaries and M. Nishijima and B. Fukunaga, treasurers. The Executive Committee consists of the following members: K. Ibuka, K. Koudaira, R. Minami, A. Mori, H. Kozaki,

S. Nukaga, S. Noguchi, D. Hatano, T. Ukai, R. Nakajima, H. Watanabe, K. Ishikawa, T. Inanuma, M. Tayama, T. Niima, I. Sato and M. Hirakawa,

### 1400 Government Schools Receive Christian Paper.

"TEN years ago nothing seemed more improbable than the opening of the Japanese schools to Christian influence. Apparently it was a hopeless case. The schools were all sedulously guarded against Christian teaching. To-day the schools are openly and gladly accepting Christian literature. 1400 schools, all above primary grade with an aggregate enrolment of 400,000 students, are receiving and reading with the full knowledge and consent of their principals, some 50,000 copies per month of a specially prepared Christian paper, the "Myojo" or "Day Star." This work is being carried on by the Christian Literature Society of Japan who not only edit and print the paper but also donate it to the schools."

The above quotation is taken from an appeal sent to the missionary community in Japan by a Committee that is eager to extend the circulation of the paper to the primary schools. This Committee has

already circularized the 25,000 primary schools and as a result have received 1800 requests for the paper. The Committee is sending "Myojo" to these 1800 schools, a work which costs them more than ¥90 per month, 11 months in the year. The Committee is dependent on the contributions of friends who sympathize with this form of missionary endeavor. Sixty-four sen (32 cents) will supply a school in Japan with this Christian paper for one year. Contributions may be sent to Rev. J.J. Chapman, Karasumaru Dori, Shimotachiuri, Kyoto, Japan.

### Two Yokohama Churches

A NEW department called "A Review of Current Thought in the Christian Press of Japan" has been appearing once each week in the "Japan Advertiser." Three correspondents have gleaned the most interesting items from the publications issued by Japanese Christians and have translated these into English. In recent issues have appeared accounts of two Yokohama churches, the Shiloh church and Kaigan church, both Presbyterian. The following accounts are abbreviated:

"The Shiloh Church, built by Dr. Hepburn of dictionary fame and with dictionary money, is almost within a stone's throw of Sakuragicho Station. It is a typical strong city church. The following figures will tell something of its condition:

"Resident members, 507; members resident elsewhere, 418; whereabouts unknown, 147. Total membership, 1072.

"Baptized in 1921, forty-eight (26 men, 21 women, 1 child); received by letter, 16; dismissed to other churches, 5; died, 11.

"Average attendance, Sunday morning worship, 132; Sunday evening, 33; average attendance midweek prayer service, 24; Sunday-school, 74.

"Total receipts in 1921, ¥16,746, of which ¥11,766 was for church renovation and repairs."

"The Kaigan Church, the first Protestant church established in Japan, celebrated its 50th anniversary on Mar. 10 and succeeding days. The occasion was marked (some time ago) by the gift of the

building to the congregation from its former owners, the Mission Board of the Reformed Church in America. To this gift the Board added a considerable sum for renovating the building, to which congregation itself added about ¥4000. The wise use of this money has given them practically a new church.

"The Kaigan Church in its history of 50 years has had three Japanese pastors—S. Inagaki, K. Hosokawa, Y. Sasakura. But the ministers who have come from its membership number as many as thirty, including such prominent men and pioneers as Drs. M. Uemura and K. Ibuka, K. Hoshino, S. Inagaki, S. Maki, and deceased leaders like Honda (Bishop), Okuno, Ogawa.

"The church rolls have carried first and last, from Mar. 10, 1872, a total of 2283 names. The present membership is 1543, of whom 1097 are residents of Yokohama. The average attendance at the Sunday morning service of worship is 178, and the giving for all purposes amounts to about ¥3600 per year.

"Kaigan Church, like Shiloh Church, is a fully independent and self-supporting organization. It has been a mother of churches as well as of ministers, a number of congregations, in Tokyo, Yokosuka, Nagoya, and other places, having sprung from little colonies of Yokohama church members."

### Nationalism and Christian Internationalism

THE following paragraphs are from an address in Fujimi Cho Church, Tokyo, by Mr. Kwanjo Yano.

"There are those who fear for the patriotism of Christians because of their enlarged world consciousness, but they are groundless fears. The nation is like a great pine tree. As the tree grows, the old bark falls away. In the same way national laws and customs change. Conservative patriots who resist these changes are simply trying to keep the old bark tied to the tree. They are simply obstructing its growth. There is really no conflict between true nationalism and our Christian internationalism; on the contrary there is truly a beautiful harmony.



"The sun's light is colorless, but it produces the myriad colors, tints, and shades of the vegetable world. In the same way the nations grow under the manifold providence of God, each showing its own characteristics. Nations, like individual men, have their Heaven-appointed destiny and duty. Though the nations become Christian, there is no fear of their losing their own proper characteristics. We Japanese have received Christianity through foreign missionary effort, but we are not necessarily foreignized. By the light of the grace of God poured upon us there is no more necessity for our becoming nationally colorless than for the flowers that bathe in the light of the sun.

"The questions to be concerned about are, Are we trying to exalt the nation by righteousness, Have the people a vision? Lacking righteousness and vision, we may well be pessimistic. There are difficulties on all sides that can be solved rightly only by Christians and the Christian process."—*Japan Advertiser*.

#### The First Prohibition Bill in Japan

THE following account of the efforts of Mr. Sho Nemoto for Prohibition appeared in the *Japan Gazette*. Mr. Nemoto is a member of the Ginza Methodist Church, Tokyo. "Twenty-five years ago, Mr. Nemoto, realising the danger to the youth of the country of acquiring the habit of indulging in intoxicating liquors, introduced a Bill into the Diet prohibiting the sale of intoxicants to minors under a heavy penalty. As everyone, irrespective of his views on Prohibition in general, was entirely in agreement as to the infamy of the liquor-drugging of minors, Mr. Nemoto naturally expected his Bill to go through the Diet without opposition, if not with a "whoop" of general acclamation. Strangely enough, this apparently benevolent Bill "stuck" and was coldly "shelved" by the Diet legislators. Was Mr. Nemoto discouraged? Not so far as any records available go. He was puzzled and resolved to investigate. His activities led him to believe more strongly in the virtue of his Bill than ever, but also to discover that the rank and file of the legislators were not

particularly interested. He, therefore, pigeon-holed his Bill and started the missionary work of educating the legislators and the country to the vital importance of keeping dangerous drugs out of the way of the rising generation till its strength of will and judgment enabled it to choose moderation. When the session of the Diet arrived, Mr. Nemoto brushed the dust from his Bill and presented it again, "ringing the changes" to suit the new times and gaining for the measure new friends. This process he apparently repeated for some 24 years without success, but without despairing—introducing his Prohibition for Minors Bill, having it rejected, pigeon-holing it, doing proselytizing work for it, furbishing it up and bringing it out of its pigeon-hole in time to be presented to the Diet, year after year. And now in the 25th year, it seems, Mr. Nemoto's patient constitutional method of pressing legislation has been crowned with a great measure of success—on the day of the closing of the 45th session of the Diet his Bill prohibiting the sale of intoxicants to all persons under 21 years of age was passed by the House of Peers and it is credibly forecast that this long-pending Juvenile Prohibition Bill will undoubtedly be adopted by both Houses next session. Similar unexpected action was taken by the Peers in adopting the abolition of the police regulation prohibiting women from participating in political meetings."

#### Kwansei Gakuin Auditorium Dedicated

IN the presence of more than 2,000 persons, including many notables, the new auditorium of the Kwansei Gakuin, recently completed at a cost of ¥120,000, was dedicated with impressive services on April 20th. Dr. J. C. C. Newton, a veteran missionary, presided over the program.

The new auditorium was filled to capacity when the services began at 9 o'clock, the audience including teachers, students and a large number of guests. Governor Ariyoshi of Hyogo-ken and Mr. T. Midzushima, president of the Kobe Higher Commercial School, were among the the Japanese guests.

Dr. T. H. Haden, dean of the Theological Department and chairman of the building committee, formally presented the key of the new building to Dr. C. J. L. Bates, president of the institution. Dean Haden, in handing over the key to Dr. Bates, briefly outlined the history of the institution. Dean Haden pointed out that the Kwansei Gakuin, which was started on a small scale 32 years ago, is now, thanks to the combined efforts of the American, Canadian and Japanese Methodist Churches, one of the greatest mission schools in Japan.

The school now has some 22 acres of land, worth ¥2,500,000, and 30 buildings the value of which is estimated at ¥1,000,000," said Dean Haden. He thanked all who aided in giving the institution such a splendid auditorium. Dr. Bates, in acknowledging receipt of the key, expressed his pleasure at the fact that a daily chapel service is now possible, at which all the teachers and students can attend together.

#### First Commencement at Woman's Christian College, Tokyo

IT is not given to all of us to see our dreams come true, but a small group of Christian educationalists had that experience last Saturday when the Woman's Christian College graduated its first class.

For many years a Woman's Christian College in Japan was a dream in the heart of little groups in America, Canada, and Japan, and at last in 1917 it became a small but promising reality at Tsunohazu. It has more than lived up to its promise every year, with the result that the first graduating class numbered 66. And to give some outward and visible sign of what their College has meant to them these young women have pledged ¥5,000 to their Alma Mater, to aid in building the new college which is to be erected at Inokashira.

The graduating exercises were held Saturday morning in a large tent on the present school grounds, and were attended by a large and representative group of friends of the college and the graduates. Above the flower and palm banked platform were draped the flags of Japan, Great Britain and America, showing the international spirit of the college, and beneath the flags hung a painting of the new college grounds at Inokashira. This picture was painted by Miss Nunn, the artist who has just left Japan for Europe, and was given by her to the College. Dr. Reischauer, President of the Board of Trustees, presented the picture for Miss Nunn.

Mr. Nagao, chief of the Tokyo Electric Bureau and acting president of the College in Dr. Nitobe's absence, presided and gave a splendid talk to the graduating class. Baron Goto was the principal speaker and unmistakably delighted, the graduates. Professor Sato of Sapporo University was also present and spoke. And Miss Yasui, the Dean, read a letter from Dr. Nitobe, who, though absent in Switzerland as a Secretary of the League of Nations, still dominates the College, enshrined in the hearts of the students. Responses in English and Japanese were made by representatives of the senior class; Miss Mitani, who spoke in English, has won one of the scholarships offered by the Association of University Women and will go to America for further study. The students also sang their class and college songs. After the exercises tea was served in the gymnasium.

Saturday evening there was a dinner for the graduates, faculty, and invited guests, at the Toyoken in Marunouchi. Nearly 200 were present. Mr. Nagao was toastmaster, and all felt this first dinner was such a success that it is hoped to inaugurate the custom of an annual alumnae dinner.—*Japan Advertiser*.



## PERSONALS

Rev. Joel Anderson, Scandinavian Alliance Mission, has returned from furlough and is again located at Nakano, Tokyo Fu. Mrs. Anderson and children remain in America.

Rev. S. A. Stewart, Hiroshima, is planning to make a visit to China in late April and early May, attending the Christian Workers' Conference at Shanghai.

Dr. and Mrs. John R. Mott and party, who left Japan on Mar. 20 for Korea and China, are expected back in time to be present at the National Christian Conference in Tokyo May 18-24. In China Dr. Mott presided at the Conference of the World's Student Christian Federation. He will also attend the National Christian Conference at Shanghai.

Mr. and Mrs. J. Merle Davis of Tokyo, with their two little girls, Georgiana and Helen, left for America by S.S. "Empress of Russia" on Apr. 1st. The trip is made necessary by the critical illness of their youngest daughter Helen. It is their purpose to return to Japan if circumstances permit. Their two older children, Jerome and Virginia, are staying with Mr. and Mrs. Geo. S. Patterson.

The missionary residence in Wakayama for Rev. J. H. Lloyd, Episcopal Mission, has been completed and the family has moved in. It is more roomy and comfortable than the former cramped quarters in a little Japanese house.

Mrs. M. H. Suhling, Lynchburg, Va., is visiting her sister, Miss Hallie Williams of the Episcopal Mission in Kyoto.

Rev. and Mrs. Fred Ainsworth, Canadian Methodist Mission, are expected back from furlough this month. Mrs. Ainsworth is reported to be in much better health than when she left Japan.

Born, to Rev. and Mrs. J. E. Detweiler, Osaka, on Mar. 11, a daughter, Patricia.

To Rev. and Mrs. H. C. Whitener, Asahigawa, on Mar. 16, a son, George Pierson.

To Rev. and Mrs. N. S. Ogburn, Kwansei Gakuin, Kobe, on Mar. 19, a son, Paul Lanier.

To Rev. and Mrs. P. S. Mayer, Tokyo, on Apr. 2, a daughter, Jean Elizabeth.

Rev. and Mrs. S. C. Bartlett, formerly members of the Japan Mission of the American Board, reached Kyoto on Apr. 10. Mr. Bartlett will be connected with Doshisha University. Their daughter Agnes is with them.

Mrs. Geo. D. Richmond, Yokohama, with her children, is spending several months with her mother Mrs. Benjamin Sharp, in Boston and Nantucket, Mass.

Mrs. J. E. Hail, and children, Osaka, who were to have left for home in May, have had to postpone their sailing till the latter part of June.

Rev. and Mrs. Geo. E. Haynes, No. Baptist Mission, Morioka, sailed from Yokohama for America on Apr. 4. Their return home was very unexpected, but rendered necessary by the serious illness of Mrs. Haynes.

Miss May Baldwin Demarest, Ferris Seminary, Yokohama, and Rev. Hubert Kuyper, Oita, were married on Apr. 7 at the home of Dr. E. S. Booth,

Yokohama. Dr. A. Oltmans gave the bride in marriage, Miss Jean Oltmans was bridesmaid, and Mr. Geo. Laug was groomsmen. Dr. Manchester performed the ceremony.

Rev. and Mrs. Wm. C. Kerr, Japan Presbyterian Mission, Seoul, have moved into their new residence. Mrs. Kerr is still seriously ill.

Miss E. MacDuff, No. Presbyterian Mission, who has spent the past six months as a supply in the Hokuriku Girls' School, Kanazawa, has returned to Tokyo to continue her work in Meiji Gakuin.

Miss H. F. Parmelee, American Board Mission, Akashi, left on furlough by S. S. "Shizuoka" on Apr. 24.

The missionary community was shocked to learn of the sudden death of Dr. Frank L. Brown, General Secretary of the World's Sunday School Association. Dr. Brown died of heart disease at New York on Mar. 23.

Dr. W. B. Scranton, formerly a member of the Methodist Episcopal Mission in Korea, died at his home in Kobe on Mar. 23. He first came to the Far East in 1885.

Rev. L. B. Cholmondeley, S. P. G., said his final farewell to Japan on Mar. 18, sailing for home by way of Suez. Mr. Cholmondeley first came to Japan in 1887.

Rev. F. Cary, Otart, and Mr. Wm. Clark, Sapporo, recently toured in Teshio and Kitami, Hokkaido, in the latter province visiting Mr. Tomeoka's Reformatory School.

Mr. and Mrs. H. H. Grafton, Y. M. C. A., Kyoto, with their two children Robert and Rebecca leave on furlough Apr. 29 by S. S. "Empress of Russia."

Mr. and Mrs. H. S. Sneyd, Yokohama, have removed from Sagiyama back to the Bluff. Their number is now 72-D.

Miss Ida L. Shannon, So. Methodist Mission, Hiroshima, who has been under treatment in the Sookow Hospital, China, for some months, hopes to be able to return in May, practically herself again.

Rev. Geo. Wallace, D. D., was ill with jaundice for 6 weeks but was well enough to be removed on Apr. 1st to the residence of Bishop McKim, where he is stopping while in Japan. Dr. and Mrs. Wallace expect to return to the United States by S. S. "Taiyo" on July 4.

Dr. Jas. H. Franklin, Secretary of the American Baptist For. Missionary Society, is spending April and May in conference on the field with missionaries of the society in Japan and China. He is accompanied by Rev. Carey W. Chamberlain, Beverly, Mass., a member of the Board of Managers.

Rev. and Mrs. F. W. Steadman, No. Baptist Mission, who have been in America on an extended furlough recuperating from illness, returned to Japan on Apr. 4. They have taken up work at once in Morioka. Miss Amy Acock also has just returned from furlough, restored in health. She has been appointed to Himeji. Dr. and Mrs. Wm. Axling returned by S.S. "China" to their work in Tokyo, at Misaki Tabernacle.



Mr. and Mrs. H. W. Johns and three children, accompanied by a friend, Miss Costa, arrived in Tokyo on Mar. 26 after a year's furlough. Their eldest son Donald was left in school in England. Mr. Johns has resumed his position as Manager of the Kyo Bun Kwan and resides at No. 1, Aoyama Gakuin, Tokyo.

Miss Alice Cheney and Miss Elizabeth M. Lee, M. E. Mission, arrived on Mar. 20 by S.S. "Hoosier State." Miss Cheney is located at Aoyama Jo Gakuin, Tokyo, and Miss Lee returns to Fukuoka as Principal of the Fukuoka Jo Gakko. Miss Lee spent 6 months of her furlough travelling in Europe and Northern Africa.

Rev. C. P. Holmes and family, Canadian Methodist Mission, Fukui, leave for Canada on furlough this month.

Dr. James Endicott, Secretary of Foreign Missions of the Methodist Church of Canada, passed through Japan recently en route to the Peking Conference.

Mr. Floyd L. Shacklock, who has been Assistant Manager of the Kyo Bun Kwan, Tokyo, in the absence of Mr. H. W. Johns, is to be associated with Rev. C. W. Iglehart in the new M. E. school being opened in Hirosaki.

Bishop Tucker, Kyoto, will be absent from Japan for about 3 weeks in May attending the Conference of Anglican Bishops to be held at Shanghai.

Miss Mary B. McGill, who has been living in Kyoto and teaching at St. Agnes' Girls' School, has taken work as English teacher in the primary school at Hibarigaoka, a suburb of Osaka, near Takarazuka. She is living near the school, but comes to Kyoto once a week for work in St. Agnes'.

Rev. B. F. Shively, Kyoto, who with his family is leaving this month on furlough, is to have one of the Missionary Scholarships at Union Seminary, New York, this year. Rev. R. M. Cross, American Board Mission, Peking, who has visited in Japan, is given a Missionary Fellowship at the same institution for 1922-23.

Misses Ruth Weiss and Blanche Gard, M.E. Mission, Hirosaki, and Miss Lora Goodwin, of the same Mission, Hakodate, were recent visitors in the home of Dr. and Mrs. F. W. Heckelman, Sapporo.

Prof. and Mrs. E. Odium, Vancouver, are visiting in Japan. Prof. Odium was a member of the Canadian Methodist Mission, Tokyo, in the eighties of the last century. One of Prof. Odium's sons, born in Tokyo, made the supreme sacrifice in France, while another survived, attaining the rank of Brigadier-General. Both boys were veterans of the Boer War, 1899-1902, also.

Miss Etta S. McGrath, Kyoto, Bishop Tucker's secretary, will go on furlough by S.S. "Shinyo" on June 10. She will be accompanied by "Jeff" Chapman, son of Rev. J. J. Chapman, who goes to enter school in Virginia.

Rev. P. A. Smith and family, of the Episcopal Church, Kanazawa, expect to leave on furlough in August, by the Canadian Line. It is probable that Bishop Tucker will leave for the United States on the same steamer, going to the General Convention, which will meet at Portland, Oregon, in September.

Rev. H. P. Jones, South Methodist Mission, expects to return to Japan in September and join the Faculty of Kwansei Gakuin, Kobe. Mrs. Jones and the children will remain in America.

Miss Helen Russell, M.E. Mission, sailed for

America on S.S. "Empress of Asia" Apr. 1st. The past six months she has spent visiting mission work in China. Miss Russell expects to return to Japan in December of this year.

Rev. and Mrs. P. J. Goodwin, Nazarene Mission, Kyoto, have moved to Nagoya. Mr. Goodwin will teach in one of the Nagoya Middle Schools.

Misses Manie Towson, Hiroshima Jo Gakko, Katherine Hatcher, Lambuth Memorial Training School, Osaka, and Mabel Whitehead, Oita, members of the South Methodist Mission, are to leave for the United States on their first furlough at the end of June.

Mr. and Mrs. H. V. Nicholson, Friends' Mission, returned from furlough by S.S. "China" on Apr. 6.

Messrs. L. W. Crocker and H. G. Spencer, of Waseda University, and Mr. W. E. Billingham, of the Middle School, Odawara, spent their spring vacation travelling in China.

Rev. and Mrs. Harold C. Spackman returned to Japan by S.S. "Hakone," arriving at Kobe on Apr. 6.

Mr. Spackman, who was formerly at the Central Theological College, is now a member of the American Episcopal Mission and will teach at St. Paul's College. Temporarily Mr. and Mrs. Spackman will live at No. 54, Tsukiji, Tokyo.

Mr. G. S. Phelps returns to Tokyo about Apr. 20 after a month's absence in Korea and China. In Peking he attended the Conference of the World's Student Christian Federation, April 4-9.

Dr. J. L. McSparran, Kyoto, will be temporarily in charge of the medical practice of the late Dr. W. B. S. Ranton, Kobe.

Rev. and Mrs. R. D. M. Shaw, S.P.G., returned from furlough in England by S.S. "Hakone" on Apr. 6.

Rev. H. D. Hannaford, Meiji Gakuin, Tokyo, spent the spring vacation in a trip to Formosa.

The new address of Dr. D. S. Spencer, M.E. Mission, is No. 435 Furu Shinyashiki, Kumamoto.

Mr. and Mrs. J. S. Burgess and two children passed through Japan lately on their return journey from the United States to Peking, where they are engaged in Y.M.C.A. work. Mrs. Burgess is a daughter of Mrs. C. H. D. Fisher, Yokohama.

Rev. and Mrs. J. H. Scott and Mrs. M. B. Madden, Osaka, are attending conferences and visiting mission stations in China during April and May.

Miss Rachel Sander, a teacher at Aoyama Gakuin, Tokyo, spent the spring vacation in Korea and China.

Rev. and Mrs. W. E. Dennett, D.D., Providence, Rhode Island, have spent the month of April in Japan, sightseeing and visiting Baptist mission stations. They go on for a leisurely tour through other mission countries.

Rev. F. C. Meredith, formerly of the American Church Mission, is now in the Panama Canal Zone.

Dr. Charles R. Erdman, Princeton University, who will be a special summer preacher at Karuizawa this year in succession to Dr. John Kelman (1920) and Dr. H. E. Fosdick (1921), has already started on his journey to the Far East.

Miss H. Riddell, Kumamoto, is expected back in Japan this month to resume her work for lepers.

Rev. and Mrs. S. F. Gutelius are now living in Danville, N.Y., where Mr. Gutelius is Presbyterian pastor. Mr. Gutelius was formerly pastor of the Kobe Union Church.

## OUR CONTRIBUTORS

Francis Newton Scott came to Japan in 1903 as a member of the Methodist Mission. He has been connected with Chinzei Gakuin at Nagasaki for fifteen years. He is the dean of the School.

Hazel P. Verry is the General Secretary of the Yokohama Y.W.C.A. Before coming to Japan Miss Verry has been Industrial Secretary at Rockford, Ill. and Indianapolis and General Secretary at Pawtucket, Rhode Island and West Side Branch, New York City.

John R. Mott needs no introduction to missionaries in Japan. The two addresses which we print in this number were delivered at the recent Christian Workers' Conference.

Alice G. Lewis is the Associate Editor of the *Japan Evangelist*. Miss Lewis has been for a number of years intimately connected with the W.C.T.U. in Japan.

G. S. Phelps attended the recent conference at Peking and has kindly consented to give the readers of the *Evangelist* his impressions of that forward-looking conference.

Susan A. Pratt is the principal of the Bible Training School established by the Woman's Union Missionary Society in Yokohama.

C. J. L. Bates is the president of Kwansei Gakuin, the large mission school conducted by the Canadian Methodist and Southern Methodist churches.

Deaconess Susan T. Knapp of the Protestant Episcopal Mission is a teacher in Miss Tsuda's school.

Wm. H. Erskine in this number of the *Evangelist* completes his present study of Christianizing Social Customs in Japan.

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## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. MAY, 1922 No. 5

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Issued Ten Months in the Year by the Federation of Christian Missions

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Per Year, Postpaid, Domestic, ¥4.00; Abroad, \$2.50 or 10/- Single Copies, 50 sen, 25 cents or 1/-.



Madame Kaji Yajima



# THE JAPAN EVANGELIST

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VOL. XXIX.

MAY, 1922

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## Editorial Comment

### Papers on Educational Problems in Mission Fields

CHRISTIANITY in Japan is at present in a situation that calls for serious reflection. While as a force its influence is very great, as an organized religion it is not progressing rapidly. The churches are poorly attended, many of them are without pastors. The old leaders are passing away and there are few strong younger men to take their places. At the same time there are great forces at work that will test the Christian movement as it has perhaps never been tested before. Christian evangelization must measure up to a higher standard. It needs abler men and better methods. This is possible only through the greater perfection of Christian education. But Christian education itself must look to its foundations in these days, if it is to survive and fulfill its mission. It therefore seems providential that just at this time three articles on Christian education in mission fields have appeared that are of extraordinary significance. Two of them, one by Professor Paul Monroe and another by Sir Michael E. Sadler, have been reprinted from the *International Review of Missions*; a third is from the pen of Mr. J. H. Oldham. The three together are bound into a pamphlet entitled "Papers on Educational Problems in Mission Fields."

Scarcely anything can be more important at this time than to give these articles serious attention, so far at least as they apply to Japan.

Dr. Monroe's article on "Mission Education and National Policy" brings

vividly to one's attention a world-phenomenon whose existence has been little realized, but whose import is tremendous. It is the tendency in nearly all the important countries of the world to use education as means for fostering a common national culture. Germany set the example. Stronger than democracy as a political force is this trend toward nationalism in the world, and education is looked upon as a government function for the furtherance of nationalistic ends. While this policy may be justifiable, its tendency is to choke out Christian education in mission lands. Examples of this process are cited in the case of Japan. Christian education, therefore, in order to be permanently effective, must make it a chief aim to influence the ideals of the national education. The most direct and effective way of doing this is through the training of teachers, many of whom will enter the government service. However, Dr. Monroe doubts whether Christian education at this late stage is able to measure up to this task because it has thus far so largely neglected just this very work of teacher training. He fears that Christian education, especially in countries whose national educational system is already fully developed, may henceforth have little influence upon the national educational work.

Dr. Monroe somewhat overdraws the disadvantages suffered by Christian education in Japan through the existence of the national system. A large measure of religious freedom is enjoyed by the Christian schools. Nor have the government requirements as to teacher qualifications

had the effect of curtailing Christian education; they have rather helped it. In fact the Japanese government has on the whole shown an attitude of commendable liberality and friendliness toward Christian schools, and never has this been so true as now. Perhaps on the whole Dr. Monroe somewhat underestimates the position of Christian education in Japan. Nevertheless his main contention is correct, and what policy Christian education should pursue in relation to the government system is one of the most important practical problems now to be considered. Dr. Monroe advocates, so far as no principle is sacrificed, a policy of intimacy and cooperation with the government system. At the same time this education should make it a definite aim to emphasize essential elements of culture and personality that are apt to be lacking in the government education.

In his article on "Education for Life and Duty" Professor Sadler shows how far short all government education is apt to fall of inculcating those higher truths that make duty real and life worth living. Because of this, any too rigidly carried out government system leads to inevitable reaction and revolt. "Initiation into a way of life is a desirable, if not an indispensable, element in liberal education." In other words, bringing the young mind into contact with, and appreciation of, the spiritual realities is an integral part of a true education. This is a point that is fundamental for the religious teaching in our Christian schools. If we in Japan can learn from Professor Sadler that Christian education means, not an ordinary secular education with evangelistic effort super-added, but an education of which teaching concerning God and the true way of human life forms a necessary part, his article will have fulfilled a great mission.

But of greater importance still is the rare article by Mr. Oldham on "The Crisis in Christian Education in the Mission Field." It is perhaps the best article ever written on Christian education in mission lands. It depicts with irresistible conclusiveness the immeasurable greatness of the mission of Christian education in world redemption and world

civilization. It is needed not in mission lands only but in all lands. But he makes it equally clear that Christian education in the mission fields is to-day in a position of crisis. Government education in the important mission lands has been taking great forward strides. A new situation has developed. In a country like Japan, for example, there is a highly developed educational system, operated by the state, sustained by the relatively unlimited resources of the state, inculcating the ideals of the state, and moving forward with unhalting momentum. That the existence of this system makes a profound difference in the situation of Christian education, with its very limited resources and its many other serious handicaps, it is not necessary to state. The difficulty of holding a place of prestige and influence by the Christian schools is not small. Therefore unless Christian education takes full account of its changed situation and puts itself into a position to meet it, its future will be one of "steadily diminishing influence". It is a solemn warning. Several things, according to Mr. Oldham, are imperatively necessary. Christian education must in the first place have a definite and comprehensive policy, and to translate such a policy into actuality, some general advisers for the whole work are absolutely essential. Moreover, there must be enough concentration in quantity to ensure superiority in quality. It is primarily essential to have good schools. Thirdly, far more stress must be laid on the selection and training of superior personalities for the Christian educational service. Personalities matter more than anything else. Finally, however, what is still more fundamentally important than these immediately practical measures is a true conception of education. Christian education must stand for the truth that man is an end in himself, not a means; that there is an ideal fellowship that transcends differences of nationality or color or race; that there is a supersensuous, spiritual realm into contact with which the mind and heart of youth must be brought. If Christian education stands consistently upon this conception, and goes forward with intelligence and vigor,

instead, of being negligible, it can "make a contribution of incalculable value."

The writers of these articles do not perhaps take sufficient account of the position Christian education in Japan now holds; nor of the friendliness there is toward this work; nor of the great asset that the alumni of each institution are. Nevertheless those papers are in

the main preeminently true, and what is still more important, they come in the nature of an awakening to every one who reads them. They open one's eyes to things that were not seen or realized before. Their appearance should make a decided difference with the future of Christian education in Japan.

D. B. S.

## Madame Kaji Yajima

### The Frances Willard of Japan

By ALICE G. LEWIS

"SHE came literally trailing clouds of glory. For one at her age to come on such a mission of peace bearing the message of ten thousand Japanese women, kindled the imagination of politicians and gripped the heart strings of hard headed diplomats. No one person did more to forward the purposes of the Washington Conference than did Madame Yajima." So spoke one who, as Christian lobbyist, spent two months in Washington during the conference and knew things from the inside.

Those who know intimately the vision that led her to go on so long and so arduous a journey, realize that the day of the prophetess called of God to deliver His messages is not past. As truly as any prophetess of old did she hear the call, and dedicate the remnant of her strength to this task of helping the nations toward the realization of world peace. Thirty days by sea and twenty-one days by land she endured the hardships of travel. She visited twenty-five cities, and spoke in public 110 times to audiences totaling more than 23,000 persons. In a wonderful way the message suited to the occasion was given her whether she was talking to Christian churches or to the Japanese representatives to the Conference; to prominent newspaper men, or to one of the most exclusive Women's Clubs of New York City; to an audience of negroes or to the President of the United States. Leading

Americans vied with one another in doing her honor; but she did not forget for one moment the single purpose that had brought her there—to give the message of peace through Jesus Christ. Her deep conviction that lasting peace can be brought about only on Christ as a foundation made her messages evangelistic messages. Indeed she felt that hers was a missionary journey, to proclaim peace through Jesus Christ. And she was so received wherever she went.

On her return to Japan, she was deeply concerned that the women of Japan should be roused to the necessity of world peace, and to their own latent power to help bring it about if they were united with the power of God. Before a public call to prayer had been issued, her strength gave way and for days she hovered between life and death. However she had so clear a conviction that there was yet work for her, that her unconquerable spirit aided the tides of life to grow stronger. Though weak and confined to her bed, she is again able to participate in affairs.

This woman, perhaps the most remarkable living Japanese woman, was born April 24, 1832, in a humble country home in Kumamoto Province. Her parents were much above the average in intelligence and ideals. She describes her mother as a rather delicate woman, thrifty and always busy caring for her home and eight children, of



whom Kaji was the seventh. Yet this mother found time to add to the family income by weaving and sewing. She was especially fond of reading and writing and excelled in penmanship. As public schools were then unknown, she also taught her younger children, being her illustrious daughter's only teacher until after her maturity.

When twenty-three or four years old, Kaji was married and became the mother of four children. However, owing to the bad habits of her husband, the marriage proved a failure, and Kaji's health became so undermined that her family took her away from her husband, and she resumed her maiden name of Yajima. What the permanent separation from four children meant to this mother we can only guess. For some years she remained quietly at home regaining her strength and helping with household duties.

At the age of forty, she came to Tokyo to keep house for a brother who had a large house in Kanda, sheltering many students. During this period she studied privately. In Meiji 5 (1872) she successfully passed the examination for primary school teacher, and became the first woman teacher of that grade, with a monthly salary of six yen (\$3). During two years' experience, she found many pupils so poor in their studies that she examined into their homes to find the cause. She found the drinking of saké, to be the primary cause of failure, so her desire to fight this custom was strengthened.

About this time she read in some book, "Man is the head of all creation, but God is the creator of all." She wanted to know about this God, and for a long time searched in vain for some one who could tell her. At last she was advised to go to a missionary school to inquire. She did so hoping for two reasons to work with some missionary: first, to learn about this God; second, to learn English, for she had become convinced that Japanese women needed to learn English. However as time went on, she found her own life too busy to pursue this study long.

As a Mrs. True was on the point of starting a girls' school, Mrs. Yajima be-

came associated with her and was called principal of the school, with a salary of ten yen, very high for the time. For seven years she studied Christianity, all the time carefully preserving and wearing in her bosom the lucky charms her mother had given her. But at the end of that time, thoroughly ready to trust the Creator of all, she threw these good luck emblems into the river. When her school and another school joined and became Joshi Gakuin in Kojimachi, she became acting principal of the new school, and later its principal, remaining with the school for thirty-four years, until 1912.

As a pioneer in woman's education her name is known throughout Japan, and her achievements were honored by a decoration bestowed by the Emperor in 1916.

But her fame rests rather on her activities in lines of reform. When the first World's W.C.T.U. missionary visited Japan in 1885, it was natural that Mrs. Yajima should be attracted by the aims of that organization. A Tokyo Union was organized and Mrs. Yajima became its first president. A few years later when a National W.C.T.U. organization was effected under the Japanese name of Kyofukwai (Women's Association for Reforming Customs), she became its president, wisely directing its activities until her resignation in 1921. Temperance and purity were her two emphases. As time went on and vision widened, she sent forth the rallying cry, "World Prohibition, World Purity, World Peace."

The better to pursue her work, she made her first trip abroad in 1906 to attend a World's W.C.T.U. convention in Boston. Again in 1920 she went to London for the same purpose. After her return she toured Japan from one end to the other, rousing great interest in the causes she champions. Early in 1921 she visited Korea and Manchuria, organizing new unions and reaching thousands with her messages. Last autumn she made the memorable journey for world peace mentioned above.

Characteristically she remarked a day or two after her return: "I am wondering where I shall go next."

# Some Ideas of God in Japan

## Part II

### Christianizing Social Customs

By W. H. ERSKINE

#### "Confucian" Altruism—As Elder Brother

OUR time and space compel us to pass by the other denominations in Shinto to consider the Confucian idea of god as found in Japan. Strictly speaking our Japanese Confucianist does not have a god, for he finds so much sin, sorrow, suffering and distress in the world that he feels called to the task of making this suffering less. One good man of this type said to the writer one day, we have a story of Confucius which is our guide. "Confucius was out walking one day and lost his way. On the side of the hill nearby was a Buddhist priest to whom the great teacher sent his disciple to inquire the way. The priest instead of answering asked the disciple who he was and who his master was. On being told, that the master was the great teacher, the priest asked why the great teacher, knowing that in the world there is so much sin, sorrow and suffering, did not *leave* the world for the life of a priest. The disciple disappointed that he could not get an answer went back and told Confucius what the priest had asked. Confucius then used the incident to teach his followers, that the very reason for being in the world among men was the desire to make less the distress and anguish in the world. He said a religionist runs away from the world but a reformer seeks to make the world better."

#### As the Great Truth or Ultimate

Religion, says the Japanese Confucianist, teaches a man first about another world which keeps him from doing his duty in this one, and secondly about an Unknowable when there are so many things in this life that we do not know, or else, thirdly it gets a man so selfishly busy in saving his own soul that he does not become a real brother to his fellows. "Do your duty and

even though you do not say your prayers heaven will take care of you," says one of their sages giving a close parallel to the teaching of Christ "Seek ye first the Kingdom of Heaven and its righteousness and all these things will be added unto you." A practical life rather than a metaphysical one. So that while we do not find an anthropomorphic god we do find the great spiritual principle of life known as *ri*. This *ri* is not law, but Truth, for in the words of *Nakae Toju*. "The truth is distinct from the law. The law changes with time, even with the saints in their own land (referring to China), much more when translated to our land. But truth is from eternity. Before the name of virtue was, the truth was and prevailed," and "even before time and space, truth was." Again he says, "All things in the world come from one root and so all men in the four seas who are, so to speak, its branches, must be brothers one of another." The human conscience is one with the Ultimate. "The very essence of the truth is the knowledge that I am one with the universe and the gods." Clearly perceiving this truth and acting in accordance with it, is obedience to the Way. This Way dwells in the universe as the spirit dwells in man. It has neither beginning nor end."

#### As the Inner Light (Ryochi)

Another Confucian Idealist, who has influenced Japanese very much, is Yomei. "He asserted that apart from heart there exists nothing. The heart is the same as the Way and the Way is the same as Heaven. If a man knows his heart he knows the Way and if he knows the Way he knows Heaven. Yomei in his early days was a follower of Buddhism and his works show strong marks of its influence. But he rejected that religion, for the end of his

doctrine is not self-absorption in mystic contemplation, but the attainment of virtue, the attainment of practical virtue needed by men alive and of the world."

Another scholar of this schools defines Heaven as the abiding presence. "Think not God is something distant, but seek for him in your heart, for the heart is the abode of God."

Thus in the Confucian schools we find these distinct and contrasting concepts, a far away God yet an abiding presence, a supreme force yet an inner voice, as the Providence over all and yet the lover of goodness of heart.

#### Buddhism

The idea of God among the Buddhists cannot be so clearly set forth in a short paper for there are the great schools of the idolatrous Buddhism and the highly philosophical, and almost every stage between these two extremes in the mix-up which comes from the popular Buddhism of the masses as contrasted with the intellectuals. This is greatly confused by the many distinctly Japanese contributions to the pantheon, both of great men who have attained, and of idols setting forth Japanese conceptions of gods they want to serve them. Using animals as messengers of the gods causes Japanese to be accused of worshipping animals. So his bowing before the wooden image, which sets forth the attributes of the god he wants to serve him, leads the Westerner to accuse him of worshipping wood and stone.

#### As Demons or Benevolent Beings

The idols in Japan can be divided into two classes, those served because of fear and those whose power is sought; or in the terms of the history of religion, idolatry is of two kinds, the appeasing of demons and the serving of benevolent gods, as *Nio*, *Daikoku* and *Ebisu*.

#### As Peace, Power and Mercy (Buddhist Trinity)

The *Amida* teaches him of self-control, the *Seichi* teaches him of the power of god and the *Kwannon* teaches him of the mercy of god, so that in his trinity our Japanese will have the Peace, Power and Love of the Godhead.

#### As Avenger of Evil, Lover of Children, etc.

Every idol has some abstract attribute which is visualized in this very concrete way, (See article on Idolatry in *Japan Evangelist*, May 1920). The visualization of the Shinto pantheon by the Buddhists does not give Shinto idolatry but Shintoistic-Buddhistic idols which are seen in Buddhist temples only. This is an aid to the converted Shintoist to help him get a picture of the people and gods in the world beyond, as seen in *Fudo*, *Jizo*, *Hotei*.

#### As "Hotoke" "Spirit of the Dead"

The dead are called, "*Hotoke*" or saints because they have passed on to the beyond, the unknown land, the mysterious land.

#### As Savior, or as Inspirer

As regards salvation Buddhism can be divided into two schools of thought: *Tariki*, dependence on another, and *Jiriki* or dependence on self—a sort of Paul and James controversy, whether we are justified by faith or by works, whether acceptance is all that is necessary or whether each must work out his own salvation.

#### As the All

Philosophical Buddhism comes along with no idols but very beautiful places for meditation. Here we see a concept of God as the Ultimate, the only reality and man's duty is to lose himself by contemplation in the All. It is of interest to note that the conflict between Shintoism and Buddhism gives a history of cremation in Japan. The Shintoists were strong on burial of the body in preparation for the new life but Buddhism came along with its 'no god and no soul,' such a very different doctrine that it took an hundred and fifty years to get a Japanese willing to be cremated to show that he had conquered his desire for immortality and was willing to be lost in the "All."

#### As the Great-Self

From a this-world-view this form of Buddhism creates faith in God as a greater self, "*Taiga*," and gives man the ideal to



be attained by union with the greater self which is in man and yet greater than man.

### Modern Schools of Thought

In addition to the above classes let us consider some of the more modern schools of thought in Japan. The Waseda School is known as the Socialists of Japan in contradistinction to the radical socialists or the Russian Socialistic party.

#### As "We are God"

This Russian school holds that "we are god" and that there is no other god or world to guide or scare us.

#### As Will of Majority

The Waseda School of Socialists believe in a guiding spirit and seek to better the individual by getting him in touch with the developing teaching of nature. The laws of the land are not handed down by self-appointed men but worked out in the experience of the race and nation. The best that the writer can make out of their doctrine of the guiding spirit is the "Will of the Majority." God is not an emperor but the spirit who manifests himself in the will of the majority.

#### Godless, Yet under Undefined Ideal

The agnostics in Japan insist that they have no god-idea or anything which could function as a god-idea. But a close study of the clean character of some of the best representatives of this school soon shows that there is an ideal for the individual as well as for the group which guides and helps them keep true to that ideal even when things do not go their way. They deny an anthropomorphic god, *but* certainly cherish a spiritual ideal.

#### As the Universal Spirit

Idealism is rampant in Japan and there are two schools which we want to consider in this paper. First the school which has reacted to the influence of Christianity and seeks to get a Monotheism in old Japan and build upon that Idealistic Monism to get thereby a Universal Religion. Just as the Jews who lost country and everything kept their

nationalism by the realization of a divine message, they feel that it is only a question of going back to the mythology of old Japan to get a divine message of their special mission in the world of men. "Teaching that as the spirit of real religion (religion being defined by *Kato* as 'A practical mode of expression of man's mind toward the Ultimate') broadens and deepens there will be no mentioning of such names as Buddhism, Shintoism or Christianity, for all will be brothers."

#### As the Japanese Father Ruler

In contrast with this broad spirit there is the narrow and very orthodox Shinto like that of *Kato* and *Kakehi*, who hold that Shinto *is* a world religion, in that it has a definite message and that all come to it as the best revelation of the Divine, and that the Japanese are the chosen people to give to the world a world religion. *Kato* says, "That Shinto has become rich in moral and intellectual elements which do not suffer by comparison with those of Christianity, to say nothing of Confucianism and Buddhism, is because it has had as its center the Imperial Dynasty unbroken from ages eternal." This has been called Neo-Emperor worship but in Japan it has been called Tennoism. This Emperor is not one who seeks his own gratification but is a father and servant of the people. *Henry Satow* says, "Supreme and unlimited as his authority is, and as the sovereign of the Land of the Rising Sun, the Tenno is never expected to abuse his authority for his purely selfish and personal interests. In other words, he is understood by his people to have placed himself under self-imposed restrictions for guarding and promoting the welfare of his subjects. This principle underlying the administration of the state and at the same time governing the relation of the ruler with the people is intended to be designated by the new word *Tennoism*."

#### As the Natural Goodness in Man

In closing we want to note a few modified schools of thought which are also Japanese in their origin and workings. The first of these is the Shinto teaching concerning the way of life called *Michi*. This *Michi* is different from the Confucian

*Ri* in that it is more human and yet more divine. More human in that it is not a godless and cold system but a system which has Heaven as its guide. *Motoori* held that the absence of moral codes or any ethical system was proof of the superiority of the Japanese over the Chinese who needed these to keep them straight. Dr. Harada holds that this self-sufficient statement is due to the reaction to the elaborate and pedantic code introduced by the Confucianists. But Dr. Nitobe says about the same thing when he says "Shinto has implicit faith in the innate purity of the human soul." Thus we would go back again to our original statement that the Japanese heaven is an organized society in which the ruler, the *Tenno*, has implicit faith in his subjects, who in turn are ever seeking to walk in the Way. Men are by nature good and must help one another to walk in the Way for a bright future awaits those who are faithful and are able to keep in the Way.

#### As the Unified Life

The pragmatic idealistic school of the pluralistic, biological type in Japan is well known in America by the book published by Sugimori on "The Principles of the Moral Empire", and the Japanese books on "Reconciliation of East and West in Philosophy." This school recognizes two natures at work in man, spiritual and material, mind and matter, will and intellect and holds that it is by the proper interaction of these that our life reaches its highest goal. A mathematical formula or study in conic sections will we think get it across. Man is at first merely conscious of his animal nature, knowing not whence it came nor whither it is going, much like the parable, in Japanese, (*hobutsu sen*) a thrown-thing-way, man is thrown into the world of being and must find out why. After awhile he discovers that he is both body and mind, that he has a physical being and a psychical being, and he tries to evaluate these and keep them distinct. Supposing that the body is for this world and the spirit for the next, he endeavors to keep his religion and morals as ideals and apart from his physical life.

But he soon finds that this hyperpole is not what he thinks it is, for it makes him two faced, as the term (*sokkyoku sen*) in Japanese implies, while what he wants is unity. By a series of efforts at adjustment he finds that he is in fact an elipse with two focii, a great distance apart. These seem constantly at war with each other for the mastery of him. The religionist in him tells him that the thing to do is to kill the body and save his soul. This he tries to do and he finds he has become an ovoid, (*rankei sen*) again without unity, and still discord is ever present to keep him from achieving his highest, while his body still cries out for expression and rebels at being thus slain in its prime. He reacts against this advice of the religionist in him and for a time takes the Epicurean way of 'eating, drinking and being merry'. This is in turn revolting to his sensitive soul, which loves purity. The matter still is as at the beginning, the religionist in him wants to be unspotted from the world, which alone failed to satisfy and the physical calls him to hearken to the Epicurean way of making a beast of himself, the very thought of which he has come to abhor. He is utterly perplexed. He comes to himself at last and finds that he has two natures which it is his duty to bring to friendly working terms. He finds further that as the focii, so to speak, are interested in a common ideal that they will come closer together and by working together he discovers that this is the Way, that his life which before was tending to become cramped and smaller is becoming larger and more complete and in the due course of time he finds that he is an all round man whose words and acts are one. Thus the conviction is born in upon him that life to him is not punishment for the sins of the former existence, nor is it a waiting place or mere place of preparation for the life beyond. Life is the golden opportunity for him to work out his own unity. To live in tune with the only reality, life, is his goal. The consecration of his highest socially developed self as an integral part of the universe will keep him humble in service and continually striving for a better self and for a better universe. This

is the writer's summary of the doctrine of Sugimori's book. "The combination of the finest soul with the ablest hands and keenest brain is the nation or the individual that is fittest and will survive."

### "Bushido", the Group Spirit

Bushido is the resultant of the blending of the best in ancestor worship of the Shintoist, the deepening influence of the contemplation of the Zen Buddhist School, and the practical life of the Ōyōmei School of Confucian philosophy.

While Bushido as the spirit of the Samurai is never considered a religion, it has fostered in the hearts of all Japanese the elements of reverence and devotion. This devotion may be to an individual like the emperor or the military superior or again it may be to a guiding spirit like the *Yamatodamashii*. So that while it does not have ritual, nor objects of worship, nor books of ethics it has a constructive ideal "the group spirit". This has permeated all Japanese life. *Bushido* is a "spirit of life" and that life the unification of the past, present and future.

### As Pure in Heart

While this as a form of Shintoism has, no doubt, been greatly influenced by contact with the western thought and the inner purity of Christianity, there is a good foundation upon which to build sincerity of heart. The purification ceremony of the prayer, "*Harai tamae, Kiyome tamae*" "Cleanse, I implore, purify, I pray." (Harada's translation); or the inscription on the frame of the *Torii*, "*Mi wo kiyome, kokoro wo kiyome tamae*", "Cleanse my body, cleanse my heart" has had a great part in developing ceremonial cleansing, a necessary step to ethical purity. To the true Shintoist these mean about the same as the words of the Psalmist do to us: "Who shall ascend unto the hill of the Lord? He that hath clean hands and a pure heart." This cry of the worshipper while washing the hands at the font can and has functioned in the inner preparation of the man to present himself before the god. Dr. Harada says "There needs but the deepening of this requirement to fit the worshipper in purity of

heart to come before that High God whose name is Holy, who seeketh the pure in heart to worship Him."

### God as One

This spirit of the group emphasizes the unity of the Imperial family which for ages has been the strongest conviction of all the Japanese. No doubt, this unity has played a part in the movement to find monotheism in the old Japanese traditions. The old saying "No two suns in the sky, no two sovereigns on land", while having no direct teaching about god, has functioned for a conviction that in the god-head as in national life there must be unity.

### As Guiding Spirit

The Japanese will tell you that the *Yamatodamashii* is their Holy Spirit which guides them in the true path of faithfulness and righteousness. The dead are the cloud of witnesses to inspire them to live and die for the group.

### As Eternal

This long line of the Imperial dynasty and the belief in the continuing of this *Yamatodamashii*, have developed a belief which is similar to the Christian belief in immortality. The influence of such sayings as "*Chukon fumetsu*", "the spirit of the faithful will live forever" or "A man lives only one generation but his name lives unto all generations" or "Life I desire, justice also I desire. If I can not have both I take justice and throw my life away", has functioned in developing the eternal side of faithfulness and justice. Thus *Bushido* which has given the Japanese, an idea of God as pure, as one, as the guiding spirit, or as eternal spirit, when allied with Christianity ought to develop a fine type of Christian life. Dr. Harada says "The element for *Bushido's* preservation is the element of loyalty which in its new alliance with Christianity has possibilities of development into something far more exalted than Japan has yet experienced, for 'Loyalty', in the words of Prof. Royce, 'is the Will to Believe in something eternal, and to express that belief in the practical life of a human being.'"



nations, through lectures, interchange of student deputations, conferences of small groups and appropriate publications.

3. That each Movement be urged to associate with itself groups of men and women who will do thorough and constructive thinking on international problems from the Christian point of view, and make available, through the openings afforded by the Federation and otherwise, the results of their thinking. This may be done by the founding of scholarships to enable men and women to devote their entire time to this study.

The Federation Officers should endeavor to keep in close touch with such groups, in order to facilitate making their contributions most widely known throughout the Federation.

4. That study courses be prepared by such men and women, to be used in every part of the world, dealing with the bearing of Jesus' life and teachings on international relations.
5. That wherever possible there be interchange of secretaries between different Movements.
6. That there be a deeper realization of the importance of making Jesus' principles prevail in all phases of the life of the colleges and universities themselves.
7. That each Movement emphasize in its conferences those aspects of international and interracial questions which most affect that nation.
8. That encouragement be given to plans for preparation of histories and other textbooks, and of curriculum courses, which shall be consistent with the best scholarship and which shall not be biased by narrow nationalism.

That students who are going into the teaching of subjects that bear on international relations be led to recognize their special responsibility for the study and teaching of their subjects in the spirit of Christian scholarship.

9. That our Movements consider how they may insure,
  - a. That systematic teaching on the application of Christian principles to international and interracial relations form a part of religious education.
  - b. That those who are planning to go into the diplomatic service, foreign trade or colonial administration, be educated to follow their professions in accordance with Christian principles.
  - c. That assistance be given to foreign communities in obtaining the services of the best clergymen and other Christian workers to minister to their needs.
  - d. That the news service of their respective countries be improved, both in the quantity of news on international problems and in the accuracy and fairness of that news.
  - e. That students who are considering journalism as a life work be led to see the implications of Jesus' teachings for their profession.
10. That better provision be made for bringing into friendly contact the foreign and native

students of our schools and universities, and for the introduction of foreign students to a better understanding of the nations in which they live.

11. That the Student World, until the next meeting of the General Committee, give major attention to the questions raised in this report.
12. That there be founded or strengthened Christian communities in the lands where they are now either nonexistent or relatively weak, and that to this end there be an increased missionary effort. We believe that only as there is in each nation a strong community which can bring to bear on the policies of its government a Christian conscience, can we hope for a Christianizing of intercourse between peoples.
13. That in order that these steps be taken at the earliest possible moment, each Movement, where it deems it necessary, appoint a sub-committee.
  - a. to make a study of conditions in their own country affecting Christian internationalism.
  - b. to see how these proposals may be most effectively carried out.
  - c. And further, that Movements send delegates to the next meeting of the General Committee, prepared to discuss how more adequately to carry out the international aims of the Federation.
14. Finally, we unite in a call to the Church of Christ throughout the world, to study the implication, for international relations, of the Gospel committed to it, work for the elimination of the causes that lead to war, and to devote itself to the task of making real that City of God into which shall be brought the glory and honor of all the nations.

## REPORT OF FORUM II

### World's Student Christian Conference-Peking

The following statement embodies the findings of the forum on social and industrial questions. Hastily prepared, they cannot be taken as a final statement of the position of the group, but they do express a large degree of agreement among an *international body of Christians*, and as such may be a contribution to building up an international Christian position on these matters. The forum hopes that the various Movements may consider them in detail and see what are the particular applications to which students in the several countries should be asked to give themselves.

#### *What Jesus Christ Means for the Life of To-day.*

The life of Jesus was utterly dedicated to the creation of a new order (the Kingdom of God), in which the family relationship, under God our Father, would be worked out in every department of life. This new order was to come through the creative activity of loving men and women, in harmony with one another and in conscious dependence upon God.

Jesus stated his programme thus:

To preach the gospel to the poor,

To proclaim release for captives and recovery of sight for the blind.

To set free the oppressed.

In seeking to work out this programme we may note that :

1. Jesus was supremely concerned with persons, far more than with things or even with reforms. He thought it worth while to make children happy, to talk to an alien woman, to spend time with ignorant fishermen, to help social outcasts. None were too poor or insignificant for his personal interest and help.

*Therefore :*

We are to be interested in each one and study his needs as a person whom we must respect and never despise.

We cannot be satisfied as long as any are neglected or oppressed.

We must strive for education that will develop personality.

We must seek to secure leisure for all to develop their minds and souls.

We must seek to secure leisure for all to develop their minds and souls.

As industry is organized increasingly, especially in the Far East, we must prevent labour from becoming an intolerable burden to the workers.

For the criminals, beggars, defectives, we must provide conditions that give them possibilities of becoming useful members of the community.

*In such ways we may express social justice based on recognition of human worth.*

2. Jesus behaved towards all as if they were already his brothers, and was never held back by distinctions of race, class and sex. The Jews hated the Samaritans, but Jesus healed and helped them; he mixed with rulers and peasants; he gave new hope to the fallen woman because he believed in her.

*Therefore :*

We must bring to an end all that keeps men apart. We must stand for the highest ideal of woman, her freedom, and her equality with man.

We must form a world family where race prejudice has no place.

Those of us whose economic advantage gives us power over the lives of others must be ready to surrender such advantage for the sake of closer fellowship.

We must see that the great chasm separating employer from employed in the more industrialized countries is not allowed to develop in the less forward.

We cannot be finally satisfied with such a division in society, and must seek to bring all who work in any industry together in some form of joint ownership and control of the property they use for their service to the community.

Thus we may help all to be masters of their own lives and also servants of the community working together.

*Such are steps towards true universal brotherhood expressed in cooperation.*

3. Jesus spent a great deal of time in practical service for the community, and in helping individuals who sought his assistance. He spent a large part of his life in the carpenter's shop; he healed many who were diseased; he fed the hungry.

*Therefore :*

Our lives must be lives of service.

We must give our best not to gain wealth but to serve our fellows whether by economic production, teaching, healing, or in any other way.

We must seek for such social changes that production may be for service, not for profit, and that men shall be released from the toil of making superfluities.

We must recognize the health of men's bodies as a matter of real concern, seeking to create a public conscience in sanitation and other preventive measures.

*These are examples of social responsibility expressed in service.*

4. Jesus, for the sake of this ideal, lived a life of love towards all men, and because he would not abandon that way in a world like this, he went bravely to death with his eyes open, despising the shame. He went on trusting the disciple who was defrauding him and would, he knew, betray him; he forgave his murderers and did not retaliate; he never tried to escape the consequences of his acts of love, although they were leading him direct to the cross.

*Therefore :*

We must accept the risks of loving men always in a world by no means ready for such action.

We must be prepared to be imposed upon, misunderstood and reviled without losing heart, and let our love increase to overcome evil.

If, for example, the business in which we earn our living is immoral we must change it at whatever cost, even if it should mean bankruptcy. If we are in an office where corruption is a part of the routine, we must take the consequences of uncompromising opposition, even if we lose our post.

If any of us see the way of Jesus to be utterly contrary to all war, they must spare no strength to root war out of international life and may have to refuse themselves to take part in it, even if they are shot for their refusal.

We must make it our aim to embody the spirit of Christ in all social activities, even if it seem quixotic or futile.

*These are examples of creative love in action.*

Such are some of the principles of the new social order. They are tremendously revolutionary—far more so than Bolshevism. This Christian revolution proceeds through reconciliation. It is a great adventure. It means living dangerously. It needs men and women utterly convinced that God is like what we see in Jesus, absolutely loving, and who are prepared to trust Him without reserve. It can achieve what we all most deeply desire in our best moments.

The very statement of these principles convicts us, who state them, of our own share in this imperfect society both actively and as we have consented to evil by our silence. But it also commits us to an unrelenting warfare against social ills and the purifying of our own lives in order that we may take our place in creating a world family.

Our idea of the Christian Church includes the belief that it is meant to be an instrument in bringing about this Christian revolution, and in helping all its members to join therein. We wish to give ourselves to following Jesus in thus serving our fellows.

# Spiritual Realization and Spiritual Renewal

By DR. JOHN R. MOTT

IF I were to attempt to preach a sermon which, as a layman, I shall not do, I would take as a text that word from the ancient book of Job, "He breaketh open a shaft away from where men dwell." In these days the practice of withdrawing from the presence of men and from the ordinary activities that so much absorb us in our every-day work, for the purpose of going alone with God and with His truth for purposes of spiritual realization and spiritual renewal, is absolutely necessary. It is necessary because of the marked materialistic tendency, spirit and development of our time. Increasingly have we become busy with the countless applications of applied science. Long ago Matthew Arnold pointed out the danger of our becoming absorbed with the worship of machinery. Very great, therefore, is the need of the daily practice which will hold in prominence the spiritual meaning of life, and make spiritual things as real, even more real than the visible and material things.

It has become in these days increasingly difficult for men to get alone for this central purpose of which we are speaking, or for any other purpose. The greatly improved means of communication have made the world very small. We are constantly in the presence of people. Even on the high seas it is not easy to-day for men to break away from the world's tides of life. In every land we are all the while hearing voices. We are being reminded every waking hour of the needs of men, of their claims upon us.

Then, there are so many organizations just now. How true this is in all communities! Think how many societies there are—athletic, social, fraternal, commercial, political, scientific, literary and religious. This means conferences, conventions, committees, activities. And this in turn means more power to drive all the machinery. There is great danger that in conducting all these ceaseless activities with highest efficiency men's souls may be

starved, and things spiritual may recede and not command us as they should.

Is it not true also that life is unprecedentedly busy in these days? Constantly we hear those about us say, "That man does things. He brings things to pass. He puts it across." I would not call a halt on good works, but I would with deep conviction enter a plea for a better balance between the life of activity with men and in the presence of men on the one hand and the practice of going apart steadily, unhurriedly, for communion with God and for deep meditation upon His truth, in order in turn that we may be most largely helpful to others.

Our danger is not lack of activity; it is rather that of superficiality in life and in work. One of the great ecclesiastics of the Church of England said, "We have high churchmen, we have low churchmen, we have broad churchmen; but even more we need deep churchmen." This might be said with like aptness of all other religious bodies or denominations. We need more men and women who have sunk a shaft down deep into the great thoughts of God, have uncovered hidden streams, and have set gushing great vital fountains.

Some say, if we live a life of unbroken communion with God is it necessary that we withdraw at stated times from the presence of men to meditate on His truth and to commune with Him? Have you ever known a person preserving a life of unbroken communion with God who did not find it necessary to have regular periods for solitary prayer and reflection on spiritual truth? Jesus Christ preserved a life of unbroken communion with the Heavenly Father. No one doubts that. And surely He lived a life of great activity in the presence of men. But notice, as I open up a few windows from the Gospel records. In one place we are told, "He departed into the desert place, there to pray." In another it says, "Rising in the morning while it



was still dark"—that is, quite early—"He went apart to pray." In yet another, "He went up into the mountain when evening had come and continued all night in prayer to God." You recall where we are told that "He was alone praying", and then, again, that "He departed a stone's cast"—that is, quite a distance—"beyond the disciples and knelt down and prayed." A still more illuminating verse is the one that says, "He went, as His custom was, to the Mount of Olives." These words afford glimpses into a life of great depth and volume. If Jesus Christ found it necessary—or let me change the language—if Jesus Christ found it desirable to break away from the presence of others, even His most intimate disciples, to go apart for quiet communion with the Heavenly Father, what presumption and folly it is for us to assume that in these busy days and in this noisy country we can do without this practice?

There are some reasons in favor of this practice that have ever obtained, not simply to-day, but always, and in every nation.

We need this practice, in the first place, in order to keep highly efficient the voice of conscience. It is conscience which says, "This is right and that is wrong." What keeps the voice of conscience efficient? It must be progressively educated. In this respect no one should count himself as having attained. Possibly nobody is so much in danger as the man who assumes that his conscience now is fully educated and that its education is not a process. Christ multiplied sins. What I mean is that the more He shed His light, the more things that before had not seemed to men to be sinful, became very sinful. Once when visiting in South America I asked a man, "What is the principal obstacle in the way of the spread of Christianity?" He said, "The Ten Commandments." With increasing holiness grows the sense of sin. We must keep the light of God turned on by the meditative study of the Bible if these consciences of ours are to be progressively educated and are therefore to speak the loud, the clear, the prompt word.

An efficient conscience is not only progressively educated; but it is also very sensitive. When I was at one of the Lake Geneva student conferences in America, a professor in astronomy in the great Yerkes Observatory showed me an instrument which measures the heat of the stars. Imagine the delicacy of mechanism and adjustment! Some Christians have such sensitive consciences that they are able to detect the oncoming of temptation far, far in the distance. Other Christians wait until their temptations sweep in on them like a flood, when it is too late to resist successfully.

An efficient conscience must not only be progressively educated and highly sensitive, but likewise be kept unburdened. There is only one thing that can burden a man's conscience, and that is sin; and it does not take a very great sin to weigh a man's conscience down and prevent its doing efficient work.

There is a second reason which has always obtained in every nation in favor of men breaking away from the presence of others, seeking His face and digging deep down into His truth and applying it; and that is in order to take that step which every man of us has to take several times each day, or should take several times each day, the step between knowing our duty and doing our duty. We are not atheists. We have professed belief in a superhuman religion. We believe in the living God. We believe in an Almighty God. We say, "I believe in God, the Father Almighty." Do we? Is there almighty power working in our lives? Have we the practice which makes His power operative in our lives? Remember that word from Isaiah: "They that wait upon the Lord shall renew their strength"; or better rendered in one of the versions, "They that wait upon the Lord shall change their strength." Change what? Shall change that which they call their strength for the omnipotence of God. But observe it takes time to effect that transfer. It is not those who rush into His presence and rush away; not the men with the watch in hand. But they who wait in His presence, who spend enough time there to have a realizing sense of their

limitations, of their shortcomings, of their sins and stains, of their inability to do in their own strength what they know they ought to do. Yes, a good deal more time than that; time to remind themselves of who He is, what His character is, what His resources are, where He is. These men put off their weakness; they take on a power not their own; they take the step between knowing and doing; "they mount up on wings as eagles (that is, have real power of vision), they run and are not weary, they walk and are not faint." They are the present-day evidences of Christianity.

There is a third reason why in every nation men must break away from the activities of ordinary life and from the visible sight of men to go alone with God, to spread His truth out before them, and to seek its inner meanings; that is in order that they may preserve the power of growth. Was is not George Eliot who said, "Early in life I perceived that the object of life is to grow?" We are not made much wiser or stronger simply by the number of conferences we attend, or by the number of good books we read, or by good sermons or addresses to which we listen. No, we are made stronger and better and richer and more vital by the extent and thoroughness of our meditation upon what we have heard and have read. There are some so busy attending meetings, reading books and seeking advice that they are starving; they do not take enough time to apply what they hear and incorporate it into life. That is what meditation is. "Thy words were found and I did eat them"; I took them into my life; I made them a part of myself.

There is a fourth reason which has always been true in favor of this practice of going alone with God and letting His truth lay powerful hold on us, letting it find us, letting it search us, letting it penetrate us, letting it energize us, letting it vitalize us; and that is that we may preserve the power of vision. Possibly this power is more needed now than it has been in any other day—the ability to see things that others do not see, and the ability to see further than others see. Solitude is as necessary for the

imagination as society is wholesome for character.

If chosen men had never been alone  
In deep mid-silence open-doored to God,  
No greatness ever had been dreamed or done.

It was said of Bushnell, that great mind of New England, that he had this power of vision in a rare degree. Austin Phelps said of him that he seemed to have a realizing sense of Christ all the time. I have read of Bushnell that he had the practice of spending hours night after night in meditation upon God and His truth. It was after one of those nights that he rose and said, "I found the Gospel last night." Found it *last night!* He had been preaching it for years with such power that he moved every audience. He meant that he had got a great new lead of such wealth and superabundance that it seemed to him like a new Gospel.

We need prophets to-day, men who will speak courageous and true words, but I despair of their being found unless more men among us say, "Wherever else we fail, we are not going to fail in becoming intimately acquainted with God in the only way that men have ever become intimately acquainted with Him, that is, by taking time for conscious association with Him and time for meditation."

If I were to mention another reason which has always obtained in favor of this practice, it would be that in order to be most largely helpful to others. We simply must spend more time alone with God and His life-giving truth. We may not speak so many words to others, but our words will find them. We may not perform so many actions, but we shall not have so much lost motion. Our work will stand. It will not be hay and stubble, but gold and precious stones. Back of all enduring work must lie reflection, deep purpose, pure motive and a sense of dependence on God. We must have reserves. And we do not accumulate reserves in the rush of the crowd. We do not store up conviction, conviction of the kind that deeply moves other people, under pressure; it takes time to get this kind of conviction.

Paul went away into Arabia, and when

he came back was able to use this language: "*My Gospel*". He apprehended Christ and His meaning in such a way that he claimed the truth and experience as his own, and it then came with tremendous power to the brain and the heart of his time and of the subsequent centuries.

Bonar once said, "I cannot spend three weeks giving out at Perth, Dundee, Edinburgh and Kelso." What he meant was that he must have time to recharge the battery, to revivify the old truths. Then he could go forth on another mission.

I am reminded of words of Henry Drummond, when he said to those students who went out from the universities to work in the villages and cities of Scotland, "Say absolutely nothing that you have not experienced." If every speaker would adopt these two rules, we should not have so many sermons or so many talks, but they would have transforming power. To be most largely helpful to others, I repeat, we must spend more time alone. If we are to feed others, we must store the granary. The most pathetic sight I ever see—and I see it almost every day of my life—is that of men handing out the bread of life from emaciated hands, busy trying to help others but starving themselves.

How are we to form this habit? In the first place, it will take time; it will take *regular* time. I notice that what is irregular soon slips out of a man's life. Let us have a regular time, a Medean and Persian hour, that is, an unchangeable hour.

Let it also be a *daily* time. You have to feed your body every day to keep it efficient. If you want your mind to be at its best, you must hold it to daily tasks. And so it is with the spiritual nature; it requires daily food. Temptations attack us every day; therefore we must daily fortify our lives.

I would urge that it be at the beginning of the day. Let us have a time of meditation at night also if we can. But I have watched the men who say, "We will do it at night." Many a time they are tired out at night, other things crowd in, and they are cheated out of

this necessary period. The man who puts this first in the day cannot be cheated out of it. Moreover, he is prepared for the day's fight with self and sin and Satan. He does not wait until temptation sweeps in on him like a flood; he enters the day prepared. We cannot afford to have any untaken forts in our rear.

And I would enter a plea that it be unhurried time. You say, "How much time is unhurried time?" I do not know how much unhurried time is for you. It means time enough to forget the watch, the clock and the bell. It means time enough to forget time. It means time enough to meet God and to hear His voice and to be sure that we have heard it; not for us to be able to say, "I spent thirty minutes this morning with my Bible", but for us to be able to say with conscientiousness, "I met God; I had fellowship with Him." It is a reality we are pleading for here.

It will take not only time, but also resolution. In the diary of Henry Martyn you read, "The resolution with which I went to bed last night, that I would spend time unhurriedly with God to-day, I have been able to perform." The secret of his spending time unhurriedly with God that morning was that the night before he made a resolution to do so.

A third thing it costs is sacrifice. The more you pay for this life-expanding practice, the more you will receive. I congratulate especially the men and women to whom it is going to be most difficult. Our difficulties have a tremendous advantage. They test our genuineness.

Some men find God best in the presence of His works. Away back in my college days, those gorges near Ithaca were the places where I found it easier to get in touch with the living God. And how many men in God's still places, on a mountain-top, on a hill slope, or on a lake shore, or gazing at night into the starry heavens, have found it easier to see His face!

Others have been greatly helped not only by His works, but by His workers. Was it not Newman that said, "I owe my soul to Thomas Scott?" In my



last holiday vacation my soul was greatly refreshed as I read for the first time George Adam Smith's "Minor Prophets." God's workers help us to find Him.

But infinitely more important than His works and His workers is His word. The men who have helped us most received their inspiration from these writings. Why take our inspiration second hand? Why not go to the fountain head? The cause of all our evils is in our not knowing the Scriptures.

It is these that make us acquainted with who God is and what man may become. Whatever else we leave undone, shall we not center our attention here?

My last word is that the practice I am speaking about is one of going alone *with God*. It is solitude, but it is a solitude that is not solitary. Let us at all costs seek to form this habit which will help to maintain a zone of silence, in these days of so much turmoil, around these necessarily busy lives of ours.

## Look on the Fields—White Already

### An Offer by the Japan Evangelistic Band

FOR the benefit of those who know us not, may I say that the *Japan Evangelistic* Band has been working in Japan for about 20 years, having as its commission the helping of all missions, irrespective of denomination, in their efforts to bring the Gospel of the Lord Jesus Christ to the unevangelised masses of Japan.

In view of the still urgent need, we decided at a recent Council meeting, to lay before our fellow workers, an offer as follows:—That we will assist any mission by all the means within our power, spiritual, financial, personal, to open up any particular district which it is desired to open up. This means that, in co-operation with local workers, we will send a small party of three or four evangelists (according to the size of the place) for any period from a week and upwards to hold special and aggressive evangelistic services in theatre, tent, open air, or wherever the people can be gathered together. We will also assist in the expenses as far as our funds permit. The results of such work to be handed over to the local workers, our share ceasing, except in regard to prayer, on the conclusion of the mission.

In order to avoid any misunderstanding, although we will gladly answer any inquiries about this project by letter, we would state that our only message is that

of the Cross of the Lord Jesus Christ, and an immediate and definite regeneration as the work of the Holy Spirit.

Believing that it is our business NOW to "preach the Gospel to every creature", we reserve to ourselves the right to commence evangelistic work in any city, town, or village, where such work is not being done, and where we believe God would have us work. Owing to insufficient information, we have occasionally, so we understand, trespassed on "allotted territory" in our zeal to win souls for Christ. We have no desire for anything but cooperation with those who hold "like precious faith", and hence our offer as above. But we ask that, as we seek to serve no selfish interests, others will consider the kingdom as larger than the "kirk", and Paul-like, rejoice that "Christ is preached", whatever the motive behind.

Having already a number of invitations in hand, it is quite obvious that finances will be administered more economically, if places within easy reach of each other could be worked at the same time. Hence those who desire any help we can give in the opening up of these unevangelised districts, are asked to apply as early as possible to

JAMES CUTHERTSEN  
56 Ichhome, Kumano Cho,  
Kobe.

# Report of Mission Schools

By FRANCIS NEWTON SCOTT

**The Questionnaire** "Sorry! Yes, another questionnaire," it began.

There were a great many questions that it did not ask, and those asked were not difficult. It was further deficient in that it went out in two sections because of a misunderstanding as to "ichi mai zutsu." But, in spite of handicaps, it brought immediate and important information. Such was the promptness of the answers that many of the first sheets were returned before the second one could reach them, although the 'error' was discovered, and the second sheet sent within twenty-four hours. It is worth much to belong to such a group, and he is honored who is asked to report for them.

## Limitation

No effort has been made to go below the Koto Jo Gakko and the Middle School. It was felt that Primary and Kindergarten work might very well come in another article. Schools under distinctly Japanese management, and those not receiving financial help from a Mission, are not included, with one exception, partly because some of them are very jealous for their reputation as doing independent work. One Japanese answer coming from a Girls' School called us rather sharply to task for thinking of them as a Mission School, and asked us not to make such a mistake in the future. At the same time, the president of the whole institution, also a Japanese answered all the questions frankly and freely, without raising any question as to their status. Roman Catholic schools were not canvassed, on the supposition that they would not welcome our questions nor care to have their answers published in *The Evangelist*.

## Numbers

The answers to the first question showed fairly clearly that there is no longer any dearth of applicants. It is only a very short time since the large majority of Mission Schools admitted students without examination. If there

are any now, the answers did not reveal the fact, though there are doubtless some. The two schools in Sendai show the largest number of applicants as compared with the number admitted. Both were forced to reject more than five-sixths of those applying. Account, however, should be taken of local conditions. In Nagasaki this year there is one new Middle School in the city, and another about twenty miles away. Aside from that, the City Commercial School is running a double schedule, and took more than twice as many as before.

On the basis of the answers it appears that about 54% of the applicants to Girls' Schools were admitted. The Middle Schools were able to take only 40%, while the higher departments were able to accommodate a relatively greater number. It seems fairly safe to assume that, given reasonable equipment, a fairly high salary to teachers, including provision for old age, and even a moderately good administration, there will be no great difficulty in having our schools full of students. And if we are sufficiently far-sighted and statesman-like to make our schools a really valuable part of the educational work in Japan, there is good ground for thinking that there will always be a place for us here. Japan is obviously in Professor Paul Monroe's third stage of development. That is, she "has succeeded in perfecting the machinery for replacing the old culture with the modern one through an effective school system." However, she is too ready to use the the best in everything to reject a thing as vital to the life of the nation as the work that has always been done in Mission Schools.

It is evident that the present total enrollment could be very greatly increased. Usually the answers suggested that if they only had more room they could have many more students. Hardly a school in this section of Kyushu pretends to stay within the limits set by the regulations, either for the total

number of students, or for the number in one class. It is quite the common thing to have between 55 and 60 in a single First Year class. It is almost staggering to think that there is actually a Christian school in Japan with practically 3,000 students. The Doshisha reports 2,988, while in the Middle School and Men's Collegiate Course they took only 30% of their applicants. Kwansei has about 1,640 on the roll, and Aoyama nearly 1,600. Of the Girls' Schools, Kobe Jo Gakko, Ferris, and Rikkyo are notable as having more than 500. Kobe Jo Gakko and Kwansei Gakuin could take only about one-fourth of the applicants.

Tuition It was inevitable that tuition should increase.

The increase in the cost of living was such that the only way to keep the schools going was to make the students share the burden. The average tuition paid by girls appears to be about ¥40 per year, and by Middle School students about ¥50. The Higher Department tuition runs from ¥60 to ¥80. Data is not at hand as to what per cent of the total budget comes from the Missions, but it is perhaps about 40%, on the average.

Equipment The deadly monotony concerning the matter of equipment tells more about

the public attitude toward Mission Schools than any other part of the questionnaire. Three questions were asked, "Are you bettering your equipment?" "Are you approaching ideal equipment?" "What have you done during the year?" The first question brought a few positive answers, a considerable number of dubious answers, and a great many negatives. To the second question the answers were very much more unanimous and positive. Only five schools—Fukuoka Jo Gakko, Kwansei Middle School, Kwanto, Seinan, and Rikkyo ventured to answer unequivocally that they are approaching ideal equipment. A distinctly pessimistic tone pervaded nearly all the other replies. As to what has been done during the year, the most notable improvements, such as Kwansei's Auditorium and College of Literature, and Kobe Jo Gakko's

new site, are more or less public property, while the buildings at Kwanto, Seinan, Meiji, Ferris, Hiroshima Jo Gakko, and Rikkyo (College Alumni building) should be mentioned. Chinzei added a new waiting room and gymnasium, besides improving existing buildings. Tohoku is rebuilding the Middle School. Baiko Jo Gakko has bought 800 tsubo of adjoining land, and has got it levelled. For the rest the gain in equipment seems to have taken the line of improvements in scientific apparatus, musical instruments, especially pianos, and improvements to dormitories and other buildings. One Girls' School, Wilmina, rejoices greatly over the installation of sanitary toilet accommodations. Who will be the next in this?

Salaries Practically all the Middle Schools reporting say their salaries are about the same

as government schools. But the same cannot be said for the Higher Schools. In nearly every case they are considerably lower than what is paid in similar schools in the government system. Some are as much as 30% below. Only a very few Girls' Schools report salaries on a par with like government schools. Nearly all express regret that they are unable to pay their teachers as they think they ought to be paid. Some tell about the notable faithfulness of teachers who stay with them when they could command much better salaries by going to other schools. Probably it is this attitude of sympathy that holds them. Apparently nearly all are alive to the situation, so there is but little doubt that before very long these faithful teachers will come into their own.

Pensions Again the monotony! The situation in regard to providing for teachers in

their old age is even worse than that of equipment. Of the schools answering, only eight report a Pension System. Alphabetically, they are Aoyama, Chinzei, Fukuoka Jo Gakko, Kyushu, Meiji, Miyagi Jo Gakko, Seinan, and Tohoku. Toyo Eiwa and Iai Jo Gakko report limited and imperfect systems. However, the notable thing is that nearly everywhere plans for pensioning the teachers



are on foot. The fact that it requires so much money to start a system is probably one reason why more schools have not yet reached their goal. It is necessary to invest at once from ¥1,500 to ¥2,000 in order to meet possible emergencies. It is quite clear that very few are at all satisfied with the retiring allowance or the parting gift. Some have a bonus for those serving 5 years or more.

"How soon do you think you can venture to hold your entrance examination on the same day as government schools?" and "About what per cent of your applicants do you think came to you direct, without having taken government school examinations?" Of course one could not expect definite answers to such questions, but the answers were interesting. The schools in Tokyo do not pay much attention to when other schools hold their examinations, but in the majority of places the government schools get the cream of the students, and the Mission Schools take what is left. Japanese educators in this region say there is a steady propaganda in the Primary Schools by the teachers, who make it clear that it is a shame for a boy or girl to go to a private school without first having tried to get into a government school. This is not to be wondered at. Patriotism alone would send them there, especially in view of the large element of foreign control in our schools. Besides, the equipment is better, and their chances for advancement all along the line are better. We have several things to do before we can complain much about students going to government schools first. But, we shall not know our real pedagogical standing until we hold our examinations at the same time as they do. Of the answers to the question: "Do you think they are better grade than formerly?" a few were non-committal, some "no change," but a very considerable number agreed that the grade of their students is steadily improving.

"Would you care to state your outstanding problems, and how you are meeting them?" was the next question. Getting and keeping

competent teachers, especially Christian teachers, takes first place as a problem. One cannot read the answers without the feeling that there is a grave defect in our Mission School work. Professor Monroe feels sure that we ought to have our Normal Schools, and provide a sufficient number of teachers who should command the respect of educators. That, however, would not enable us to keep them in these days unless we pay salaries on a par with government schools, and also provide for them in their old age. This problem is acute in Kyushu, as it doubtless is in other places remote from Tokyo, for, despite the high cost of living in the capital, teachers gladly go there at a lower salary, partly because it is Tokyo, but mostly because they can get outside work there more easily than in the country.

Another problem mentioned more than once is the relations between the sexes. That it is a real problem in many of the Girls' schools is quite apparent. Here is a place where wise leadership will be most necessary. Intimately related to it is the question of how to spiritualize and guide students in their new-found freedom. One principal is urging the teachers to teach the girls with greater frankness concerning matters of sex. Several recommend "eternal vigilance."

The question of higher standards is mentioned as a problem requiring a great deal of study. It is partly due to the fact that our students are not first quality, and partly also to lack of school morale. This is not all, however. One says: "How to train character with the handicap of non-Christian and immoral homes, and the habit of slovenly work, with the help of 'cribs,' such as ought to be forbidden by the laws of the country, but which are sold everywhere. We try to get into as close touch as possible with the parents in an attempt to influence them to try to bring school and home training into line."

The growing demands as to equipment certainly constitute a very serious problem. Even where the money can be secured, the getting of land is sometimes impossible, and it is out of the question to tear a school up by the roots.

How to keep in touch with the graduates deserves much fuller mention than the one reference in the answers. There is perhaps no other point where we lose more than here. The appalling drift away from us is more than a mere reversion to type. Either we do not secure anything like the results we think we do in our secondary schools, or else there is something seriously wrong with our follow-up methods. The thing wrong with them is that we do not have them. We are all so immersed in our immediate work that we do not have the time to keep in touch with these men and women. It is of small use for some large-bearded woman to write all the personal letters she can write with a pen, and without a copy. We must organize a complete correspondence plan, have it well equipped with filing apparatus, keep copies of letters and answers, and give the person doing it time to do it right. It is a matter that will repay us more fully than almost any other school work.

No effort was made to get exact statistics on this subject. For a long time we have felt that there is very little to be gained by asking how many Christians there are in each school, or how many baptisms during the year. Figures cannot represent the real situation. The first question asked for a statement of the religious situation in the school, and the second asked what methods had proven most successful. Apparently there has not been any remarkable change from other years. It is not work that can be done in a day. No general revival movement appears in the answers. A great number of baptisms are reported, and there seems to be a general opinion that the work is getting easier. The prejudice against Christianity is slowly dying out, and so the work has a better chance. Where any special effort has been made there have been good results, as for instance, meetings held by such men as Kanamori and Kimura. Not much is said about the results of such meetings beyond the number of baptisms and decisions. In most cases where there has been any special effort the Christians have been greatly helped.

As to methods used in bringing the message home to the students, there is no great change. Personal work on the part of devoted teachers takes first place. Student leadership is apparently as much in the background here as in other activities of school life, though there is no conscious effort to throttle it, but rather a deep desire to encourage it. Bible classes figure largely in the answers, as they should. One school, Joshi Gakuin, has a series of regular talks in chapel by the dean on: "Women of the Old Testament". Chinzei Gakuin reports a regular chapel program with the Scripture chosen by the missionary a month in advance. This school also has a Morning Watch Band, which seems to be unique. The great Bible Class under Miss Moon at Aoyama goes on as usual, its highest average attendance for any year being 213. In almost all the schools work goes on through local organizations, such as Y.M. and Y.W.C.A., Christian Endeavor, L. T. L., and others. Small group meetings have been very successful. Sunday Schools have been carried on with good effect, and social work has made its appearance. In several instances the students have become interested in helping those who are struggling against poverty, disease, and crime. Good results have been apparent where the school has a special teacher for Bible and religious work. Emphasis is laid upon the necessity for keeping steadily at it. Daily chapel service is recommended as winning in the long run. In fact, all methods are in use, and results are being attained. "No compulsion. Constant, but unobtrusive attrition" might be quoted as a nice expression of the general attitude.

Among the things listed as advances are the following:

**Noteworthy Advances** Tohoku Gakuin this year sent out its first graduates from the English Higher Normal Course, and also its first Commercial graduates. Miyagi Jo Gakko has a Model Sunday School. Toyo Eiwa Jo Gakko students have taken up social work, and are helping considerably in the slums. The school, in common with others, notes an increasing acceptance of responsibility on

the part of the graduates for providing for the school. The Friends' Girls' School reports very satisfactory results from its Self-government Association. It has stimulated students to raise the standards of honesty, and has put individual action at a premium. A number of the Girls' Schools joyfully report 100% of their graduates as Christian. Kyushu Gakuin has organized a school church as a center for religious work. Hiroshima Girls' School has a College Department which grew to 50 in two years, and Kwassui Jo Gakko reports rapid growth in its reconstructed College Department.

Mention should be made of To-o Gijiku, a new Middle School at Hiro-saki. The trustees of the defunct school by that name, offered the property to the Methodist Episcopal Church, provided they would use it for school purposes. Part of the property was in use by the Prefecture, and it was necessary to reimburse them for their outlay. It is distinctly understood that it is to be a Christian school. It started with 152 in the First Year Class. These were chosen from 203 recommended by the principals of Primary Schools before the government schools held their examinations. This was done with the approval of the authorities and school men. Ten of these students thought they would heave an anchor to windward by taking the government school examination. The government schools promptly notified the Mission School, and these names were at once wiped off its list, so there will be no more of that. They report a fine grade of boys, and a most cordial attitude on the part of the authorities and the people. The city furnished a banquet at the opening ceremony, and everything points to any unusual success. It was thought best to keep the old name, for, in its day, that school sent out many noted men.

The writer thinks it pertinent to add some personal reactions to the questionnaire in this all too brief and inadequate study of our Mission Schools.

1. *The Group*.—It would be hard to find a more faithful, loyal, earnest, and thoroughgoing set of men and women than our schools show. Mental alertness, thorough appreciation of their responsibilities and work, and ability to cope with difficulties are everywhere evident between the lines. Our schools may not be so well equipped materially as we should wish, but in the matter of men and women there are few who would have the temerity to say that we are inferior to any schools anywhere. Their prompt response, and their very evident desire to be of help are here accorded our grateful recognition.

2. *Lack of Japanese Administrators*.—It looks as if we had failed here. After all the years we have been at work in Japan we ought to have developed more leadership than we have. It is time for us to inquire as to what is wrong. Are the missionaries not agreed that he is the best missionary who can most quickly eliminate himself, and who has enough of the spirit of John the Baptist to say that "he must increase and I must decrease"? Are matters of finance perpetuating foreign control, or is it because capable men and women cannot be found among Japanese Christians? If it is the latter, as most of us think it is, what is wrong with our training? The Japanese people can handle their own affairs in many things. Why not here? Yet many schools have been searching for years for suitable principals. Some of our schools might well have a course in administration. Japanese who go to America should not come back to take administrative positions without first having learned all that can be gotten in an academic way.

3. *Teachers*.—We ought to be training more teachers. We are doing it in a desultory way, but that is not enough. Some obligate their scholarship girls to teach for the school. This is good, but it may perpetuate mistakes in a school. We ought to train teachers for all our work, and they ought to be so well trained that no one would suggest that they were anything but first-class.

4. *Pensions*.—Schools are falling into line fast as to pensions, but even with our



present liberal attitude toward provision for old age, we are going to find it hard to keep good teachers just at this point. Despite the fact that our allowance is better than the government pension, we lost one teacher just after the system went into effect. He said he did not think he could stay 13 years longer in one school, so he went to a government school. It would seem that the Pension System must be adjusted so as to make possible transfers from one Christian school to another. This is not the only place where we ought to get together more closely.

5. *The Women*.—Our outstanding reaction has been a fuller appreciation of the work being done by the women. There may have been a tendency on the part of some of the men to rather deprecate the smaller schools and the different methods of work. If so they ought to read the answers to the questionnaire. There is no space to tell at all adequately how fine their work is. They have not been led away by the craze for numbers, as most of us men have. It will be said that they have not had the same pressure brought to bear upon them by the public, which is true. Some will perhaps say they could not

get the money for equipment. But they *can* get money, and *do* get it whenever they want it. It looks as if they had steadfastly determined to do a great thing rather than a big thing. Their attitude toward the one great purpose that brought us here shows that they have never lost sight of their vision. This writer believes that no unit of any of our schools should go over the 500 limit, as is the case in many of our best American colleges at present. If we must have big schools, let there be another unit, with its own faculty and administration. This the women have done, never losing sight of the necessity for the personal touch. Educationally, alert and forward-looking; administratively, efficient and courageous; spiritually, sacrificial and consecrated, they challenge us all to get the best there is for Mission Schools.

The conclusion of the whole matter seems to be that we have done well; that we are doing well; and that, under the blessing of God we are going to do better, with the assurance that Mission Schools are going to have a permanent part in Japanese education, which will be greatly enriched thereby.

## “The Dynamic of Service”

SOME twenty-five years ago I heard an address to a large body of theological students from the text, “We have this treasure in earthen vessels,” and it was as irresistibly humorous as the Rev. Sam Jones knew how to make it. His theme was really, “The Foibles of the Ministry.” With his keen wit he ridiculed the young minister, who, with no knowledge of the spiritual needs or conditions of his hearers, would reel out discourses on assorted orthodox themes. It was as if a doctor should prescribe quinine or salts or bandages promiscuously, with no reference to the condition of the patient.

I wish every pastor, every missionary

and every Christian worker would read Mr. Wilkes' new book on “The Dynamic of Service.” It is largely a practical treatise on *Spiritual Diagnosis*, a course of lectures delivered to young missionaries in various summer resorts in the Orient. It is a very serious blunder when a physician treats a patient for small pox, when he is really suffering from pneumonia. But how much worse it may be if the Christian worker tries to answer intellectual doubts and difficulties, when the real trouble is spiritual pride or secret vice!

The first chapter of this great book is on the Dynamic of a Commission, as illustrated by the commission of apostle

Paul, Acts 26: 16—18. The Lord commissioned the apostle "To open their eyes;" "To turn them from darkness to light;" "To turn them from the power of Satan unto God;" "That they may receive forgiveness of sins"; and "That they may receive inheritance among them that are sanctified by faith that is in Christ." We too are commissioned, not to preach decision for Christ, but "a faith that takes us to Him as poor, sinful, selfish rebels, to receive at His hand mercy, grace, and pardon." The following chapters give us a diagnosis of the human heart from the Biblical standpoint and from the standpoint of actual observation and experience. The desires, the understanding and the will are all brought into captivity to Satan, and all depraved by sin. The human will is in bondage to prejudice, to passion, to pride and to fear.

Mr. Wilkes takes up the method to be adopted in seeking to awaken, enlighten and convert the soul. He shows that this must be done by an appeal to the innate sense of need, and second by the appeal to the sense of sin. Every human heart has a longing for peace, for joy, for power to overcome, for light and assurance and for eternal life. These needs may be appealed to to awaken the soul to the need of the Saviour who alone can satisfy them. To awaken a sense of sin is far more difficult in a heathen land where there is no background of faith in a living God, but this is the real task of the Christian worker everywhere. Mr. Wilkes' wide experience in dealing with souls leads him to believe that commonly the first appeal against sin is the selfish appeal that it harms the man himself. The next step is conviction of sin as it effects others,—his parents, his wife, his children, his friends. A third step in conviction is sin against the law of God, and the fourth is conviction of sin against the Father's love.

A very valuable section of this book is taken up with a discussion of the question of the "minimum of truth" that needs to be presented before we can lead an awakened soul into a definite experience of salvation. This is followed by a discussion of the "minimum of works,"

or what must the awakened, believing sinner *do* to be saved.

This whole book is enriched with a wealth of incidents of how God can and does save the most hardened and depraved, and bring them into the joyous life of victory in Christ. Take one almost at random:

"Some years ago a poor fellow who had come to the city where I am labouring had fallen into wicked and profligate ways, wasting all his substance in riotous living, till, without a friend in the world to whom he could turn for help, he could only think of murder and suicide as the way out of his difficulty. He therefore decided to kill his wife and three children, and then put an end to himself. He was dissuaded from his first intention by seeing his little boy smile in his sleep as he was about to plunge a dagger into his throat. Forsaking his first intent, he sold all that remained to him of his scanty possessions, and purchasing tickets for his wife and children, sent them home to her parents; he then started out to commit suicide. Passing by our tent, he entered in, and dropped into a seat at the entrance. The first words that greeted his ear were, "The wages of sin is death." Dropping his head into his hands he sat through the sermon, but heard not a word. The arrow from the armory of God had pierced his heart. Through this shaft from Jehovah the Holy Ghost convicted him of sin and kept him from his purpose. He was, however, entirely ignorant of the first elements of Christianity. The preacher, seeing him in distress, approached him, hoping that his discourse had given him some further light, and was not a little discouraged to find that nothing had entered either his head or his heart except the words of Scripture. With infinite patience and sympathy he heard his story, unfolded the truth, and led him to the Saviour. For several weeks he delighted every night to speak in the crowded tent of the salvation which he had found from sin and death and hell. He had not as yet any deep sense of sin against God or His laws; he only knew and felt that sin had brought him to the edge of the precipice; and this was enough to turn

him to God and to the Saviour as soon as he had learnt of Him."

Any one who loves the Lord and is trying to serve Him will find in "The Dynamic of Service" an intellectual treat, a spiritual uplift, and a great help in the work of winning souls. In order

to make the price as cheap as possible, Mr. Wilkes has published the book himself. It may be bought at Yen 2.00 from the Japan Book and Tract Society, Tokyo, or at \$1.25 from Mr. J. B. Furguson, 370 Jellif Avenue, Newark, N. J., U. S. A. H. W. MYERS.

## Half A Century of Christian Education in Yokohama

By SUSAN A. PRATT

FIFTY YEARS AGO the aspect, political, social, intellectual and religious, compared with that of to day is in striking contrast. Then woman occupied a position far beneath that for which she was created. In domestic and social life she was restricted and fettered by customs that blighted loftier aspirations, holding in bondage her spirit, soul and body. To educate and elevate her the Woman's Union Missionary Society of America sent out three ladies as their representatives, Mrs. Pruyn, of Albany, with Mrs. Louise H. Pierson and Miss Julia N. Crosby from New York.

These ladies landed in Yokohama on June 25th, 1871, one gloomy Sunday morning. A few months elapsed before a suitable building could be secured for a boarding school. During that time they opened a school for young men that they might learn something of the Scriptures and gain some knowledge of English. Through this school access to the women and girls was obtained. It was soon evident that the building and grounds which had been temporarily engaged were not adapted to the work, and another location was secured in that vicinity. To this place, 212 Bluff, the school was removed, where it prospered and was permanently established.

The difficulties and discouragements of

this pioneer work were many. These young girls had not been trained to systematic habits of study, and therefore required most careful discipline, instruction, counsel and encouragement.

For the first year a large work was carried on for Eurasians; there were two distinct departments. In 1894 these were made one.

Mrs. Pruyn was forced to return to America in 1873, because of ill-health. Her influence had been pre-eminent in originating and establishing the mission. She was esteemed and loved by the Japanese and foreigners alike, and her memory is held in reverence.

Later she went to Shanghai to open up work under the same Society, but the old trouble reappeared, and she was obliged to return to Albany again.

Miss Crosby devoted herself especially to the work amongst the girls in their dormitory life.

For forty-seven years she filled a unique position in the missionary work of Japan. A year before her death in 1918, she received a decoration from the Emperor for faithful service.

Mrs. Pierson was the first principal of the school, later called Doremus School, after the first president of the society, and also for Miss Doremus, the first secretary. In Dec. 1901 Miss Clara D. Loomis was made principal, and has held the office up to the present time.



Miss Mary E. Tracy, the superintendent of Doremus School, was sent out in 1903 to assist Miss Crosby.

A number of Japanese teachers have played an important part in the life of the Doremus School. At present the foreign teachers are the principal, Miss Loomis, Miss Tracy, Miss Claire Chapman, in charge of the music, and Miss Margaret Rogers.

In 1904 a new three-story building for Doremus School was erected. As the number increased year by year the need for a larger chapel became imperative. The alumnae, friends and present students have practically raised the required amount to rebuild this chapel, called Crosby Chapel in loving memory of the one who gave a "full measure of devotion" for nearly a half century.

Doremus School has 350 graduates, many of whom are filling influential positions. At present in the school there is a large flourishing Y.W.C.A., with its many departments, also the Patriotic League which has a large membership. The older girls help in Sunday School work not only in the Crosby Chapel, but in other places as well.

As has been mentioned before, Mrs. Pierson was the first principal of Doremus School, but was also keenly interested in direct evangelistic work. In 1881 she began a class for the training of women that they might learn how to lead others to Christ. As these women became familiar with God's Word they began to teach their neighbors and friends about Jesus Christ. Mrs. Pierson soon relinquished her duties as principal of Doremus School and devoted her time and energies to teaching this large group of women. She conducted preaching services in 17 places in Yokohama and vicinity, besides building two chapels, one in Kasukabe, Saitama ken, and one in Iwamoto in Shizuoka ken.

Miss Susan A. Pratt came to the Mission in 1893 to assist Mrs. Pierson, who passed into the fuller life in 1899.

Feeling that the advancement of the Japanese people spiritually and socially, demanded intelligent, well-trained Christian workers capable of guiding the awakening womanhood, the establishment

of a school for the training of such workers in 1900 was her joyous privilege. The purpose of this Union Bible Training School is to receive young women of good character, suitable age and education, so that after three years of training they are well equipped in the knowledge of God's Word. Many are doing invaluable service as evangelists, pastors' helpers, missionaries' assistants, and as factory and Sunday School workers.

143 consecrated young women have graduated from this Training School. The present students conduct twenty-four cottage Sunday Schools, out of which have grown several Bible-classes and regular meetings. They also tell of God's love in a large Buddhist Orphanage, in a reform school for girls, and in hospitals and factories.

In the five country chapels connected with the Training School the graduates carry on the work conducting Sabbath and mid week services, doing house to house visitation and holding Bible Classes. There are 25 country Sunday Schools under the charge of these workers.

In 1804 when Doremus School was erected, a suitable building for the Bible Training School was constructed. It is called Pierson Chapel in honour of the foundress of evangelistic work.

Miss Julia H. Hand, now Mrs. F. S. Bronson, came to assist the principal, Miss Pratt in 1900. When she returned to America in 1806 Miss Alward took her place, giving faithful service for eleven years until her death. Mrs. Hazel B. Lynn has recently come to the school.

From the seed sown by these three noble women has grown these two schools, Doreums School and Bible Training School! with their various departments. To day we honour those who started to build so well on the foundation, Jesus Christ, and we also give honour to the many faithful Japanese who have stood and are standing with us and have made this work possible.

Above all we how in deep reverence and gratitude to God who has brought us thus far. "If the Lord build not the house, they labour in vain who build it."

## The Prices to be Paid to Ensure the Most Effective and Fruitful Co-operation

By DR. JOHN R. MOTT

ONE of the most striking characteristics of the present generation has been the drawing together of the Christian forces. The movement in the direction of co-ordination, co-operation and unity has increased during the past thirty years at an almost geometrical rate. The developments of the last decade have been truly remarkable, notwithstanding the interruptions and dislocations of the war. Telling illustrations are observable in almost every land large and small, in Orient and in Occident. The most notable recent step was the formation last October at Lake Mohonk of the International Missionary Council, which unites officially for the first time the missionary forces of all nations, including rising churches of non-Christian lands.

Besides this world-wide union there are now to be found in nearly all of the countries in the East and in the West as well as in Latin America and Africa national organizations for furthering the co-ordination and united action of the varied activities of the Christian Churches. Some of these national co-operative bodies are of very recent creation, for example, the National Christian Council of China established at the National Christian Conference held in Shanghai early this month. This new organization in China, which takes the place of their temporary Continuation Committee, is the result of years of experimental work and of the careful study of a representative commission. It was established by the unanimous vote of a body of 565 Chinese and 488 missionary delegates, representing all the Churches and missions at work in China, and constitutes in many respects the most nearly adequate provision thus far made in any country for ensuring nation-wide co-operation of all the Christian forces. The Christian bodies in India just now in their own way and in the light of experience are working out improved plans for interdenominational and international

co-operation. In many other countries Christians are giving their best thought to the study of how to improve their co-operative undertakings.

It is interesting and reassuring to find discerning leaders of the Japanese Churches and of the missions occupied with the same subject. I understand that it is the conviction of many of your number, as well as among those not present, that the existing plans for co-operation call for revision in the light of experience and of present-day demands and I doubt not that as result of thorough-going consideration on the part of various agencies concerned during the years right before us you will work out something truly adequate to meet the greatly enlarged demands which press upon the Christian movement in this critically important field.

Why should there be a drawing together in closer co-ordination and co-operation of all of the Christian forces in a given field such as Japan? The vast magnitude and the growing complexity of the undertaking to make Jesus Christ known and to bring His vital principles and power to bear on all men and on all human relationships are such as to make it seem like an idle dream to think of accomplishing this high purpose without the most intimate and effective co-operation. Think of the vast numbers involved in such a field as Japan. Reflect on how much more highly life is organized now than it was a generation ago. Never before did the Christian task in the world seem so large, so baffling, so overwhelming.

The inevitably great cost of the Christian program, coupled with the impoverished financial condition of the world at the present time, accentuates the desirability and the necessity of avoiding all possible waste and duplication of effort through failure to plan and work together wherever such con-

certed action is possible. Economically the world is in an impossible position. The debts of the nations largely due to war have increased within the past decade from forty billion dollars gold to over four hundred billion dollars gold. While conditions are gradually beginning to improve, it is the expressed judgment of the most discerning authorities on such matters that we cannot expect any sudden and complete change in the immediate future. The prevailing conditions seriously affect the policies and activities of all our churches and mission boards. With each one of them it has become a question not only of economies but likewise of priorities. Every administrative agency, every donor is day by day asking such questions as: Which object should have right of way? If I am unable to meet all needs, which claim should take precedence? It is not without its advantages that the Christian enterprise is driven by this situation to re-examine its methods and to seek in the most thorough and constructive way to study how our all-too-meager resources in men and money can, through combination and through other means, accomplish larger results.

There are great and pressing problems and demands in the modern world, both in the Orient and in the Occident, which call for the finest and most effective co-operative effort. The ancient battlefields of religious liberty and missionary freedom have to be fought over again in the years just before us in different parts of the world. Moreover, only by the closest co-operation can the Christians of the world make effective protest against the ever-threatened exploitation of people and resources. In the realm of Christian education also, it become highly desirable in almost every non-Christian nation that the Christian forces plan and work together as never before. The growth of vast secular systems of education on every hand make it clear that the different Christian bodies will not be able to establish, equip and staff efficiently even a minimum number of modern denominational institutions which can hope to hold their own in competition with the government and other secular systems.

The only hope, yet it is an adequate hope, is for the Christian forces too pool their knowledge, experience and resources. This process, together with their pronouncedly most distinctive Christian contribution, would ensure for them a secure and unique position of leadership. So in every other aspect of our comprehensive Christian program we have confronting us opportunities and demands which might well seem to lie beyond the reach of our resources. Let us see to it that we do not fall short through any avoidable, still less through any wilful, lack of combination.

The urgency of the situation in every field makes it absolutely imperative that the Christians of all nations, races and communions think and act together. The titanic forges which have been working overtime in recent years have made the whole world molten. History shows, however that such plastic conditions do not long continue. The central question is, In what moulds shall the new world set? Shall they be the ancient moulds which have broken and disappointed us—the moulds of materialism and selfishness; or shall they rather be the moulds of idealism, altruism, co-operation and constructive service? The Christian movement holds the only completely satisfactory answer to this question. But it is hopeless to ensure the giving of this answer unless the Christian movement acts in unity.

Interdenominational and international collaboration and cooperation are essential to give full-orbed expression to the message and power of Christ. Christ has not revealed Himself fully through any one race or Christian communion. The help of all nationalities and all bodies of Christians is necessary adequately to make known His excellencies and to communicate His power. The Christian Church cannot be perfected until there be brought into it "the glory and honor" of all nations; that is, until the special characteristics of each have been not submerged but brought forth in their individual perfection in a perfect whole.

On the authority of Christ, His followers must be of one mind if they are to



furnish the convincing apologetic to an unbelieving world. To proclaim the brotherhood of men and yet to stand aloof from each other or to fail to fraternize and co-operate in the most intimate way, belies our teaching and creates the impression that Christianity, like other religions, has lofty ideals, but that the practice of its promoters shows that it is impracticable. Just now when everywhere there is new interest in internationalism this great apologetic of the triumphant unity of Christ's followers would have added timeliness and power.

My wide contacts with the rising generation of those who to-morrow are to be the leaders of the churches in this and other lands has convinced me that their minds are made up on the point not only of the desirability but also of the necessity of the Christian forces planning and working together. We do well to remind ourselves that we have a new generation to win to our program. They will not stand for the old divisive policies and practices. Never has the lesson of the indispensability and victorious power of concerted planning and action been burned into the consciousness and anchored in the convictions of a generation of young men and young women as in the case of the present generation. Therefore, we do well to give special weight to this consideration if we wish to command their interest and enthusiasm and to enlist their needed gifts for the leadership of our enterprise for to-morrow.

It has been my opportunity and responsibility for over thirty years to have much to do with the study of Christian co-operation, both interdenominational and international, in all parts of the world. It has been suggested by the Committee in charge of the program that I draw on this wide observation of both satisfactory and unsatisfactory illustrations of co-operative effort and to indicate the principal conditions underlying the most satisfactory co-operation: in other words, to indicate the prices which have to be paid to ensure the most fruitful co-operation on the part of the Christian forces in different lands.

First of all, there must be clear and strong conviction among influential lead-

ers of the various Christian bodies or nationalities or races among whom there should be co-operation, that we are members one of another, that we are necessary to each other, and that it is the mind of Christ that we be in such relation to each other that we can act corporately and serve one another. Such conviction is a result of thorough study of the teachings and principles of Christ and His apostles and likewise a careful examination of the experience of Christians of modern days. Conviction is ever deepened likewise in the pathway of experimentation or actual practice in the realm of co-operation.

In this as in other most vital matters much depends on our attitude. The best results have ever been achieved by those who have the habit of thought which takes in and dwells on the Kingdom of God in its comprehensive unity, who have the habitual longing of heart to see realized Christ's desire with reference to the unity of His followers, and, above all, who have a settled purpose of will to promote right understanding and united action among Christians.

In developing any large co-operative enterprise, such as a national committee or council like those in America and Great Britain or like the one recently established in China, it is essential that the organization should be truly national in the sense that it is true to the genius, outlook and distinctive characteristics of the people of the country which is to be served by the organization. Such an organization becomes truly national when the main direction and control are in the hands of the people of the country concerned. They may draw on the experience of the people of other nations, but they themselves take the chief initiative, make the final decisions and carry the main burden of responsibility. Another principle is that the organization should be truly representative of all elements of the constituency, for example, the various churches, missions and auxiliary Christian agencies of a given field. To this end the members of any committee of direction should be appointed by and responsible to their respective constituencies. Still another principle to

govern a co-operative committee or organization like a national council is that its functions are in the main advisory and not executive, save in those cases where the bodies represented on the committee clearly indicate their desire to have it exercise executive functions. At the same time the co-operative committee or council is not to be regarded in any sense as an end in itself, but, as a result of following its guiding principles and of employing the right processes and methods, will busy itself in accomplishing substantial constructive results in the definite direction of bringing about and maintaining closer co-ordination, co-operation and unity.

At least a few men and women, both officers and other leading members, of a co-operative undertaking must give the matter of furthering the particular piece of co-operative effort their best continuous thought. Often co-operation fails because those responsible for its success are so burdened with administrative and other duties, or have so failed to organize their time, that they do not give the time and attention to the undertaking which it merits and demands. Each worker is busy doing what he considers to be the next most urgent task, and, as a rule, is in arrears. Then when we meet in conference or committee and deal with some aspect of co-operation and pass resolutions, we too often expect some one else to give them effect. There is no disguising the fact that the achieving of successful co-operation requires much time, especially in its earlier stages, and many shrink from making this indispensable contribution. Unquestionably, however, this is one of the most highly advantageous uses of time in the sphere of Christian statesmanship.

Experience has shown that in any large or comprehensive co-operative undertaking, such as a national committee or council or other important union project, it is really necessary that there be a staff of one or more secretaries or executive officers who should be employed to devote their entire time to furthering the project. Such executive officers should be chosen with the greatest care and should be qualified by knowledge, ex-

perience and personal gifts to command the confidence of all sections of the co-operating constituencies. There are few fields of Christian effort which demand leaders of larger gifts of Christian statesmanship and leadership.

In any Christian co-operative enterprise the plans and practices must be such as will command the interest, the confidence and the support of at least the large majority of all sections of the co-operating constituency. At times this will be difficult to secure, but it should be secured at all costs. Otherwise our visions and plans cannot be realized.

There must be a fixed policy and determined effort to call out and enlist the distinctive contribution and full co-operation of each co-operating body, large or small, strong or weak. In interdenominational co-operation the constant aim should be to have each denomination bring to bear its strongest convictions and its best experience. Here the guiding principle should be that of interdenominationalism, not that of undenominationalism. What is needed and desired is not an effort to reduce the various Christian bodies, as it were, to the lowest common denominator; nor the oneness of uniformity but unity in diversity. We want something richer and stronger than undenominationalism. The reason why a particular denomination values that which is most distinctive to themselves is not because it is theirs but because they honestly believe it to be the truth. Therefore, they should be called upon not to obscure it, but to be in a position to bring its helpful influence to bear upon the common plans and undertakings. The same thought should apply to co-operation between the Christians of different nations and races in a given field. The finest and richest results in co-operation have come not where different nations and races have compromised, obscured or minimized that which is good and true in their differences but where these have been made tributary to or have been taken up in a larger whole or unity.

Whatever co-operative work is undertaken should be carried through in the most thorough manner. It must be

actually first class. This will serve to develop confidence among those who at first are not particularly keen on the subject of co-operation. In every country there are those who are converted to the idea not by discussion but solely by actual demonstration.

It is highly important that the men and women placed in charge of co-operative undertakings be those who are qualified to command the confidence of all participating bodies. They should, if possible, possess the interdenominational and international outlook. They should have real comprehension in the sense that they are capable of understanding widely differing viewpoints and backgrounds. They should have sympathy or appreciation for the position of others, especially of those from whom they may differ. It is more than a detail likewise that they be persons of innate courtesy. It need not be added that they should be open-minded and teachable and also courageous and possessing more than the usual amount of patience. If I were to single out the most important traits, I would emphasize insight and responsiveness. The wisest and most helpful leaders in the realm of co-operation are those who while they believe in interdenominationalism, are men who hold sincere convictions as to the providential mission of their own denomination or communion. The same comment should be made with reference to internationalism. The man who believes strongly in the providential place and mission of his own country is best qualified to guide in the development of international co-operation.

There should be mutual understanding between the leaders of different national or denominational groups co-operating and a determination not to misunderstand. If in each co-operating constituency leaders can be found who will refuse to accept misunderstanding, who will always credit the other side with having a good reason that has not been made clear, and who will constantly go out of their way to make explanations and to exercise forbearance—such leaders will hold entire constituencies in sympathetic relations and in harmonious co-operation with each other.

The leaders or groups of leaders of different co-operating bodies must meet from time to time, especially in the early stages of the development of co-operative undertakings. Even in later stages there should not be too long intervals between such conferences. In the case of national committees or councils or other important union projects, it is desirable that the committee or council have an unhurried annual meeting. The best results have been secured where this meeting lasts for a period of from three days to a week. This makes possible thoroughgoing consideration of policies and constructive measures. Moreover, it is essential to maintain close collaboration during all stages in the evolution of new and important plans. The definite settling of policies in advance will obviate friction and greatly facilitate satisfactory co-operation. There is a marked advantage in letting each co-operating body be a party to the determination of a policy which is to govern them in common with others. Workers of a particular body who identify themselves later with the project come in with the knowledge that the policy has not been settled without their group having been heard, and thus they are prepared to accept it loyally and to carry it out with full sympathy.

There should be a well thought out and generally accepted financial policy to provide for the adequate support of a co-operative undertaking, and the different co-operating groups, denominational or national, should assume their proper share of the financial responsibility. It is gratifying to note that an increasing number of churches, missions and boards have, after careful consideration, begun to include in their annual budgets definite appropriations toward interdenominational and international committees and other union projects as an essential part of their budgets and programs. The matter of co-operative finance is still, in the case of some Christian bodies, in an experimental stage. It is attended with great difficulty. The time has come when it should be more thoroughly discussed and settled once for all by each agency. While at times it is necessary to enlist the gifts of large-



mind, far-sighted, generous individuals, who, by their discerning, prompt and liberal support, have done so much to make possible the achievements of the pioneer stages of co-operation, it should be reiterated that to ensure the democratic character of all such work and its proper control by the constituent churches, missions and boards, the ultimate aim should be to have it supported entirely and as soon as practicable by these constituencies.

A most fundamental condition for ensuring the largest and most fruitful results in interdenominational and international co-operation is that of fellowship not only in thought but in prayer. The promotion of united intercession, therefore, should ever occupy a central place in the lives and in the activities of the leaders and members. If it is true, as it certainly is, that the most successful and most spiritual co-operative movements have grown naturally out of a pre-existing religious unity, then surely the desired spiritual solidarity in all our fields of Christian effort is largely dependent on the establishment of a strong spiritual bond between the leaders of the various co-operating groups or bodies. We should lean more and more heavily on the spiritual character of true co-operation. Only as we approach the mind and heart of Christ do we gain the spiritual power essential for the realization of true co-operation. Only as a pronouncedly spiritual movement is genuine and deep, is spiritual fellowship possible, and therefore we must make our supreme appeal to spiritual motives and our first emphasis must be placed on those spiritual processes, notably intercession, which in all generations have exerted the greatest unifying influence. In times and experiences of impossible difficulty, it is well always to pray together before attempting to act together in matters of policy. Nothing does so much to unite as praying together. Let us be careful ever to heed the warning that the primary need is not so much new machinery as a spiritual fellowship—spiritual because grafted into the living Christ.

What hinders and imperils co-operation? Denominational, national or racial

narrowness, prejudice and ambition hinder. Too often we are unwilling to try to get the point of view of those of other groups. Any attempt of one body to dominate, either through lack of imagination or through lack of clear recognition of the valuable contributions others have to make, or through failure to show generous appreciation to other co-operating bodies, is fatal to co-operation.

Different denominational and national standards hinder. We are much further apart than we at times realize. It is difficult for the people of any denomination or race to harmonize, co-ordinate or combine their ideas and methods with those of other groups. Each body sees the strong points of its own particular system and is doubtful about those of others. We must learn to take account of the different temperaments, ideals, cultural backgrounds and methods of work of Christian leaders of other denominations and races if we would bring about really effective co-operation.

Without doubt it often is difficult to understand and to work with people of other Christian communions or of other nations. To conclude, however, that it cannot be done is begging the question and missing the central point. We must live in unity with other Christians. The truth is that each racial and denominational type has its strong as well as its weak points. It follows that combination of the strong points of all types or groups, if dominated by the Spirit of Christ, will give a resultant force the most complete and effective.

Pride or lack of humility—denominational, national or personal—is at the root of difficulties in the way of developing real co-operation. Unless we have in us the mind which was in Christ, who emptied Himself, we cannot hope to lay deep and secure foundations. Unless we are ready to believe that others may achieve as great or greater things, even with different methods, we shall not be able to learn from them and shall not be prepared to co-operate usefully with them.

The fear entertained by some that a co-operative movement or agency means the development of some super-body or

powerful, highly centralized agency which will tend to fetter or limit their autonomy or freedom of their denomination or organization, has at times stood in the way of their fullest identification with co-operation. The fear is based on a misconception, for the co-operation in view represents a co-ordination or correlation of the Christian forces and in no sense the amalgamation or the building up of a centralized agency with overhead authority.

Failure in the spiritual life is the most fundamental weakness in co-operation. We use the word fundamental advisedly because, if this weakness be overcome, most of the other difficulties in the pathway would be swept away. We do not take time to develop a real fellowship

through waiting upon God for His guidance instead of rushing in with eager and heated discussion. It seems to be necessary that at times we travel the path of humiliating, apparent failure that we may come into a realizing sense of the problem of drawing together the workers of different races and denominations and, therefore, of our utter dependence upon God. Efforts for co-operation have invariably failed wherever they did not rest on the solid ground of deep, spiritual unity. Doubtless some nations are more in danger than others (but what nation can wisely neglect to be vigilantly and humbly on guard?) of relying on strong organization or brilliant leadership or the power of money rather than upon the limitless power of God.

## Yokohama—And No Place to Stay

### An Experiment in Housing

By HAZEL P. VERRY

FROM the very beginning of the work of the Young Women's Christian Association in any country, one of the first needs to be recognized is that of girls and women who for one reason or another are living away from their homes. In Japan, boarding homes and dormitories for Japanese girls have been established in all but one of the City Associations, and have proven their worth again and again. The dormitory for Japanese girls in Yokohama has taken care of a number of run-away girls, and they received not only shelter and food, but advice which helped them to see things in a more reasonable light and in several cases serious misunderstandings were adjusted. Again and again to these dormitories women from other countries have come asking for rooms. In the Yokohama Dormitory for years one room was kept for the service of any transient, whatever her nationality. Almost never was this room unoccupied.

Under the direction of the National Committee of the Y.W.C.A. a Residential Club for foreign women was opened in Tokyo and was most successfully conducted for several years. However it seemed advisable to close this work in 1916, for at that time, due to war conditions, there was not the need which had previously existed.

The Yokohama Association with its headquarters and dormitory for Japanese girls is located near the docks and railway stations, and as soon as women were traveling again, requests came from girls from America, from England, from Russia and from other countries. The one transient room at the Association and the home of the foreign secretaries made possible the caring for a very few of these applicants. In the year 1919 the city of Yokohama was so crowded that though the Association workers were keenly conscious of the need for a boarding home especially for foreign women, it

seemed impossible to find a suitable house and for a long time the development of this much needed work was blocked.

However the opportunity came in the midst of the most crowded and congested time. Through one of the Association members, the wife of the First Secretary of the Chinese Consul, it was learned that the large residence originally built for the Swiss Consul, at 55 Bluff, was to be vacated. Investigations of the house showed it to be particularly well adapted for the work which needed to be done. The workers decided that the house *must* be secured for the Association's need. It was well that they had with them ample measures of determination, faith and patience, for the making of satisfactory arrangements with the landlord demanded all of these virtues which could be mustered. It happens that the Treasurer of the Yokohama Association is Mrs. Nomura, who with her husband, Mr. Yozo Nomura, head of the Samurai Shokai, are Advisors-in-Chief whenever Giant Difficulty presents himself. With the constant backing, the advice and assistance of Mr. Nomura, the arrangements for renting the house were finally

made. Under the direction of Mrs. W. T. Payne, the indefatigable Chairman of the Committee, repairs and improvements which required most of the summer were made, and on September 15th, 1920, the house was formally opened, and was christened "The Residence."

The house is located near the famous hundred steps, within five minutes' walking distance of Motomachi, and three minutes from Union Church. The rambling, two-storied frame building, with glass enclosed verandahs on both floors, is well adapted to care for sixteen guests. Open fire places are in all of the bed-rooms except those which have had to be improvised on the verandahs. The yard has the wide lawns of a foreign garden combined with the artistry of the Japanese miniature landscape. A tiny red bridge arched over a hollow reminds one of the Imperial Nikko Bridge. From the wide verandahs and the benches placed in the garden superb views of the harbor and on clear days of Fujiyama give an atmosphere of quiet and remoteness. "I would like to come here for a rest cure" said one of our first callers.



The Entrance—Yokohama Y. W. C. A. Residence



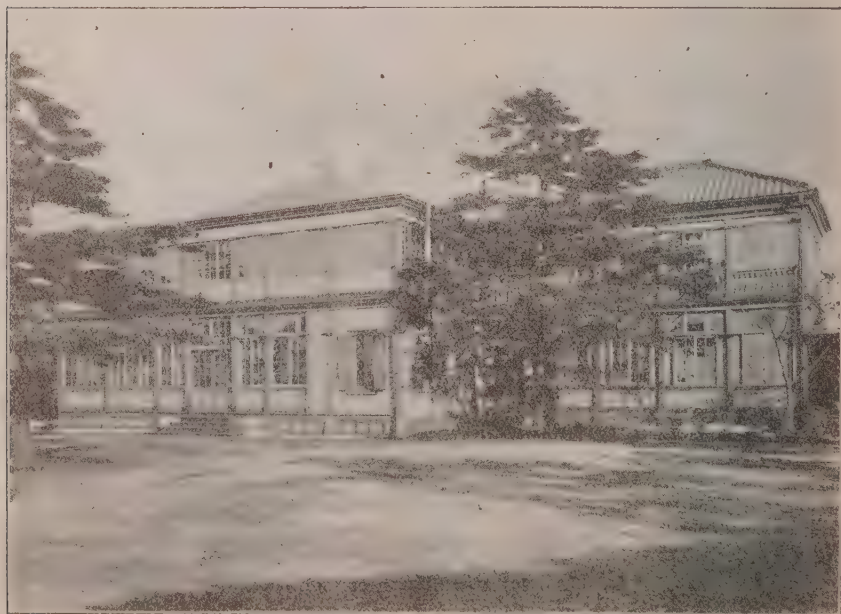
World's Sunday School Convention delegates were among the first to avail themselves of the privileges of the house. Then one by one, or in some cases two by two, young women employed in the foreign business firms came with the desire of making the Residence their permanent home. It is to these young women that the Association feels that it has its greatest ministry to perform. As long as there are foreign business firms in Yokohama, so long will there be a considerable number of young foreign business women who need a comfortable, home-like place to live in.

But, second in need come the women who are traveling without sufficient funds to make it possible for them to live in expensive hotels. To many women the comfortable house seems more like home than any place which they have seen in their travels and most appreciatively do they speak of the kindness of Mrs. Jordan who is the Hostess.

Since it was opened more than 200 women representing seventeen different

countries have enjoyed the privileges of the house for a longer or shorter period of time. Many missionaries from rural districts of Japan have been delighted to find that it was possible for them to stay there while they were having appointments with doctors or dentists. The Association is eager that the Residence shall be of service to women missionaries and for this reason makes a special rate to them.

Not alone to girls and women seeking accommodations has this Association house found its means of service. The Yokohama Woman's Club holds its bi-monthly meetings in the parlors and dining room, and a group of young women from Christ Church make it their meeting place. It is anticipated that gradually other means of serving the community may be found, and that the house itself and every activity of it may contribute toward an "abundant life" for foreign women of Yokohama and for those who come as strangers to a strange land.



Yokohama Y. W. C. A. Residence

# Karuizawa Summer School for Sunday School Workers

THE sixth session of the Karuizawa Summer School for Sunday School workers will begin on July 25th, this summer and continue to August 4th. This year gives the second half of the two years' course and a certificate will be given from the National Sunday School Association to all those who attended last year, who come again this year and complete the work. The Bible study will be on the four Gospels, but we are not able at the present time to announce the lecturer. A new Japanese text for this course, a translation of the text used by the International Standard course in America will be ready for the summer school, and this can be used by those in turn who conduct the training class group after their return home.

Child Psychology this year will be given by Prof. Yohachi Yokogawa, Prof. of Psychology in the Kobe College for women. Prof. Yokogawa has not only studied in America but has made his own investigations along this line in Japan. He has given lectures for the Sunday School Institutes in Kobe and is one of the lecturers on the same subject in Kwansei Gakuin.

A double course on the Conduct and Special Problems in the Sunday School will be given as follows:

1. The Sunday School Teacher, Takasaki.
2. The Pastor and the Sunday School, Takasaki.
3. The Home and the Sunday School, Takasaki.
4. History of the Sunday School. Mr. Kitoku.
5. " " " "
6. " " " "
7. Bringing the children into the Christian Life. Mr. Kitoku.
8. The Adult Department. H. E. Coleman.
9. The Small Sunday School. Mr. Yabe—Zeze.
10. Music in the Sunday School. Iwamura.
11. " " " "
12. " " " "
13. " " " "
14. " " " "
15. " " " "
16. The Adolescent Problem. H. E. Coleman.
17. Organization of Boys' Classes. "
18. Activities of the Boys' Classes. "
19. Adult Department—Concrete Teaching. H. E. Coleman.

Mr. Takasaki is pastor of the Presbyterian Church in Shinmachi, Akasaka, Tokyo, and Secretary of the Sunday School Board of the Presbyterian Church. He is an enthusiast on Sunday School work and will be able to give inspiration and help to the pastors who attend the school. Prof. Kitoku is Prof. of Religion Education at the Theological School at Kwansei Gakuin. He has had special training in America and this will be the first time for him to lecture for our Summer School. Mr. Yabe of Zeze near Kyoto, has made a special study of the country Sunday Schools and will be able to give practical help along this line. Mr. Iwamura, who is now the Secretary of the Sunday School Board for the Congregational Churches, in Japan, is well-known all through all our Sunday Schools. We hope to have Miss Bridges with us again to tell stories. She was very much appreciated by those who attended the School last year.

There will be three discussion hours,

- A. Bukai and Teacher Training.
- B. Conducted by Mr. Kitoku.
- C. Conducted by Mr. Takasaki.

We shall plan to have the concert as one of the special features, as last year. This is always a great inspiration to our teachers. Instead of a pageant it is hoped to have this year some dramatizations of Bible stories, selecting two or three short ones and given in a way that it will be an example for the smaller Sunday Schools to give at home.

Detailed announcements of the Summer School will be printed in both English and Japanese and may be had by addressing Mr. Coleman, 10 Hinoki-cho, Akasaka, Tokyo. It is hoped that missionaries will cooperate by sending Japanese workers to attend the School. It is an especially convenient time for students who are Sunday School teachers to get their training.

# Dedication of Kwansei Gakuin Central Auditorium

By C. J. L. BATES

“SO far as I know the only satisfactory preparation for progressive leadership is the religion of Jesus Christ.”

With this thought as the heart of his message Rev. James Endicott D. D., General Secretary for Foreign Missions of the Methodist Church, Canada, addressed a splendid audience of fifteen hundred young men and their friends on April the 20th, on the occasion of the formal opening and dedication of the new Central Auditorium just erected at Kwansei Gakuin, our Union Methodist College at Kobe in which the Southern and Canadian Methodist Churches cooperate with the Japan Methodist Church.

This hall which is the gift of the Southern and Canadian Methodist Churches has just been erected at a cost of \$70,000. It is probably the best College auditorium in Japan. It seats sixteen hundred people comfortably in such a way that all can hear perfectly, and all but the few behind the pillars have an unobstructed view of the speakers on the platform.

The auditorium will serve as a chapel for daily use by the Middle School students, who for the past five years have been obliged to meet for worship in the open air when the weather permitted, and as a meeting place for the whole school every Saturday morning. It will also be a centre for the students' oratorical, dramatic and musical activities for which Kwansei Gakuin has become famous.

Dr. Newton, ex-President, the venerable founder of the theological department of Kwansei Gakuin presided. Dr. Haden, representing the Building Committee, and on behalf of the two contributing churches, presented the keys of the auditorium to the President. The ceremony of dedication was conducted by Rev. K. Uzaki D.D., bishop of the Japan Methodist Church, who is himself one of the first graduates of Kwansei Gakuin Theological School.

He was one of a class of three who entered the school thirty-three years ago. One of the class died some time ago. The third is the Rev. Y. Tanaka, now principal of Kwansei Gakuin Middle School.

Dr. Endicott delivered the principal address on the theme of “The call to leadership”. As is his wont he held his audience, interested and instructed them, although he was obliged to speak through an interpreter. It was a challenging opportunity to speak a Christian message to such an audience of alert young men, with most of the members of the Canadian Methodist Mission and many members of the Southern Methodist Mission present, and with a distinguished company on the platform, among whom were His Excellency the Governor of the Province, the Provincial Secretary of Education, the Mayor of the town, and the members of Kwansei Gakuin Board of Directors, whom Dr. Endicott had met in their annual session during the two preceeding days.

Dr. Endicott emphasized the necessity of clear intelligence and moral integrity in this challenging age, and fearlessly asserted his conviction of the necessity of Christianity as the only adequate means of preparation for leadership in this new age.

It was a stirring message, and we wondered what the Governor would have to say when he rose to speak a few words of congratulation. To our very great surprise, he first took up Dr. Endicott's points and emphasized them most strongly, and then turned the thought of the audience to Solomon's prayer at the dedication of the temple. It was a great Christian utterance, made possible by the fact that His Excellency, Governor Ariyoshi, is a Christian man. As some one said if a Governor at home had made such a speech at one of our colleges they would have said “The old man's got religion.” It made our hearts glad. One of our missionaries in thank-



ing the Governor for his address said "Your Excellency, I have been in this country a good many years, and it is the first time I have ever heard a provincial Governor speak like you did to-day."

Such incidents are heartening to the missionary, and thank God, the number of encouraging incidents of such a nature is increasing every year. There never was so encouraging a day in Japan as this very day.

Our school in Kobe has a marvellous opportunity. This year over sixteen hundred boys and young men knocked at its door for admission as students in its four departments, Middle School and Theological, Literary and Commercial Colleges, but only four hundred could be admitted. At present there are over sixteen hundred students enrolled, eight hundred in the Middle School and eight hundred in the higher departments, among them over fifty being students for the Christian ministry.

Kwansei Gakuin is a great evangelistic opportunity. All its students have daily worship and regular Bible study and go out from the school when they graduate

with some knowledge of what Christianity means. Many of them would not otherwise have ever learned anything about the religion of our Lord Jesus Christ.

The school enjoys the confidence of the public and of the government to a high degree. The remarkable number of applicants is one testimony to this fact, the presence of the Governor of the Province at its public ceremonies is another, and still another is the fact that in the last four years Japanese friends of the school have contributed over *fifty thousand yen* to its building and maintenance funds.

Dr. Endicott spent a week at the school, meeting for two days with the Board of Directors, and later with the Canadian Mission Council in annual session. His visit was very helpful. He brought a message that was at once one of caution and one of inspiration, a message that called for renewed consecration and devotion to our common Lord.

Japan needs Christ, and was never before so willing to learn of Him. "Pray ye therefore the Lord of the harvest."



New Auditorium—Kwansei Gakuin

# The Joshi Eigaku Juku

By SUSAN T. KNAPP

THE Joshi Eigaku Juku, founded by Miss Umé Tsuda, has passed its twenty-first birthday and is pushing forward in its maturity to fulfil the ideals of its founder. It is fitting at this time that the school should be brought to the attention of its friends by words of congratulation and praise.

"Reach the students", wrote Dr. John R. Mott. "From their ranks come those who determine the ideals, opinions and practices of the masses. . . . Among the activities that are helping to meet this need none have impressed me more than Miss Tsuda's College". From Miss Tsuda herself we learn that "Sound learning and high character are the ideals of the school."

Those of us who, as members of the teaching staff, are privileged to know the school in all its activities, are glad to testify to the faithful working out in practice of these ideals.

The girls are taught to think for themselves and to think wisely; they are taught their responsibility as women of education in this land where higher education is still a new venture. Also they are properly enlightened regarding social conditions that they may take their place in all movements for the betterment of society.

The first class, eight in number, graduated in 1903. Five members of this class took the Government examination for the teacher's licence. All five passed. A propitious beginning! To-day the alumnae number 349, of whom 163 hold the Government licence as English teachers. The present enrolment of students is 316.

The students admitted must be graduates of Girls' High Schools and must pass the Eigaku Juku examination. The standard is that of the English depart-

ments of Keio and Waseda Universities. By permission of the Board of Education graduates of the full normal course may receive without further examination the English Teacher's Certificate for positions in Girls' High Schools and Boys' Middle Schools. Over seventy applications for teachers came to the school during the past year.

Like many other institutions of higher education, the school is not self-supporting. The generous help from its American as well as Japanese friends has so far made it possible to carry on its work. For the purchase of land, equipment, running expenses, and endowment, the graduates have contributed altogether approximately ¥30,000.

The graduates of the school, with a view to developing it into a fully equipped college, started last year a campaign for raising ¥800,000, of which more than ¥150,000 has already been promised.

The school owns 1500 *tsubo* (about an acre) of land at 16 Gobancho, Kojimachi, Tokyo. On this land are school buildings accommodating 300 students, dormitories holding 80, and four small houses for teachers.

The number of the Alumnae is 349, of whom

|          |                                     |
|----------|-------------------------------------|
| 128..... | are teaching in schools,            |
| 24.....  | " privately,                        |
| 21.....  | in offices or in other business,    |
| 8.....   | studying abroad,                    |
| 135..... | married and not otherwise employed. |

"I count the Eigaku Juku one of the most wholesome educational centres for women in Japan" wrote Bishop Charles H. Brent, "I know of few educational ventures which have a stronger claim upon Christian men and women."

In coming of age the school has proved this claim and has received from its friends fresh assurance of their interest and trust.



## News Bulletin from Japan

This department is conducted jointly by the Federation of Christian Missions Committee on Publicity and the Committee on International Friendship. The object is to collect each month news items regarding the progress of the Christian movement in Japan, items that indicate the spread of Christian ideals and influence. It is believed that such items will be of special value to missionaries on furlough, to Mission Board secretaries, to the editors of missionary and other publications, and to Christian leaders in other lands.

In order to make it an effective bulletin covering the most important events and developments during the month it is necessary that friends in all parts of Japan send in brief accounts of such events and developments as frequently as they are noted. No statement need be long. A post card will sometimes carry the essential facts. Perhaps we can secure the best idea of the kind of material desired by imagining ourselves in the homeland speaking or writing on "The Progress of Christianity in Japan." What kind of news would we like to receive each month? This is the type of material desired for this Bulletin. If you are a Christian worker in Japan can we depend on you to report such news items as frequently as they come to your attention? Any publications in which such items are to be found will also be appreciated. Address K. S. Beam, Kadoyashiki, Zaimokuza, Kamakura. Please report the event at the time that it occurs. Do not wait for a certain time of the month. Addressed envelopes will be supplied on application.

Our friends in the home churches, colleges and seminaries are also interested in keeping up with the march of events in Japan. If we want to maintain their interest in the work of our Missions we can not do better than to send them such news items month by month. We can not, however, subscribe for the "Evangelist" for each of these interested friends. Arrangements have therefore been made with the Kyobunkwan to reprint copies of this Bulletin at a minimum charge. The type will be kept set up for 10 days after the "Evangelist" is mailed. If your order reaches the Kyobunkwan within that time copies of the Bulletin will be sent you at 6 sen each, 10 copies for 55 sen, and 25 copies for ¥1.40. A standing order for 10 copies per month will be mailed you 10 months for ¥5.50. Orders for abroad postage extra.

Some Striking Paragraphs Quoted from Japanese Reports Prepared by Special Commissions for the National Christian Conference held in Tokyo May 18th to 24th, 1922.

### Christian Influence in Prominent Homes

A PHENOMENON of the Japan of to-day is the remarkably large proportion of men high in public life who have as wives graduates of Christian girls' schools; and both in these homes of higher social standing and also in the more lowly ones, everywhere the same benign, transforming influence is at work. Moreover, in the movement which is bringing Japanese womanhood now so rapidly to the front, the graduates of Christian schools largely furnish the leadership and inspiration. In the second place, in social and philanthropic work now becoming so widespread throughout the nation it is the men and women that have been trained in Christian schools that above all others have the sympathy and the patience and the spirit of self-sacrifice so essential in this kind of work. It is Tomeoka, a graduate of the Doshisha, that for fifteen years has been the leading spirit in the Department of Home Affairs in all matters of social welfare and reform effort. It is Kagawa, a graduate of the Meiji Gakuin, that is now

doing phenomenal service for the uplift of the laboring masses.

### Many Applicants for Christian Schools

THE outstanding feature of Christian education in Japan at present is its unprecedented prosperity. Never before has there been such pressure for admission. With the exception of theological schools, all kinds of Christian schools, from kindergarten to university, are nearly all full to overflowing. Some of the middle schools and girls' schools had five or six times as many applicants as they could take this year. It is a safe estimate to say that not far from 10,000 young people, including many from Christian homes, had to be turned away because they could not pass the competitive entrance examinations. Of course the Christian schools were by no means alone in this remarkable prosperity. Government schools and non-Christian private schools had in many cases a still greater on-rush of applicants. Education in modern Japan, always progressive, is to-day booming.



### 55,000 in Christian Schools: 11,000,000 in Government Schools

THE total number of young people in the Christian schools, 55,000, over against a total of about 11,000,000 in government schools makes a proportion of one-half of one per cent. The total number of students of Christian middle school and higher girls' school grade and above is approximately 26,000, or about 8 per cent. of the total number in the government middle schools, higher girls' schools, colleges, higher vocational schools, and universities.

### Strong Ministry Lacking

THE most serious weakness of the whole Christian movement in Japan to-day is the lack of a strong Christian ministry. For this lack Christian education can not disclaim a large share of responsibility.

### Weakness of Christian Education

AS to the general condition of Christian education itself and its quality of work, there are undoubted elements of weakness. There is little unity and *esprit de corps*. Each school does its work in its own way as best it can. There is no broad vision, no comprehensive and far-reaching planning, no definite guiding principle. There are few trained educators, either Japanese or foreign, among those mainly responsible for the work of the schools. No original contribution along educational lines is being made. There are almost no facilities for bringing recent results of educational progress to bear upon the work of the schools. The difficulty of securing and holding able teaching staffs is great, to say nothing of entirely Christian staffs. In the institutions for young men there are as many as 83 non-Christian teachers to every 100 Christians. Classes are too large for effective work, and buildings are overcrowded. Few middle school graduates succeed in entering the government colleges, and so the number of graduates of Christian schools that are headed for positions of leadership in the nation is small,

### More Christian Schools Needed

ABOUT eight new Christian Middle Schools should be established at an early date. These schools exercise a profound influence in the regions in which they are located, and now is the time to establish them, when the need for them is so great, and the government is not yet ready to establish them. More girls' schools are also needed. Many of the present girls' schools should establish short-course higher departments to meet in their several localities the rapidly growing desire for a limited amount of higher education for girls. It is good policy to increase the number of Christian primary schools, especially as preparatory schools to existing institutions. Kindergartens should also be increased still further.

### More Funds Needed from Abroad

A VERY largely increased amount of financial help should come during the next decade from those countries that have thus far befriended Japan. Japan is the country of all countries where Christian effort should concentrate now. Japan has almost overnight become a first-class world power, with her spiritual future hanging in the balance. If what needs to be done is done quickly and on an adequate scale, untold moral and spiritual blessing to the nation is practically assured. It is remarkable what a tremendous force Christianity is even now. It is desirable that the Foreign Mission Boards concerned should confer together and unitedly endeavor to make possible the advance steps that are called for by the situation. However, the central teachers' college and university, if possible, should be provided for by private beneficence.

### Laborers' Living Conditions

MEN working in Government enterprises work from nine to eleven hours per day, while the women's hours run from eight to eleven. The men's working year includes from 313 to 365 working days, while that of the women ranges from 306 to 342 working days. Throughout the empire the working day of factory

workers averages 11 hours, and 301 days in the year. In factories operated under the Factory Law the hours run from eight to even as high as thirty-six hours' consecutive work, while the average is from 12 to 14 hours per day. The Japanese Labor Union has gone on record for an eight-hour day, but as a matter of fact from 10 to 12 is the actual working time. Since the business depression set in last year the eight-hour working day has practically passed out of existence. Rest days are not fixed, but many factories give the first and fifteenth of each month. As a rule, it is the first and third Sundays or the second and fourth Sundays of the month. National holidays are also allowed. In 1918 eight of the leading Chambers of Commerce of Japan, such as Osaka, Kobe, Hyogo, Yokohama, Tokyo, etc., voted that one day's rest in seven is impossible at the present time in Japan's commercial and industrial world.

#### Employment of Women

ACCORDING to the Factory Law no girl under 15 years of age is allowed to be employed in a factory, and female operatives are not allowed to work over 12 hours, but actually the hours run up as high as 14 hours a day, and during the busy season even reach 16 hours. Usually the working day extends from 5 a.m. to 9 p.m., or 6 a.m. to 10 p.m., with an hour for the noon-day meal. The crowded dormitories in which they live and the congested factories in which they work make the spread of disease inevitable. In cotton factories 266 in a thousand suffer from tuberculosis. Those suffering from stomach and bowel troubles, 67 in a thousand. Because of a lack of development of their spiritual natures they seek their pleasures on the lower plane and they travel a road that leads downward instead of upward.

#### Prostitution

THERE are a total number of 9,837 houses of prostitution in Japan, with inmates totaling 47,263. The annual visits made to these dens of sin run up to the appalling number of

24,106,163. Annually ¥46,115,782 is spent on this form of vice. If to this be added tips, drinks and other expenditures that naturally accompany vice of this character the bill will certainly run up to ¥1,200,000,000 annually. No girl under twenty years of age is allowed to be used as an inmate of these houses. The selling of liquor is also prohibited within the premises. A continuous stay of many hours is prohibited. Students are not allowed to frequent these places. Both the inmates and the guests must submit to medical examination whenever they are requested to do so. The geisha of Japan number 59,161. Inasmuch as they cater to the wealthy the money expended on the geisha and the geisha system of social entertainment is an enormous figure and is constantly growing.

#### Dr. Mott and Party Received by Empress and Prince Regent

ON May 20th Dr. John R. Mott, Mrs. Mott, Mr. G. S. Phelps, (Senior Secretary of Y.M.C.A.), Mrs. Phelps, Mr. S. Saïto, National Secretary of the Y.M.C.A., and Dr. Ibuka, until recently president of Meiji Gakuin, were received in audience by the Empress and Prince Regent of Japan, after which the party was entertained at luncheon. This unusual recognition was given out of appreciation for the work which Dr. Mott has done for the young men of Japan through the Y.M.C.A.

Viscount Makino, Minister of the Imperial Household Department, and Viscountess Makino acted as hosts to Dr. and Mrs. Mott and party at the Shinjuku Palace Gardens. There were also present Baron Shidehara, ambassador to the United States, Baroness Shidehara, Mr. Sekiya, Vice-Minister of the Imperial Household Department, and Mrs. Sekiya.

#### Religion in Schools

THE general meeting of the Educational Council was held at the official residence of Mr. Nakahashi, the Minister of Education, on the afternoon of May 2. The features of the meeting were the discussion on the question of teaching religion at schools

and the decision to promote five schools to the status of university.

The discussion arose between the Educational Commission and the authorities of the Department of Education regarding the propagation of religion in schools. It was pointed out that while the present university regulations stated that a university was a place to study the application of arts and science, there was the tendency of religion being propagated there and it was asked whether this was not against the spirit of the university regulations.

To this the educational authorities replied saying that a university treated religion not as a matter of faith, but simply as an objective of learning and that if the students should propagate their faith outside their school, it was not against the spirit of the university regulations at all. A question was also asked whether a religious sermon at school was not against the regulations, to which it was replied that so long as it was not done as a regular lesson, it did not contravene the spirit of the regulations.

After some more questions regarding religion, the questions of promoting the Ryotani Daigaku (Tokyo), the Saint Paul's College (Tokyo), and the Otani Daigaku (Kyoto) to the status of university was taken up for discussion. These schools together with the Kumamoto Medical School, and the Senshu Daigaku (Tokyo) were all formally promoted to the status of university. As regards the question of promoting the Ritsumeikan Daigaku (Kyoto), the Kwansei Daigaku (Kobe) and Takushoku Daigaku (Colonisation School of Tokyo), to the same status as the above schools, it was postponed until the next meeting.—*Osaka Mainichi English Edition.*

#### Women Granted Right of Political Speech and Assembly

THE revision of the peace regulations of Japan, which aims at giving women the right of political speech

and assembly and of participation in political movements, was sanctioned and promulgated on April 20 to take effect after 20 days. This revision has the most important significance to Japanese women at large, and their strenuous efforts during the last four years have been rewarded. Oppression of thought figured most energetically behind the revision movement of new women who stood to arms for their cause. We cannot, however, accept at once the theory that the realization of their object means the awakening of all women in Japan. We hope the Japanese women at large will reawake.

The first women's political meeting in Japan will be held at the Y.M.C.A., Kobe, on May 10 at 6 p.m. The significance of the meeting is that it is going to be held on the very day, on which the Police Regulations prohibiting women's attendance at political meetings are to be revised. It will be remembered that the permission for women to attend political meetings was granted during the last session of the Diet.

The speakers for the forthcoming meeting are at present Mrs. Nobu Jo, President of the Kobe Fujin Dojokai (an association for the prevention of suicides in Suma), who is a great Christian social worker in Kobe branch of the Japan Women's Reform Society, Mrs. Shizuko Sugai and Mrs. Yoshiko Ishikawa, both of the Kobe branch of the New Women's Society, Mrs. Haruko Kagawa, wife of Mr. Toyohiko Kagawa, the noted Christian social worker and labour leader of Kobe, Miss Yasuko Oda of the Kobe Women's Theological School, Miss Uta-ko Hayashi, Miss Akiko Hiratsuka and Mrs. Toyoko Furuya. More speakers may be appointed later. As this is the first women's political meeting in Japan, it is attracting a great deal of attention from the public.

—*Osaka Mainichi  
English Edition.*





## PERSONALS

Mr. and Mrs. H. H. Grafton and family, Y. M. C. A., Kyoto, left on furlough by S. S. "Empress of Russia" on Apr. 29.

Mr. and Mrs. R. K. Veryard, Y.M.C.A., China, are visiting friends in Japan en route to America during May.

Rev. B. F. Shively, of the Doshisha, Kyoto, sailed with his family by S.S. "Empress of Russia," from Kobe April 26. While on furlough Mr. Shively's address will be 1409, U.B. Building, Dayton, Ohio, U.S.A.

Mr. Floyd L. Roberts, United Brethren Mission, is now teaching English in the Zeze and Minaguchi Middle Schools, Shiga Prefecture. He is making his home with Rev. and Mrs. J. Edgar Knipp, 216, Muromachi, Imadegawa Agaru, Kyoto.

Born: To Rev. and Mrs. John A. Foote, American Baptist Mission, Osaka, on Apr. 16, a daughter, Harriet Frances.

To Rev. and Mrs. Daniel C. Buchanan, No. Presbyterian Mission, Tokyo, on Apr. 22, a son, George Cumming.

To Rev. and Mrs. Gordon K. Chapman, No. Presbyterian Mission, Tokyo, on May 5, a son, Clarence Wilfred.

To Rev. and Mrs. H. H. Munroe, So. Presbyterian Mission, in Richmond, Va., in April, a daughter, Lydia.

To Mr. and Mrs. Wm. B. Holmes, in Richmond, Va., in April, a son Mrs. Holmes is the oldest daughter of Dr. Walter McS. Buchanan, Kobe. Mr. Holmes is a student in Union Theol. Seminary, Richmond.

Rev. and Mrs. C. A. Clark, Miyazaki, American Board Mission, visited their son, Mr. Grover Clark, in Peking in April.

The engagement has been announced of Miss Frances McCloy, youngest daughter of the late Dr. Thos. McCloy and Mrs. McCloy, Yokohama, to Mr. Frank E. McCorkle, also of Yokohama.

Mrs. M. C. Harris, who spent the winter in the Philippines, has returned to Japan. She plans to spend some time in Korea and China before sailing for America in the summer.

Rev. and Mrs. R. P. Alexander and daughter Isabelle, M.E. Mission, returned from furlough in April. They are located in their old home at No. 2, Aoyama Gakuin, Tokyo. Robert, Frances and Mary are in school in Western Canada.

Bishop Fred. B. Fisher, of India, M. E. Church, spent Easter in Tokyo at Aoyama Gakuin. He was on his way home to America.

Miss M. J. Atkinson, So. Presbyterian Mission, Takamatsu, is planning to return to America on furlough, sailing from Kobe about the end of May.

Drs. R. C. Armstrong and A. K. Reischauer, Tokyo, representing the Japan Continuation Committee, went to Shanghai in the latter part of April to attend the China National Christian Conference, May 2-11.

Dr. H. B. Newell, Matsuyama, sailed for home on furlough by S.S. "China" on May 3. Mrs. Newell

has been in sanitarium in Los Angeles since early March with heart trouble and high blood pressure. They hope in the early summer to be able to proceed across the continent to their children and friends in the Eastern States.

Dr. Hilton Pedley and Rev. Frank Cary made a most successful evangelistic tour of Formosa in April, later proceeding to Shanghai for part of the National Christian Conference. They were delegated also to visit the N. China Mission of the American Board.

Miss A. M. Ashbaugh, M. E. Mission, Nagasaki, returned from furlough by S.S. "Shinyo" on Apr. 30. Miss Ashbaugh resumes work in Kwassui Girls' School, Nagasaki.

Miss A. M. Monk, No. Presbyterian Mission, Sapporo, who has been in the United States since the summer of 1920 expects to return to her post in August. Miss Monk has been detained at home by the illness of her mother, who died on Mar. 19.

Miss Elizabeth M. Evans, of the Hokusei Girls' School, Sapporo, No. Presbyterian Mission, is due to return from furlough by S.S. "Golden State," sailing on Aug. 8.

Rev. the Hon. O. St. M. Forester and family, Yokohama, left for England on furlough, via Canada, by S.S. "Empress of Russia" on Apr. 29.

Miss Sarah D. Ferris, Y. W.C.A., Tokyo, accompanied her mother, Mrs. J. D. Ferris, Philadelphia, who sailed for home by S.S. "Siberia" on May 8.

Miss Ada C. Scott, Churches of Christ Mission, Tokyo, will return to Tokyo this autumn. She has been in Chicago University during furlough.

Rev. and Mrs. C. H. Wiman, Nazarene Mission, have moved from Kumamoto to Kyoto. Rev. and Mrs. I. B. Staples, of the same Mission, returned from furlough by S.S. "Nanking" on May 5. They will be located at Kumamoto.

Rev. and Mrs. H. H. Corey, Canadian Church Mission, move from Nagoya to Matsumoto this month. Their address will be Shinta Machi.

Miss D. Trott, S.P.G. Mission, Tokyo, left for England on furlough in April, going by Canada.

Dr. E. Schiller, German Evangelical Mission, Kyoto, with his family, has gone to Tsingtau, China, where he will be connected with the Weimar Mission till some time in the autumn.

Miss Irene Widdick, who has been teaching in connection with the Episcopal Mission in Kyoto, will return to her home in Emporia, Kans., some time in July.

Rev. S. A. Stewart, President of the Hiroshima Girls' School, and his sister Miss Agnes S. Stewart who has been visiting him, expect to return to their home in N. Carolina, leaving Yokohama by S.S. "Taiyo" on July 4.

Mrs. W. F. Madeley, American Church Mission, Sendai, has been called home by the serious illness of her father, sailing from Yokohama by S.S. "Empress of Japan" on May 13.

Miss E. G. Phillips, S.P.G. Mission, Tokyo returned from furlough by S.S. "Yoshino," from London, on May 5.

Miss Josephine Logan, now pursuing her studies at Agnes Scott College, Decatur, Ga., will probably come out to spend the summer with her parents, Dr. and Mrs. C. A. Logan, in Karuizawa.

Rev. and Mrs. J. Woodrow Hassell, of Marugame, Shikoku, expect to sail from Kobe on June 7 for their first furlough. They propose to travel by one of the Admiral Line ships as far as Victoria, B.C., going by C.P.R. across to Toronto, next visiting Niagara and proceeding to Washington, D.C., and Petersburg, Va., Mrs. Hassell's home city. Petersburg will be their headquarters during furlough.

Miss Ida L. Shannon, So. Methodist Mission Hiroshima, who has been sojourning in Soochow, China, for some months, is to return during May and will resume her work in the Hiroshima Girls' School.

Miss Manie Towson, of the Hiroshima Girls' School, will leave for home in Tennessee on July 4 by S.S. "Taiyo."

Rev. and Mrs. Paul B. Waterhouse and their three children; Mrs. E. V. Peak, mother of Mrs. Waterhouse; and Rev. and Mrs. Fred. Dortzbach and their two children reached Yokohama on May 5 by S.S. "Nanking." They all belong to the Omi Mission, Hachiman.

Miss Gladys Spencer, American Church Mission, who has been at the Church Training School in Sendai since her arrival in September, has recently moved to Hiroaki.

Bishop John McKim, Tokyo, is booked to sail for America by S.S. "Taiyo" on July 4. He will take a vacation in California till the opening of the General Convention of the Episcopal Church in Portland, Oreg., on Sept. 6. Rev. and Mrs. Geo. Wallace, who have been in Tokyo since Christmas, go by the same ship.

Rev. and Mrs. W. O. Fryer and son Gordon, Canadian Methodist Mission, leave for Canada this month on account of the ill health of Mrs. Fryer. Their many friends wish them an early return.

A cable has been received by Rev. A. Pieters, Fukuoka, that his daughter Dorothy has had a serious nervous breakdown. Miss Pieters has been studying journalism in Columbia University, New York.

At a recent meeting of the Canadian Methodist Mission Council Rev. F. Hilliard was designated for work in Nagano during the absence of Dr. D. Norman, and Rev. G. E. Bott for work in Kanazawa during the absence of Rev. W. R. McWilliams.

Friends of Joshi Sei Gakuin, Churches of Christ Mission, are rejoicing over a most valuable gift just received. Mr. R. A. Long, of Kansas City, Mo., was the original benefactor by whom the school was founded, in memory of his mother. He has now given an additional \$75,000 for remodelling the old building and for a new dormitory and gymnasium. Work on the new buildings begins this spring.

Miss Natalie Berner and Mr. Karl Ensslen were married at Shanghai on May 19. Miss Berner has been a kindergartner with the Evangelical Association in Tokyo for some years. Mr. and Mrs. Ensslen will make their home in Shanghai.

The item in the April number to the effect that Dr.

J. L. McSparran of Kyoto would temporarily be in charge of the medical practice of the late Dr. W. B. Scranton, Kobe, was printed on mistaken information. Dr. McSparran will not take charge of Dr. Scranton's practice. During the summer he will be Associate Physician in the Karuizawa Summer Nursing Home.

Mrs. Henry St. George Tucker, wife of the Bishop of Kyoto, is expected in Yokohama by S.S. "Empress of Russia" on May 27 with the Right Rev. and Mrs. Beverly D. Tucker and Miss Lila Tucker, their daughter.

Mrs. J. Grover Sims and daughter Virginia, Kobe, arrived back in Japan on May 6 by S.S. "Empire State" after a sojourn of 6 months in the United States.

Capt. J. L. Laughton, who has been in Tokyo, engaged language study, has gone to Onomichi to take charge of the "Fukuin Maru" and the Baptist mission work in the Inland Sea district.

Miss E. M. Trent, Canadian Church Mission, sails from Vancouver on May 18, returning from furlough. She is expected at her old post in Nagoya by the end of May.

Rev. R. D. M. Shaw, S.P.G. Mission, who, with Mrs. Shaw, returned from furlough in April, will work at the Central Theological College, Ikebukuro, Tokyo.

Rev. W. Mowatt, Canadian Presbyterian Mission, Honan, China, and Dr. J. G. Dunlop, No. Presbyterian Mission, Tsu, had an unexpected meeting in Kyoto lately. They were last together in France, as teacher and pupil, Capt. Mowatt being instructor in Chinese at the Labor Depot, Noyelles-sur-Somme, and Lieut. Dunlop in one of his classes. Mr. Mowatt and family visited places of interest in Japan on their way home to Montreal on furlough.

When the Prince of Wales visited Gifu on Apr. 28 to see the cormorant fishing, the local British missionaries, Dr. J. Cooper Robinson, of the Canadian Church Mission, and Dr. Wm. C. Buchanan, of the So. Presbyterian, with members of their families, were among those invited by the authorities to meet His Royal Highness. With Dr. Robinson was his daughter Hilda, also his son and his daughter-in-law, Rev. and Mrs. C. C. Robinson, Nagoya; and with Dr. Buchanan was his daughter, Miss Elsie Buchanan. This group of six, with ten of the highest Japanese officials of the prefecture, comprised the party introduced to the Prince. "He was delightfully cordial. On our being introduced, he shook hands with each and spoke to each one in a perfectly friendly way. He was equally cordial when he left the city and the same sixteen were standing by his railway carriage to see him off. He's a jolly good fellow all right." It will news to some that Dr. Buchanan, though a Virginian, is Glasgow-born and British.

Mrs. J. M. Avann, one of the Secretaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and daughter Mary spent a few days in Tokyo and Yokohama in April enroute to China.



## OUR CONTRIBUTORS

Walter E. Hoffsommer is the principal of the American School in Japan.

Henry V. E. Stegeman is a missionary of the Reformed Church in America, engaged in educational and evangelistic work.

R. C. Armstrong was the editor of the 1921 issue of the Christian Movement. He is connected with the Canadian Methodist Church work in Tokyo.

D. S. Spencer, a veteran missionary of the Methodist Church, lives in Kumamoto. He has had extensive experience as statistical secretary of the Federation of Christian Missions.

## AN APPRECIATION

This is the last number of the *Japan Evangelist* before the annual meeting of the Federation of Christian Missions and the editors wish to take this opportunity of expressing their appreciation of the assistance which has been so generously given by all. The editors feel that a special word of recognition is due to Mr. H. H. Kinyon, former editor of the *Trans-Pacific*, for many helpful suggestions concerning the make-up of the *Evangelist*, to Mr. K. S. Beam, editor of the *Japan Mission News*, for his work in connection with our new department, "News Bulletin from Japan", and to Dr. J. G. Dunlop of the Presbyterian Mission, who has furnished our readers with several pages of live personal news each month.

## THE

## JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. June, 1922 No. 6

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Issued Ten Months in the Year by the Federation of Christian Missions

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### SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad, \$2.50 or 10/- Single Copies, 50 sen, 25 cents, or 1/-.





National Christian Conference

# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XXIX.

JUNE, 1922

NO. 6

## Editorial Comment

### The National Conference—Building Together

THE outstanding achievement of the recent National Conference was the proposal looking towards the organization of a National Christian Council. Many of the addresses were deeply inspirational; the surveys by the different commissions were of incalculable value in rightly estimating the present status of the Christian movement in Japan; the fellowship—all national and denominational lines were obliterated—was delightful, but it is not for these things primarily that the recent Conference will mark a mile stone in the progress of Christ's Kingdom in Japan. The Conference will go down in history as a gathering of men and women who had the vision of a united Christian force with which to confront the many problems crowdings in upon the Church in Japan and who had the courage to act according to their convictions. Marion Lawrence characterized the recent merger of the Sunday School forces in America as "Building Together." These two words, we believe, express exactly the full meaning of the action of the recent Conference. The two hundred delegates, representing very nearly the entire Christian community in Japan, by this action decided to *build together* in the establishment of the Kingdom of God in this island empire.

The proposal was adopted by an unanimous vote, but it must not be construed from this that there were no questions and differences of opinion concerning the details. As far as we were able to gather

from the discussion, there seemed to be complete agreement concerning the principle of cooperation. The questions and differences concerning detail seemed to center about two points: Will the organization of a National Council mean the scrapping of the Federation of Churches and the Federation of Christian Missions and would it not be wise to adopt some standard of faith to which all bodies desiring to enter the Council must subscribe? The first of these questions could of course not be answered. A well functioning Council would undoubtedly mean the scrapping of the existing bodies in the course of time. No mere sentiment should cause us to hesitate to take this step if it be in the best interests of the Kingdom. The second question was repeatedly brought up for discussion, but no definite solution was apparent. This, however, ought not to be very difficult. In this issue we publish the statement adopted by the Shanghai Conference. If that large gathering of a thousand men and women was able to agree on some statement of faith, it ought not to be impossible for us in Japan. If the Shanghai statement is too long, perhaps a single clause, such as has been adopted by the Federation of Christian Missions with eminent success, would meet the need, but in order to secure the cooperation of as large a number as possible we think that the adoption of some statement of faith advisable.

The session held in the Central Tabernacle was in the minds of many the climax for prophetic utterance of this great conference. Things were said that

morning which were impossible ten years ago and which are indications of a new consciousness among the Christians of Japan. Space allows the recording of only a few. "We are first of all Christians and then Japanese." "There is after all a great difference between a statesman who goes to church on Sunday morning and one who spends his leisure time with the geisha." "There is not one Japanese in China who is giving his life for the Chinese and there is not one Christian church there for Chinese supported from Japanese sources. Our countrymen in China seem to hold the principle that it is more blessed to receive than to give."

### The Test of a Vacation

VACATION days have come again and day by day the trains are carrying tired bodies and fagged out minds to mountain and lake and sea. To the missionary at some lonely station the days of fellowship with his own folks are inexpressively sweet. The memory of that fellowship buoys him up throughout the year. To the city dweller it is like a tonic to get away from the maddening crowds into God's great out-of-doors. It must be remembered, however, that a missionary's vacation is frequently the subject of criticism on the part of his Japanese co-workers and by other foreigners. It is not necessary to answer that criticism here. The justification of an extended rest during the summer is simply whether it makes a missionary a more effective worker for the Kingdom. Here is a simple test which we quote from the *Pacific Coast News*.

"Have you had your vacation, and if you have, are you refreshed in body, mind and spirit? Have you a better perspective of life? Are you better equipped for your work? Do the small things seem smaller and the big things more important? Have you a better valuation of yourself? Have you more charity for those who do not always have the same viewpoint as you? Is your face turned toward the Light, and are you more careful not to stand in your own shadow? Does the world seem more beautiful to you? Is God's infinite love more real to you? The answering to yourself of these questions will help you to decide if your vacation was worth while."

### Federation of Christian Missions

THE annual conference of the Federation of Christian Missions in Japan will be held in Karuizawa, July 30th-Aug. 3rd. The program of the conference appears in this issue. Special attention is to be paid this year to the subject of "Evangelism." This is a timely subject. At the recent National Conference when the "Japan for Christ" movement was under discussion, every speaker emphasized the fact that the doors for evangelistic opportunity have again swung wide open. This is also verified by the reports of various churches. The ingatherings this year are unusually large. It is fitting therefore that our attention should again be directed to the need of more aggressive evangelism and to the most effective methods of reaching men and women for Christ. We hope to be able to present to our readers some of the papers read at the conference.





# The National Christian Conference—a General View

By HENRY V. E. STEGEMAN

THE National Christian Conference, called by the Japan Continuation Committee, was held according to schedule from Thursday, May 18th to Wednesday, May 24th, 1922. Practically all of the sessions took place in the auditorium of the Tokyo City Y.M.C.A. About 120 delegates were sent by the Japanese churches, and about 70 came as representatives of 24 Missions. Besides these there was a small number of Japanese and missionaries who attended as co-opted members of the Conference, or by virtue of being members of the Continuation Committee. The first day was spent in getting started. After devotional addresses by Dr. Kozaki and Bishop Welch, the organization of the conference took place. Dr. Motoda, President of Rikkyo University, was made President of the Conference, and Dr. Mott was made Honorary President. Bishop Uzaki and Dr. Reischauer were elected vice-presidents of the Conference. Dr. McKenzie reported on the work of the Continuation Committee since its organization nine years ago. He lamented the fact that the activities of the Committee, and those of the Federation of Japanese Churches and the Federation of Christian Missions had not co-ordinated as well as was desired.

Dr. Motoda presented a very helpful review of developments in Japan since 1913. He said that the eyes of the Japanese people had been opened to a greater world-vision; that in various respects a healthy liberalism has been awakened; that there is need of greater emphasis on social service and Christian education; and that while Christianity still seems very weak in comparison with Shintoism and Buddhism, yet numerically it has made marvelous strides forward during the period under discussion.

Dr. Mott's address had to do with the theme of Christian Cooperation. He maintained that co-operation is the spirit of the times, that it is made necessary by present-day economic stringency, by the

strategic opportunity to mold a plastic world, and by the fact that young people—the leaders of to-morrow—abhor divisive tendencies in the Christian body. In closing, Dr. Mott uttered certain principles that should be followed in setting up a national organization for Christian cooperation.

Then came the introduction of the visiting delegates, all of whom had attended one or both of the conferences in Peking and Shanghai. The visitors who were introduced and spoke briefly were Dr. H. C. Rutgers, of the Free University of Amsterdam, General Secretary of the Dutch Student Movement; Mr. Austin F. Case of the University of Washington; Miss Ella M. Watson, Corresponding Secretary of the Women's Board of the Methodist Episcopal Church of America; Mrs. J. Hal Smith, Educational Secretary of the United Brethren Church of America; Miss Emily Klavin, secretary of the Student Christian Movement of Russia; Mr. Lloyd R. Killam, secretary of the Honolulu Y.M.C.A.; Mr. Oswin Bull of the Student Christian Association of South Africa; Mr. Alexander Nixton, a native of Russia but representing the Student Christian Movement in Bulgaria; Mr. R. O. Hall of the Missionary Section of the Student Christian Movement of England; Mrs. Bronson, secretary of the Woman's Union Missionary Society of America; Dr. James Endicott, General Secretary of the Foreign Mission Board of the Canadian Methodist Church; and Dr. James H. Franklin, secretary of the American Baptist Foreign Missionary Society.

From Friday morning until Tuesday evening, the time was largely devoted to reports of surveys of Thought-Movements, Literature, Education, Social Service, and Evangelism. The oral reports were in many cases too long; some of them were too theoretical for a conference bent on practical planning; but the greater number stuck closely to present-day conditions and needs. The

printed or mimeographed reports contain a wealth of information. Those who compiled them are to be congratulated on making so much valuable material available.

Dr. Kozaki, Dr. Wainright, and Prof. T. Saito were the chief speakers on the subject of Thought-Life in Japan. Dr. Kozaki told of the writers who were largely read in the Meiji era, men like Mill, Spencer, Huxley, Comte, and Darwin,—and mentioned Wm. James and Bergson among these whose works are popular to-day. He said that Christian workers to-day should pay particular attention to the study of the subject of Theism. Dr. Wainright said that neither the theory of the Ritschlians nor Kantian Reason can adequately reveal the essence of Christianity; a knowledge of history is also necessary; religious experience and scientific experience should be joined together; the universe is not static, but full of energy and movement. Prof. Saito emphasized the fact that the youth of to-day are eagerly seeking to know the truth, what life is rather than what life ought to be. Among the authors most widely read at the present time he mentioned Dante, Milton, Browning, F. Thompson, Walt Whitman, Oscar Wilde, Dostoiefski, and Tolstoi.

The survey of Christian Literature was presented by a large number of speakers, and from a great many angles—from literature for children to theological works. Mr. S. Saito, Prof. Nagasaki, and Rev. I. Aritomi presented an elaborate catalogue of Christian Literature now extant, and spoke of the results of a questionnaire on Christian Literature which sought to discover the relative popularity and helpfulness of various publications. Miss Bosanquet, Mrs. M. Hani, Rev. Mr. Kawazoe, Mr. Y. Kojima, Miss Michi Kawai, and Prof. U. Bessho discussed the needs in this field, and the call for a more adequate policy for promoting Christian publication. Dr. I. H. Correll urged the importance of a Central Library in which all existing publications would be collected; this would enable people to examine the literature directly and find out what cannot be learned from a catalogue alone.

Under this head of Christian Literature, several persons urged that the Japanese Church should take a larger hand in Christian publication, and made inquiry into the exact nature of the Christian Literature Society. This train of thought was to have been developed in a later discussion, which somehow failed to materialize. On Friday evening extra-program features were brought in. These included several musical numbers, a presentation by Miss Janie Kinney of the Christian situation in Formosa, and an eloquent report on the Shanghai Conference by Dr. Armstrong.

The Commission on Education made an effective report, both oral and written. The speakers were Dr. Ibuka, Dr. Motoda, Dr. Schneder, Principal Toyama of Kyushu Gakuin, Miss L. L. Shaw, Dr. Bates, Prof. Tsuru, Dean Yasui, Dr. Kozaki, Dr. Berry, and Rev. Y. Sasakura. Dr. Schneder's study of the status of Christian Education in Japan is a highly commendable piece of work; in it the present and the past are discussed at length, and then careful attention is given to the outlining of a policy for the future. Dr. Schneder continues to urge the crying need of a Central Christian University. Dr. Bates, too, touched on the need of a University, and offered the following as a minimum estimate for the establishment of such an institution—one million Yen for land, one million Yen for buildings, and five million Yen for endowment. Prof. Tsuru quoted the striking words of Dr. Oldham: "If Christian education is inferior, it will not help but hinder the Christian cause." Dean Yasui of the Woman's Christian University discussed the need of a plan to plot out more scientifically the course of study for girls from Primary School to University, making it correspond more closely to the course for boys. Dr. Berry presented in considerable detail a proposed plan for Union Theological Education. It is regrettable that hard facts seem to make it impossible to propose something a bit more united than would ensue from Dr. Berry's plan.

The report on Social Service showed that the Japanese Church has leaders who are awake to the country's



need. Speakers were Mr. S. Arima, Mr. S. Saito, Mr. T. Numae, Mr. M. Masutomi, Mr. Bowles, and others. Internal problems such as the Eta question, the leper problem, temperance, social purity, and the labor question, were fully and eloquently discussed, Mr. Masutomi being a strong figure. International relations also came under this head. One speaker who had visited the Washington Conference, spoke in terms of high praise of the Christian character of that assembly. Another speaker boldly asserted that men should be Christians first, and then patriots.

The Commission on Evangelism was represented by such men as Dr. Hatano, Rev. Mr. Tajima, Dr. Hiraiwa, Rev. Mr. Tada, Mr. Hampei Nagao, Dr. Y. Chiba, Dr. Noss, Dr. Yoshino, Mr. T. E. Jones, and Rev. Mr. Hennigar. Problems of the Ministry, the Laity, Cooperation of Japanese and Foreigners, the Church's Social Responsibility, and Newspaper Evangelism, were discussed. The Commission presented a proposal for a second nationwide, united evangelistic campaign, to be called the "Japan for Christ Movement". The plan was endorsed, but various denominational campaigns, and economic stress, prevented immediate adoption. An animated discussion centered about the relative importance of denominational strength and numerical growth on the one hand, and a united program of service on the other. As is often the case in such debates, the truth seems to lie in a combination of varying views.

From the very beginning of the Conference it was evident that a strong desire prevailed to have the meetings culminate in the organization—or definite plans to that end—of a National Christian Council to take the place of the Continuation Committee, and more satisfactorily than hitherto to link up the work of the Japanese churches and that of the missionaries. After preliminary reports by the Findings Committee, and free discussions from the floor, the matter came up for final discussion and action during the last session of the Conference. The discussions were both spirited and friendly. After the proposition had been approved, a committee of thirty-five was named to draw up

a plan for the organization and submit the same for approval to the churches and the missions. The vote of approval was apparently unanimous, but that is not to say that all questions had been removed from every mind, or that some would not have preferred something in another form, or that there were none who preferred no new organization at all. Yet the Conference as a whole—especially the Japanese delegation—seemed to desire the organization, and the new plan would seem to have the backing of a strong sentiment throughout the country.

After the proposal for the new Christian Council had been approved, many seemed to feel that the Conference had accomplished almost enough. Other subjects brought up in resolutions received only slight attention, chiefly because no more time remained. It is to be regretted that those who were in charge failed to set a shorter time-limit on reports and extra-program speeches. Besides the proposal for a national evangelistic campaign, various excellent resolutions having to do with the leper problem, a Central Christian Library, Theological Literature, Christian Education, Newspaper Evangelism, and Social Uplift, were more or less warmly endorsed, and referred to the Continuation Committee or to the proposed Christian Council.

Each day of the Conference a short devotional service was held. Among the leaders were Dr. Noss, Dr. Wainright, and Dr. Ukai. A special feature of Tuesday's program was the commemoration of the semi-centennial of the Kaigan Church of Yokohama, the first Protestant church in Japan. Drs. Ibuka and Reischauer made brief historical addresses, emphasis being laid on the fact that from the very beginning there was no desire to set up a new sect, and that fraternal cooperation of Japanese and foreigners was a reality in this church from its earliest stages. Rev. Mr. Sasakura, the present pastor, offered prayer, and Rev. Mr. Inagaki, a former pastor, pronounced the benediction.

Among the social features of the Conference may be mentioned the noon lunch served to the delegates in the Y.M.C.A.



gymnasium on Saturday, and the reception tendered by Mayor Baron Goto on Tuesday afternoon. On the former occasion Bishop Uzaki acted as toastmaster, and several lively after-dinner speeches were given. The Mayor's reception was an elaborate affair, given in the Yasuda gardens, now belonging to the city. The Mayor in his address of welcome, referred to the significance of having had three great Christian Conferences in the East so recently. Dr. Mott responded, paying high tribute to Mayor Goto's enlightened management of the city's affairs, and setting forth clearly the essence of Christianity's message to the world.

A pleasing spirit of brotherhood prevailed in the Conference. Japanese and foreign workers met together on an even footing, and invidious distinctions found

no place. The Japanese leaders played a major part in the Conference, but their attitude seemed to be that the missionary remains an indispensable and desirable co-worker. To use one of Dr. Mott's phrases, the Conference "generated atmosphere," and Dr. Mott well holds that "generation of atmosphere" is one of the valuable contributions made by periodic gatherings of this sort. As an event that brought together workers from all parts of the land to study the obstacles, needs, possibilities, and probabilities of the Christian movement, that reconfirmed old convictions and molded new purposes, that gave Christian leaders new enthusiasm to go out to possess the land for Christ, and that sought to direct this enthusiasm into practical channels, the National Christian Conference was truly a significant gathering.

## The Passing of Ebara Soroku

By R. C. ARMSTRONG

THE late Hon. S. Ebara, was born at Yotsuya, Tokyo, January 27th, 1840, in a comparatively humble home. We was first instructed in elementary subjects in the (Terakoya) temple school. At fifteen he celebrated the ceremony which marked the beginning of his manhood when he changed his boyhood name, Chusaburo to Soroku and donned the clothes and swords of a Samurai. For a time after this ceremony he was engaged making tooth brushes of a simple kind, made by fraying the end of a stick. At eighteen he became a soldier in Yokohama receiving about fifty cents a day for his services which enabled him to give up his former task. As soldier he made such rapid progress in military tactics that he was appointed a teacher in the Tokugawa Military School, and at twenty-four years of age became captain of a company of soldiers who were sent to Kyoto under Prince Keiki Tokugawa. He figured in several battles and was soon advanced to

Major of his company. Passing through the strong times of the Restoration as a loyal retainer of the Tokugawa Family, in 1870 he was put in charge of a so-called military school in Numadzu. His school became one of the best organized schools of the time with a primary school attached. As the Government Educational System developed this school was placed under the Department of Militia and moved to Tokyo where it became the Military Academy.

About this time he was sent abroad by the government. Upon his return he was appointed principal to a secondary school in Numadzu and for a time served as principal of the normal school at Shizuoka. In 1880 he was appointed Reeve of the neighboring township and afterwards elected a member of the prefectural government at Shizuoka.

It was during those years that Rev. Dr. Meacham was appointed to Numadzu by the Canadian Methodist Mission and was

requested by Mr. Ebara to teach in his school. Dr. Meacham's personality and quiet Christian life soon made a deep impression upon Mr. Ebara who was shortly afterwards baptized.

Mr. Ebara became a very earnest Christian from the very first. He was frequently advised not to be too earnest in Christian work but he quietly and tactfully pursued his earnest way. In 1893 he was appointed principal of the Canadian Methodist Mission School. When the opposition of the Government to religious teaching in Christian schools led the Mission to close their school, Mr. Ebara saved the situation by organizing the Azabu Middle School which is now one of the most popular private Christian schools in the Empire.

Mr. Ebara was prominent in his political party. He was elected by his native province for thirteen years and afterwards by his Tokyo constituency for nine years, when by Imperial order he was elevated to the House of Lords. It is said that although this gave him free second class passes on all Government railroads, it was his custom to travel third class with the common people. He refused to become President of the Lower House or to accept the nomination for Minister of Education. In 1903 H.I.M. the Emperor recognized his valuable services as a distinguished citizen by decorating him. Just before he died he was again decorated with the Fifth Grade of First Class Rank and Order of Merit and the Order of the Sacred Treasure.

In his youth Mr. Ebara was delicate and was not expected to live. But up to the end of his long life of full eighty years he was actively engaged, preaching, teaching and lecturing. On May 16th he went on an excursion with the students of his school returning the following day in good spirits. On May 18th he attended a conference of the principals of all Middle Schools throughout the Empire. When he returned home he complained of a pain in his head and immediately became unconscious. At nine o'clock on May 20th he passed to his eternal reward.

Mr. Ebara is missed by all classes of people. He was prominent in every good work, holding important positions as

director on many boards including that of the National Y.M.C.A. While he was always faithful to his own church and never wearied of helping the Canadian Methodist Mission, Mr. Ebara belonged to all churches in spirit. The Christian movement in Japan will miss his cooperation and encouraging spirit, but from his work for young men will no doubt arise many who will try to carry on his work.

The students who knew him best respected him most. Rev. Z. Ono says: "Mr. Ebara was a man of prayer who took delight in the morning watch. Some twenty-five years ago in school, he simply announced that he would have special prayer with any student who desired to meet him at five o'clock in the morning in one of the empty class rooms. From the following morning, we found him there alone in prayer when we went to the appointed place. From the group of men who gathered about him in early morning prayer are many leading pastors of the Japanese Methodist Church. . . . Just before his death Mrs. Ebara told me personally that Mr. Ebara was accustomed to rise early, open the doors and spend time alone with God, reading at least two or three chapters of the Bible."

Mr. Ono tells of a conversation he had with the late Dr. Meacham in Toronto. "I often went to see him and was much delighted to hear many precious recollections of Japan and especially of Mr. Ebara. Dr. Meacham said that although Mr. Ebara was a noted Chinese scholar and the principal of the school he never failed to attend Bible class. As Dr. Meacham was living in a Buddhist temple as a temporary residence he proposed to baptize Mr. Ebara right there; but Mr. Ebara strongly opposed the plan to be baptized in a heathen temple and preferred to receive it in a partly finished house which was being constructed."

Mr. Ebara's funeral services were held on May 22nd, in the City Y.M.C.A. Hall. Thousands of people came to pay their last respects to one who had stood for all that is noble and good in modern Japan. All sojourners in Japan love Japan more because they knew and loved this honoured Christian gentleman, the Hon. Soroku Ebara.

# The Japan National Christian Conference

## May 18-24, 1922

### Findings Adopted by the Conference

#### I. *The Japan Christian Council*

**I**N view of the magnitude and importance of the task of the Christian movement in Japan; in view of the need of some organization which can speak authoritatively and unitedly within the nation on matters affecting the entire Christian movement, such as general social, moral, and religious questions; in view of the necessity of the Christian forces of Japan having some united body authorized to represent them in communicating promptly and effectively with similar bodies in other nations, and in view of the desirability of the united Christian force of Japan being in a position to express its voice, and to make its contribution in the "International Missionary Council" and in other international relations:—

Be it resolved,—

1. That it be the judgment of this Conference that a Christian Council should be organized that will represent all the Churches, Missions and other Christian bodies in Japan.

2. That it is understood that this Council has no authority to deal with questions of doctrine or ecclesiastical polity. Its functions shall not be legislative or mandatory. It is intended to act on behalf of the cooperating Churches, Missions and other Christian bodies in matters of common interest, when the Council is satisfied that the action taken will be in accordance with the wishes of the cooperating bodies. It shall take counsel, make surveys, plan for cooperative work, and take suitable steps for carrying on such work.

3. That the Council consist of one hundred members, eighty-five to be chosen by the Churches, Missions and other cooperating Christian bodies, of whom fifty-one shall be Japanese and thirty-four missionaries, in the following manner:

Seventy-five members shall be elected from and by the following Churches, Missions and other bodies in accordance with the accompanying table, and ten additional as may be determined by the Committee on Organization. The remaining fifteen members shall be co-opted by the eighty-five elected members in such a way as to make the membership of the Council as fully representative as possible of the various phases of the entire Christian movement in Japan, of the different sections of the country, and of other important interests such as nationality, and due representation of women as well as men.

|                               | Japanese. | Missionaries. | Total. |
|-------------------------------|-----------|---------------|--------|
| Nihon Kirisuto Kyokwai .....  | 9         | 6             | 15     |
| Kumiai Kyokwai .....          | 7         | 3             | 10     |
| Methodist Kyokwai .....       | 6         | 6             | 12     |
| Sei Ko Kwai .....             | 6         | 6             | 12     |
| Baptist Kyokwai.....          | 3         | 3             | 6      |
| Evangelical Kyokwai.....      | 1         | 1             | 2      |
| Churches of Christ.....       | 2         | 1             | 3      |
| Christian Churches.....       | 2         | 0             | 2      |
| American or Finnish Lutheran. | 1         | 1             | 2      |
| Methodist Protestant .....    | 2         | 0             | 2      |
| United Brethren .....         | 2         | 0             | 1      |
| Free Methodist .....          | 1         | 0             | 1      |
| Friends.....                  | 1         | 1             | 2      |
| Y.M.C.A. ....                 | 1         | 1             | 2      |
| Y.W.C.A. ....                 | 1         | 1             | 2      |

4. That a representative committee of thirty-five members be appointed by this Conference to formulate a plan for the proposed Council in harmony with the above principles, and to submit it to the Churches, Missions and other Christian bodies for their approval, the committee to be at liberty to deal with the Churches and Missions of any group either separately or unitedly as may be found most convenient.

Note:—Be it resolved, that the Committee of Organization seek the good offices of the Federation of Churches and Federation of Missions in the establishment of the Japan Christian Council.

5. That a budget of ¥30,000 be recommended as the probable initial annual expenditure, and that the Committee of Organization be asked to pre-



pare such a budget, indicating ways of raising income and details of proposed expenditure, with authority to submit the plan directly to the Missions, Churches and other Christian bodies.

6. That the Committee of Organization shall have authority to convene the first Council when in their judgment a sufficient number of Churches and Missions have approved.

7. That it is the judgment of this Conference that the Continuation Committee should continue until the Japan Christian Council be formed.

8. That the Committee of Organization be elected by this Conference upon nomination by a nominating committee of *seven* to be appointed by the Chairman.

9. That the Treasurer of the Continuation Committee be asked to raise ¥1,500.00 from the Churches and Missions for the initial expenses of organization.

The action of the Conference on the above was as follows :

No. 1. Approved.

No. 2. Approved.

No. 3. First and second paragraphs approved, and the remainder of the section referred to the Committee of Organization.

No. 4. Approved. Note also approved.

No. 5. Referred to the Committee of Organization.

No. 6. Approved.

No. 7. Approved.

No. 8. Approved.

No. 9. Approved.

## II. On Christian Education

1. Resolved, that it is the firm conviction of this Conference that although Japan has a highly developed system of government education, there is not only ample room and a hearty welcome for Christian education, but that its continuance and strengthening are absolutely necessary both to the Christian cause and to the highest national welfare.

2. Resolved, that this Conference earnestly recommend to the Christian Educational Association a thorough study of the whole Christian educational situa-

tion by a commission of Japanese and foreign educators, and that interested Christian bodies in America and Great Britain be recommended to give financial assistance for such a survey.

3. Resolved, that this Conference recommend to the Educational Associations the formation of an Educational Union to include, so far as possible, all the Christian educational work in Japan, such a union to have a central office and staff for the purpose of greatly increasing the efficiency of the work.

4. Resolved, that it is the sense of this Conference that the need of a union Christian university that will rank with the Imperial universities in standing, is clearer than ever before, and that steps should be taken as soon as possible to establish such an institution.

5. Resolved, that this Conference rejoice in the establishment of the new Woman's Christian College, and recommends that it be developed as rapidly as possible by strengthening its staff, improving its equipment, and increasing the number of its departments.

6. Resolved, that this Conference recommend increase in Christian educational work along all lines, and especially in the number of Christian Middle Schools.

7. Resolved, that for the improvement of the teaching staffs of the several schools, the following methods be recommended :

(a) Laying additional emphasis by the existing institutions on teacher training, either through Normal courses in the higher departments or through university courses.

(b) Establishing scholarships in government higher normal schools, universities and other institutions.

(c) Sending abroad for study promising teachers or teacher candidates.

(d) Requesting Foreign Mission Boards to send as missionary teachers men and women specially prepared to teach the subjects to be assigned to them.

(e) Establishing a unified pension system whereby teachers can pass from one Christian school to another without losing their pension privileges.

8. Resolved, that copies of the report on Christian Education in Japan be sent :

(a) To the several Christian schools and Educational Associations, for their consideration and study.

(b) To the Foreign Mission Boards of North America and Great Britain, directing their special attention to the call for largely increased financial support, in order that the existing work may be strengthened, and that the greatly needed advances in new work may be made.

### III. "*Japan for Christ*" Movement

We note with gratitude the growth in membership and in zeal of the Christian Church in Japan during the past few years. We are rejoiced to learn of the evangelistic movements now in progress and the results already secured. We are in hearty sympathy with the spirit and purpose of the proposal for a special united evangelistic campaign under the name "*The Japan for Christ Movement*". But such a movement for its largest success demands a free field, general interest and participation, and ample preparation. At present the conditions do not seem to us favourable for immediate action in this direction. The denominational evangelistic plans now in operation should not in any way be interfered with; the depressed financial conditions of the country and the urgency of effort in collecting subscriptions already made to various church funds do not promise well for the local financial support required; it would be impossible to secure at once the help expected from the Mission Boards; and the time from now until September would scarcely be sufficient for thorough organization and arrangements. We therefore recommend that the whole matter be referred to the proposed Japan Christian Council with the request that this plan be given prompt consideration as soon as the Council shall be organized.

### IV. "*Trend of Thought*"

At the present time we are able to discover a widespread dissatisfaction with the trend of ideas, which had its source in the 19th century, the age of science and positivism. This dissatisfaction, together with the revival of reflective

thought and the return to idealism are evidence sufficient to show that the prevalent naturalism is undergoing dissolution. The human mind is requiring deeper insights and more comprehensive affirmations than science affords. The longing for peace in a world distracted by strife is not more general or more insistent than the demand of the human mind for a unity of thought in which all the diverse ramifications of knowledge characteristic of modern times are harmonized through discovery of a deeper significance. The satisfaction of the intellectual needs of the times, we believe, can only be met by the view of the world distinctive of Christianity. And just as the practical need of the times calls for insistence upon the fundamental presuppositions of Christianity, so the present intellectual need demands a constructive view such as is provided by Christian theism. While Christian experience is the chief end we have in view in our efforts to make the Christian religion prevail, we should not overlook the contribution to the constructive thought of the world we are in a position to make from the standpoint of the fundamental significance of Christian experience.

As for the situation in Japan, while the general trend of modern thought is observable here, as elsewhere, there is also manifest in this country, especially among young men, a high degree of seriousness, an earnest desire for reality, and what is more recent in the spirit of the young men, a consciousness of the evil that afflicts human nature, together with a longing for redemption. Another distinct tendency in the thought of this country is the practical outcome sought for it, apparent in the desire to render some sort of service to society.

### V. *Newspaper Evangelism*

Recognizing that there are in all parts of the country young people who desire instruction in Christianity, but are beyond the reach of existing agencies, this Conference approves of the extension of "*Newspaper Evangelism*", supplemented by correspondence-instruction, and recommends that a centre of work be established in every prefecture.

VI. *Christian Literature*

The proposals

(a) Regarding the founding of a Central Library :

(b) Regarding the appointment of a committee to examine and publish Christian Literature :

(c) Regarding the production and publication of Theological works, as recommended by the Commission on Christian Literature, were approved, and referred to the National Council.

VII. *Work for Lepers*

It is recommended to the government,

(a) That new segregated villages for lepers be established, preferably in Okinawa Ken (the Loochoo Islands) on account of the mild climate :

(b) That a central institution be established for the study of the cure of leprosy.

VIII. *Armenian Relief*

The Conference adopted a resolution expressing deep sympathy with the people of Armenia in their sufferings, and pledging the members of the Conference to take appropriate measures in their various localities to collect relief funds.

## Committee of Organization (35)

|                      |                      |
|----------------------|----------------------|
| Dr. K. Ibuka         | Dr. Wm. Axling       |
| Rev. K. Mori         | Dr. Y. Chiba         |
| Dr. A. K. Reischauer | Rev. N. Fukada       |
| Rev. J. L. Shafer    | Dr. C. S. Reifsnider |
| Bishop K. Uzaki      | Dr. S. Motoda        |
| Rev. D. Hatano       | Miss F. A. Spencer   |
| Rev. K. Ishizaka     | Dr. H. Kozaki        |
| Dr. J. T. Meyers     | Rev. K. Nishio       |
| Dr. D. R. McKenzie   | Rev. K. Kodaira      |
| Rev. P. S. Mayer     | Rev. C. D. Fulton    |
| Mr. S. Saito         | Dr. H. Pedley        |
| Miss M. Kawai        | Mrs. Kubushiro       |
| Rev. K. Matsuno      | Mr. G. Bowles        |
| Rev. T. Niiyama      | Mr. K. Muramatsu     |
| Rev. I. Inanuma      | Bishop S. Heaslett   |
| Rev. A. J. Stirewalt | Mr. K. Yamamoto      |
| Rev. K. Ishikawa     | Rev. G. Hirata       |
| Rev. Shimose         |                      |

## Statement of the Conference

By BISHOP H. WELCH

THE careful reports which have been presented to this Conference by the several Commissions and the addresses which have been given explaining or supplementing those reports may safely be commended to the thoughtful attention of all interested in Christian progress in Japan. We do not undertake to rehearse their findings or even to sum up all their conclusions. It must suffice that we offer a few general remarks prefacing some recommendations for definite action.

*The Situation.*—In this day of change one of the outstanding facts in Japan is the love of knowledge. The demand for higher education with which the rapidly increasing facilities afforded by governmental and private agencies are utterly unable to keep pace; the appearance of numerous new magazines devoted to progressive and often radical teachings; the ferment of thought among the masses of

the people as well as among the intellectuals; the keen examination of tendencies in the philosophy, the science and the practical achievements of Western peoples,—all bear witness to an intellectual renaissance within the Japanese Empire as significant as those in other parts of the world. Japan, which has so long loved beauty, is to-day more than ever before an earnest seeker after truth. But this alone will never suffice for her national needs. When to truth and beauty is added goodness, then only is the rounded character produced. It is, therefore, ours as Christians while endeavoring to satisfy the insistent desire for truth to emphasize the preeminent importance of righteousness, purity, peace, brotherhood, and all those virtues which can be attained in their fulness by the union of the individual and of the nation with Jesus Christ.



*Christian Progress.*—The spread of Christian phrases, concepts, customs and methods into other religious circles, and the pervasion of the national thinking on social, industrial, educational, literary, political and international problems by Christian ideas, are encouraging tokens that the influence of Jesus Christ on the life of Japan is not to be measured simply by the size of the Christian Church in this country, though that is coming to be a more considerable element. The increase of 17 per cent in the number of Protestant ministers and 85 per cent in the Protestant church enrollment during the past eight years is certainly cheering. The number of pupils in our Sunday Schools has increased by two-thirds during the same period; and while the grants for evangelistic work from foreign missionary boards have grown by 35 per cent, the gifts of the church on the field have increased 370 per cent. Noteworthy also is the fact that with only about one half of one per cent of the population included within the Christian community, approximately five per cent of those receiving education above the primary grades are in schools conducted under Christian auspices, to say nothing of those housed in Christian hostels connected with other institutions. This augurs well for the future.

*The Christian Task.*—The Christian task in Japan, as in other countries, is so far from being completed as to seem scarcely more than begun. The dangers of materialism still confront us. Militarism is not yet fully discredited as a road to national glory. Social vice and intemperance still devastate society. Crime and suicide are unhappily common. The excessive hours of toil, the low standard of wages in many pursuits, the poor living conditions of factory and other workers, the prevalence of occupational diseases, cannot be matters of indifference to any who love their fellow-men. Amusements are too largely commercialized and pander much to lower instincts. Marriage morality needs markedly higher standards. Gross superstition exists side by side with enlarged educational oppor-

tunities. The lack of a regular weekly day of rest tends to burden life and to hinder spiritual development. In addition, whole classes are as yet all but untouched by Christian activities. On the one hand the influential ranks of the nobility and the wealthy have little contact with organized Christianity; on the other the *Eta* class is almost entirely unreached. The great groups of the fishermen, the miners and the factory workers need special effort to carry to them the message of hope and joy and deliverance which Christ came to bring.

*Christian Methods.*—How is this vast undertaking to be mastered? The reports of our Commissions suggest the line of our advance. *Education* in its broadest meaning lies at the base of any successful effort. The publication of literature, the judicious use of newspaper space for religious advertising, the creation of an enthusiasm for Bible study, the continuance in fuller strength of our schools, the promotion of the Sunday School and other methods of religious instruction—none must be overlooked. *Social Service* and reform may help to create a more genial environment for Christian living. *Evangelism* will in the future as in the past, build up the church by the making of new disciples. Not even the importance of the religious culture of youth or the pressing duty of Christianizing all spheres and agencies of our common social life, must be allowed to obscure the prime necessity of winning men, women and children individually to that relation of loving loyalty to Jesus Christ which constitutes the Christian.

In this work both ministry and laity and missionaries have their place and their vital share. Teachers must be prepared; an educated, trained and consecrated ministry must be maintained; and men in every walk of life must know that their chief occupation is to serve the kingdom. Thus shall the foundations be laid for a civic prosperity which is deep and permanent, and righteousness shall exalt the nation. "Happy is that people whose God is the Lord!"

# The Christian Movement in China Passes a Crisis

## The National Christian Conference

THE National Conference of all the Protestant church and mission agencies of China brought together in Shanghai, from May 2 to 11, 1922, 1189 Chinese and foreign men and women, for the purpose of establishing the Christian Church of China. It was called by the China Continuation Committee, the correlating agency for the Christian work of China which was established in 1913 as an outgrowth of the famous Edinborough Conference and which for these nine years has done such statesmanlike work that China has been increasingly looked to as the model for missionary cooperation. There had been no such national gathering for fifteen years. In this interval powerful forces have been at work in Chinese life. Chief among these have been: the coming and going overseas of hundreds of China's choicest young men and women, as indemnity or independent students of western thought; the renaissance or New Thought Movement centering in Peking which is not only establishing a popular written language which shall democratize knowledge, but is training young China to face every problem or custom with a question mark; and the rising tide of nationalism which is characterizing so many nations since the great war. All of these facts provided the background for what happened—what was bound to happen—at the Shanghai Conference; that the mission forces which had been in China for one hundred pioneering years, announced their long period of preparation to be at an end, and the National Christian Church of China was born. The great audience was still with intensity and with the sense of the very presence of God when Dr. R. K. Evans of Peking University put new meaning into the old prophecy in which he found implied the relation of the pioneer mission forces to the young church: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder."

Foreign workers and funds are not now to be with drawn from China, indeed, as more than one Chinese speaker pointed out, "We shall need you more than ever before", but in a different relationship. As one sat in the Conference hall and saw Chinese leader after leader come to the platform and speak for the newborn church with possessiveness and power, one's mind went back to the hundreds of regulation "missionary meetings" in America and England with a whimsical sense of how many speeches will have to be revamped, how many appeals recast, for the day of coming to China to give to the heathen is totally swept away, and only he or she who is willing to come as a learner and a cooperator will be privileged to play a part in the new era.

Since Christian work began in China, five conferences more or less national in character have been held. Only so short a time ago as the Centenary Conference of 1907, however, there was not a single Chinese delegate present. At this year's Conference the representation was half and half. Even this proportion is more of an irony than one would quite realize unless, for example, one tried to conceive of what one of us would feel like if large bodies of people had come to our own country to share with us the best of French civilization, but made all their plans in French and admitted none of us to their counsels.

Another new feature of the 1922 Conference, which it is equally ironic to have to record, was that special effort was made to get women delegates appointed. In the end in spite of much preliminary correspondence and pressure, only 225 out of the 1189 were women. Miss Myfanwy Wood of the London Mission, who served as one of the three executive secretaries of the Conference with this as her special interest, analyzed it as being due not to Chinese conservatism, for modern China is astonishingly ready to grant equality to its women, but to the



traditional attitude of the men missionaries, who have loaded upon China their western inhibitions regarding women's place in the Church. Out of all proportion to their numbers, however, the women delegates, especially the Chinese, impressed the Conference with their ability to bring unique gifts of leadership and power of thought to the new Church in the making. One of the four executive secretaries for the new Council which succeeds the China Continuation committee is to be a Chinese woman.

The mechanics of so enormous a conference, which had to be conducted in two languages, were interesting. The preliminary work had extended over more than a year. The Committee on Arrangements, chaired by Bishop F. R. Graves of the American Church Mission and working through an executive staff headed by Dr. Cheng Ching Yi, Rev. E. C. Lobenstine, Miss Myfanwy Wood and Rev. W. P. Roberts, had assembled the material to be considered, in the shape of five printed reports on the following subjects: The Present Status of Christianity in China: The Future Task of the Church: The Message of the Church: The Future Leadership of the Church; and The Coordination and Cooperation of Church Agencies. These reports were prepared by five commissions, which had enlisted the voluntary services of over 400 men and women throughout China the past winter. The one chief source for all the Conference findings, and the cornerstone on which much of the work of the immediate future will be built, is the tremendous achievement of the Missionary Survey, "The Christian Occupation of China," which had been under preparation for several years under the able direction of Rev. M. T. Stauffer, and which was characterized at one point in the discussion, by Bishop L. H. Roots, as the finest survey that has ever been made in the world. Every westerner who has any responsible connection with mission work in China should read this book.

The one burning issue of the Conference was Chinese leadership. Some thought it was theology; some wished it were a practical program for meeting

China's tremendous social needs; but the keys of the Church had to be given in to Chinese hands before any other great forward steps could be taken.

The one great act of the Conference, then, was the forming of the National Christian Council, upon the foundations laid by the China Continuation Committee, which in this Conference to which all its work had led, acted upon the fundamental principle of Christianity and lost its own life to save it. The new Council is directly representative of all the Christian forces in China, at least all such as were present at the Conference to serve as electors, and is to have 100 members. The suggestion was made by some delegates, that in personnel the new Council be all Chinese. A later foreign speaker made the significant suggestion that this question be left to the Chinese delegates themselves to settle. It was decided that the time has not yet come for such a venture of faith. Of the new Council, 51 are Chinese and 43 foreign, with six others to be elected later.

There was a certain amount of discussion as to whether the new Council should be an ecclesiastical body or a clearing house for the work of the church in all its forms and a central agency to deal with such national issues as no one church group could adequately meet alone. The decision was overwhelmingly in favor of the latter plan. Invaluable help in the forming of the new Council was given by Mr. J. H. Oldham, general secretary of the International Missionary Council, and by Dr. John R. Mott, probably the two most widely experienced men in the world on problems of church organization. Such situations as have arisen in connection with forming a similar Council there, or in America at the time of the forming of the Inter-church Movement, were of the utmost value for comparative study.

The choice of executive secretaries for the Council is not yet fully determined, but it is known that at least four will be appointed from the beginning: one Chinese man and one Chinese woman, and two foreign men. A plan for financing the Council is also still to be made. It will be of interest to the home churches



to know that the budget for the Council will probably include the budgets of the leading affiliated organizations, such as the China Medical Missionary Association, the Christian Educational Association, the Council on Health Education, etc., so that a single appeal for all union enterprises will be presented to the home boards.

There has recently been, as everyone familiar with current religious developments in China knows, a sharp aligning into conservative and liberal theological camps, probably corresponding to what has happened in several other countries following the war. In China this has been almost wholly an imported matter, that is, the lead in the controversy, in so far as their has been one, has been taken by the missionaries. There was great fear lest it should cause an open break in the Conference. It was a rebuke to that fear, and an averting of what would have been a terrible blot on Christian history in the Orient, that this did not happen. Pleas were made from the platform, chiefly by Mr. D. M. Hoste of the China Inland Mission and by Miss Ruth Paxson, for the inclusion in the constitution of the new Council of a statement affirming belief in "the deity of Christ, in salvation by his atonement, and in the authority and trustworthiness of the whole Bible." After hours of discussion, the Business Committee proposed the following statement to meet this situation:

"A proposal has been made to the Conference that a doctrinal statement expressing fundamental Christian beliefs should be embodied in the resolution appointing a National Christian Council.

"We the members of the Conference joyfully confess our faith in, and renew our allegiance to God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. The Conference however is not constituted as a church council

with authority to pass upon questions of doctrine and of church polity or to draw up a credal or doctrinal statement of any kind.

"While the Conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognises that the authority to determine what are the essential affirmations of the Christian faith lies with the several churches of which those attending this Conference are members. Any National Christian Council which may be appointed by this Conference will not in any sense be a church council, and therefore not competent to exercise ecclesiastical functions.

It will be an advisory body which will seek to carry forward the work of this Conference and to bring the representatives of the different churches and missions in China together, in order that they may mutually enrich one another through common counsel, and will take action in matters of common interest only when it has reason to believe that the action taken will be in accordance with the wishes of the cooperating bodies."

Granting the utter impossibility of standardized thinking for so great a body of people, and the intensity of varying convictions on the part of different groups, yet, one felt the healing presence of the wings of God as the great audience rose in a song of spontaneous praise after the unanimous passing of this statement. While inherited western tendencies have blocked the path of the infant Chinese Church all too long, failing thus far, to leave it free to work out its own interpretation of Christianity, the appeal of the Chinese for just this freedom seemed to work the miracle of harmonizing all groups and deepening the religious tone of the whole Conference.

It is important to know that that one of the Commission reports which presented "The Message of the Church" had been prepared entirely by Chinese men and women. Two of its major points constitute a fearless and stirring challenge to us of the West:

### On A United Church

1. We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.
2. We express our appreciation of the manifestation of international brotherhood through the missionary effort of the last century in China, but we at the same time express our deepest regret that unfortunate circumstances have accompanied the introduction of Christian work into China, and the history of the Church of China has been darkened by the association with repeated incidents of national humiliation which have been one of the greatest obstacles to the speedy evangelization of our race.

We of the Church confess her failure to stay the hands of the so-called Christian governments of the West in their unchristian exploitation of and aggression upon the sovereignty of China.

We firmly believe that the teaching and the life of Christ have taught us beyond any doubt the possibility and the necessity of international world-brotherhood. With Him nothing is impossible.

3. We hereby call upon everyone who serves in the Christian Church in China to seize every opportunity to promote international friendship and fight together against any international injustice.
4. We further believe that the starting point for genuine internationalism is afforded by the providence of God within the Church of China, in the development of which different nations have heretofore had a share.

A large portion of the report on "The Message" is given to an appeal to the Chinese people to appropriate the social meanings in the gospel of Christ for the regeneration of China. There is little evidence in this report of original theological interpretations such as might have been expected from a newly Christianized oriental people, but perhaps China's great contribution to a world religion will be

found to lie in the realm of applied Christianity, for this in an intensely practical people, confronted with overwhelming wrongs imbedded in their own social and national life.

In this connection we note that of the countless practical problems raised by the commission reports, only two were brought before the Conference for specific action, the rest being referred by a blanket motion to the various agencies prepared to deal with them. One of these called for fresh vigor on the part of church forces in attacking the opium problem. The other called for the endorsement by the Conference of the following standards for modern factories, designed to bring China more into line with the international labor standard set by the League of Nations (China, Persia and Siam being at present the only nations which have not agreed to try to carry out this standard):

1. No employment of children under twelve full years of age.
2. One day's rest in seven.
3. The safeguarding of the health of workers, by the limitation of working hours, improvement of sanitary conditions, and installation of safety devices.

This standard was presented by a sub-committee of Commission II which had consulted all winter with men and women in all parts of China who from both the academic and the practical point of view were intimately in touch with the modern industrial system as affecting China. Miss Agatha Harrison, industrial secretary of the Y.W.C.A., who presented the report, was able to quote to the Conference the expressed approval of its points by four of the most influential employers in China, Mr. Brooke-Smith, Sir Edward Pearce, Mr. C. Arnhold, and Mr. G. Okada.

The standard was accepted with one dissenting vote, and the National Christian Council was authorized to give it the widest possible publicity. "This is one of the most important tasks before the new Council," said one of the foreign advisers who was closest to the situation. Never before has the Christian Church taken a definite stand on industrial pro-

blems at so early and strategic a point in the history of its development in a given country. China has learned a lesson from the West, and is making thrilling use of it.

Another major phase of Christian work on which the Conference stamped an indelible impression is education. Scarcely any original work needed to be done in this field by any committee of the Conference itself, for the China Educational Commission has, as is so well known, just completed its masterly survey of the whole China field, and its report came from the press just as the Conference opened. The Conference simply provided the stage setting from which it could be most effectively presented to the Christian Church in China and at the same time to the home boards through their representatives who were at the Conference in full force. This report, like the Survey volume on "The Christian Occupation of China," should be read by all westerners who are interested in the progress of education in so-called mission countries. It is called "Christian Education in China." It is notable for presenting a plan for a coordinated plan of education for the entire country, but still more so for the imagination with which the Educational Commission con-

ceived its task, enabling them to see the possibility of a whole nation made Christian through all its social fabric: "Since Christian education was begun in China the realm of education has been entered on a large and rightful scale by the government. The function of the Christian Church at this stage is therefore defined as that of the duty of concentrating, through its educational system, on the development of a strong Christian community for the purpose of making China, in so far as possible, a Christian nation. The study which the Commission has made.....has brought them to the conviction that Christian principles may yet become the controlling force in China's life. But whether this shall be the case will depend in no small measure upon the wisdom and intelligence with which Christian education is carried on in the next few years, and the generosity with which it is supported by gifts from Christian lands.—If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education sound, vigorous, progressive and fundamentally Christian.....we may look with hope to the time when the religion of Jesus will be the religion of China."

## What They Think of the Conference

### A Poll of Seven Christian Leaders

THE Christian Conference was of great value in that it permitted a full report of the union Christian activities and the progress of Christianity since the last Christian Conference in 1913. But its greatest accomplishment in my opinion was the authorization of the machinery looking toward the establishment of an organization, the National Christian Council, for a broader and more comprehensive cooperation of the Christian forces in Japan.

CHAS. S. REIFSNIDER.

THE recent Christian Conference gave to all Christian workers and to all interested in Christian work in this country a good and clear survey of the Christian movement and impressed us with the urgent necessity of pushing on the work. I earnestly hope and pray that this Conference may awaken all workers and Christians in general to a new effort to evangelize this great country.

H. KOZAKI.



**I** BELIEVE that the recent National Christian Conference will eventually prove to be a landmark in the history of the Christian Church and Missions in Japan.

K. IBUKA.

**T**HE success or non-success of the recent Conference will to my mind depend entirely on the measure of success with which the proposed Christian Council is worked out. So far as organization can determine the fate of the Christian movement in Japan, it is imperative that a central body, such as the Christian Conference contemplated, should be organized without delay and that it should be thoroughly representative not only of missions and churches but of laymen and women as well who represent general movements rather than sects and denominations.

CAROLINE MACDONALD.

**I**T is cause for deep gratitude that the Conference could be held. There was profound need for it. Its outstanding achievement is, of course, the undertaking to form the Japan Christian Council. Whether the Conference can ultimately be called a success will depend mainly on whether the Council will succeed; and the success of the Council will depend upon two things: 1. a God-given determination on the part of the Christian forces in Japan to face unitedly the most exacting task in Christian history since the days of the Roman empire; 2. wise and consecrated planning and leadership.

D. B. SCHNEDER.

**I** THINK the conference was chiefly and greatly valuable on account of the close approach of the foreign and Japanese delegates. Approach is not the right word: we realised, I think, in a very certain sense our oneness in Christ Jesus and in his service. It was made clear, I think, that, there is room for any man or

woman, Japanese or foreign, who has a message and a heart full of God's love.

On another occasion I think it would be better to have all reports printed and put in the hands of delegates a week or two before the conference and so to free more time for considered discussion of the reports and for the business which of necessity arises out of such a conference.

JOHN C. MANN.

1. The recent National Conference revealed the fact that significant progress has been made in the Christianization of Japan during the last ten years. The long backward look made this advance loom large.

2. It brought in review in a startling manner the Christian movement's unfinished task. It showed the far-reaching ramifications of work as yet untackled and vast fields as yet untouched.

3. It brought to light the utter inadequacy of present forces and of present methods. In an appalling way it revealed the Christian movement in Japan as a scattered and shattered force utterly lacking unity in organization and in action.

4. It brought out in clear outline the fact that the Christian movement in this Empire is standing in one of the greatest hours of its history. On every side the doors are open for a great advance.

5. In pronouncing in favor of the organization of a National Christian Council it took a leaf from the experience of the Allies during the World War and took a great forward step.

6. The outstanding weakness of the Conference was that it was largely a gathering of "genro." With few exceptions both the Japanese churches and the missionary organizations failed to send as delegates some of their younger leaders. It therefore lacked the fine enthusiasm and aggressive forward-looking spirit of the China Conference.

WILLIAM AXLING.

# The Annual Meeting of the Federation of Christian Missions in Japan

By G. W. FULTON

**R**EADERS of the *Evangelist* should carefully note the dates July 30—August 3. These are the days on which the Federation of Missions will be in session this year in Karuizawa. July 30 is Sunday, and at 10:30 A.M. the Chairman of the Federation will preach the annual sermon in the Auditorium. It is hoped to bring the meetings to a close with the conference on Thursday morning, followed by the devotional service just before noon. This would seem to the most proper ending for such a gathering as the Federation of Missions.

The conference to be conducted this year in connection with the annual meeting concerns the most timely subject of Evangelism. The attention of missionaries will be centered during three successive mornings on the Unreached Masses in Japan, and the burning problem of taking to them the Gospel Message. Men and women who are actively and enthusiastically engaged in this task, and who know thoroly the situation, will lead our thoughts in specially prepared papers on these topics. Time will also be given each morning for discussion from the floor of the topic of the day, and it is expected that the atmosphere of the conference will be electric with illuminating and striking suggestions toward fulfilling the great commission in Japan.

The Federation is indeed fortunate again in having as a leader for the special

devotional services this year, a man who will be a worthy successor of the men who have served us the past few years. Dr. Chas. R. Erdman is a professor in Princeton Theological Seminary, and a well known conference speaker at Northfield and elsewhere. He is a man of singularly sound faith and beautiful spirit, and will undoubtedly bring a message of inspiration and uplift to all who shall be privileged to hear him. He will lead the services at 11:30 on Tuesday, Wednesday and Thursday mornings.

It is important for the real success of the coming annual meeting of the Federation that it shall be prepared for in mind and spirit not only on the part of the delegates but also by the large number of men and women who will be in attendance at some or all of the sessions. Good results are not the product of chance, or of carelessness. They come in the wake of expectant prayer and earnest endeavor. The Federation needs the keen interest of the whole missionary body, and in particular the thoughtful preparation beforehand, and the intercession beforehand, of the large number of consecrated men and women who make up its constituency. Will you who read this not be one who will engage to render this sacrificial service? The full program is appended:

G. W. FULTON,  
Secretary of the Federation.

## PROGRAM

### FEDERATION OF CHRISTIAN MISSIONS IN JAPAN AUDITORIUM, KARUIZAWA

July 30-August 3, 1922

#### Sunday, July 30th

10:30 A.M. Morning Worship. Sermon by Rev. G. W. Bouldin,  
D. D., Chairman of the Federation.  
5.00 P.M. Vesper Service. Address by Mr. G. C. Converse.

**Monday, July 31st**

- 7- 7:45 A.M. Cottage Prayer Meetings.  
 9- 9:15 A.M. Opening Service.  
 9:15-10:15 A.M. Preliminary Business.  
 10:15-11:30 A.M. Reception of Fraternal Delegates and other Visitors.  
 11:30-12:00 A.M. Memorial Service, led by Dr. G. F. Draper.  
 2- 4:00 P.M. Business Session.
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**Tuesday, August 1st**

- 7- 7:45 A.M. Cottage Prayer Meetings.  
 9- 9:15 A.M. Opening Service.  
 9:15-11:30 A.M. Conference. General Subject: The Unreached and the Gospel Message. Subject for the day: The Unreached in the *Country* and the Gospel Message.
1. Paper (30 minutes): "The Extent and Condition of the Unreached," by Rev. C. M. Warren.
  2. Paper (30 minutes): "How to Take the Message," by Dr. C. Noss.
  3. Discussion: Opened by two appointed speakers, 10 minutes each—General discussion following.
- 11:30-12:00 A.M. Devotional Service, conducted by Dr. Chas. R. Erdman.  
 2- 5:00 P.M. Business Session.
- 

**Wednesday, August 2nd**

- 7- 7:45 A.M. Cottage Prayer Meetings.  
 9- 9:15 A.M. Opening Service.  
 9:15-11:30 A.M. Conference. Subject: The Unreached in the *City* and the Gospel Message.
1. Paper (30 minutes): "The Need of the Message" by Miss Alice L. Finlay.
  2. Paper (30 minutes): "How to Take the Message" by Rev. W. H. Erskine.
  3. Discussion as above.
- 11:30-12:00 A.M. Devotional Service—Dr. Chas. R. Erdman.  
 2- 5:00 P.M. Business Session.
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**Thursday, August 3rd**

- 7- 7:45 A.M. Cottage Prayer Meetings.  
 9- 9:15 A.M. Opening Service.  
 9:15-11:30 A.M. Conference. Subject: How to Find and Train the Messenger.
1. Paper (30 Minutes): "The Foreigner," by Rev. H. C. Ostrom, D.D.
  2. Paper (30 Minutes): "The Japanese," by Rev. P. B. Nagano.
  3. Discussion as above.
- 11:30-12:00 A.M. Closing Devotional Service—Dr. Chas. R. Erdman.



# Christian Records,—Why? and How?

By DAVID S. SPENCER, Federation Conference Statistician

HAVING been asked to make some statement regarding the gathering of the statistics of Christian Missions in Japan, let me in this article open the subject.

## 1.—*The Importance of such Records.*

"The Christian Movement in Japan, Korea and Formosa" is a valuable publication. Its value is now only beginning to be appreciated. Men and women awake to the growing importance of the Far East eagerly consult its pages when they can procure the volume. I found that in the United States the Mission Board offices, libraries, offices of Christian publications, and in the research work of special students this book is eagerly sought. There is no more widely important piece of work done in the line of Christian co-operation in Japan than the publication annually of this volume. And as the years pass and the volume numbers grow, the value of this set of records is growing.

The present difficulty is that while this *Christian Movement* is somewhat fairly appreciated in Japan, we have no adequate system of advertising it abroad. Hundreds of really interested persons abroad have never heard of the book. Scores of libraries and offices desirous of possessing so reliable a source of information know nothing of it, or that 156 5th Avenue N.Y. or some other office could provide it. With proper introduction facilities, I believe we should quadruple our present edition right soon. The section of this publication most frequently and directly sought is its statistical showing of Christian progress.

## 2.—*Difficulties to be met.*

The prime necessities are accuracy and clear statement. The volume ought to be consistent with itself. Hence figures for dates, the population at given dates, areas, and the spelling of proper names should be standardized and made obligatory in the office of the editorial board. As regards statistics, the man who fails to report his work, and excuses himself by

saying "There are only three kinds of lies; black lies, white lies and statistics," is—well—is he worthy to represent mission work? Guessing at numbers discounts the whole scheme. The failure of a single mission or church to report accurately, vitiates, in proportion to its size, the final totals of the whole page. This fact is not sufficiently appreciated.

The varying statistical years in the different missions and churches is another difficulty. The failure of some bodies to give attention to a standardized form of statistics generally in use is another difficulty. Some missions are now gladly conforming.

Complaint has properly been made of the paper on which our forms have been printed.

As to the directory, a little study shows that changes in missionary location occur chiefly in spring and fall, not in the winter season. To be of value, this directory when published must be thoroughly up to date. To secure this accuracy requires the constant attention of some person really interested. No great amount of work is required, but *attention is vital*. I have been informed of many changes since the printer's copy was written.

In directory and statistics, no other difficulty to be met is so great as that of carelessness and indifference on the part of individual secretaries. Ultimately this becomes a question of personality. To be compelled to publish in midsummer 1922, for the great churches their figures of 1920 is regrettable; but in spite of repeated letters, requesting in kindest terms their reply, and containing return postage, we are compelled to send copy to printer without an adequate report from a single one of these large autonomous churches. A way must surely be found to secure full co-operation in this important matter.

## 3.—*The Necessity for Complete Cooperation.*

This cooperation must, of course, be voluntary; it cannot be forced. *It must*

grow out of a genuine interest in our united task. Men, missions, and churches must feel that "we are members one of another," and that this particular feature of our common task is work doing, and doing well. "No man liveth unto himself." What we in Japan do tremendously affects other lands, as facts plainly show; and for their sakes as well for our own showing, we should set the best example of which we are capable.

#### 4.—*The Degree of Success Attained.*

Our published records of twenty consecutive years are a credit to us. We have in the *Christian Movement* established a name. To furnish an annual statement has become a generally recognized obligation, and support of this feature of our work ought to be unanimous. A card index file, including every missionary known to be connected with the work in Japan, or working in Formosa, or in Korea with connections in Japan, has been created, and the keeping henceforth of this record should be easy. The formation of a Christian Council for Japan ought to promote this common record movement. The way is now open to do a really fine piece of co-operative work.

#### 5.—*Improvements Needed.*

(1) That all missions and churches shall conform to the calendar year in the gathering of statistics, and report them by April 1st of the following year.

(2) Secure the appointment as mission or church secretaries persons really interested in furnishing the facts needed. Some of the the finest reports made this year have come from women, who furnished clear, neat, and accurately made reports. Japan has an abundance of efficient persons for this work.

(3) Print information sheets to accompany blanks sent out, and put these blanks on good paper, in better form than now.

(4) Print the statistics on the pages of the book instead of on sheets to go into a pocket of the book. A little ingenuity will do the whole thing, and render the statistics much more readily usable, and less liable to loss.

(5) Revise and publish Directory annually, to April 1st.

(6) Make no attempt to publish statistics of churches, schools medical work, literature &c., annually; but make 1925 the next focal year, and for the survey of that year make thorough preparation, and furnish a really valuable showing. This will mean something, and justify expense. Then do this same thing on statistical lines every five years thereafter. Determine that at these five year periods every scrap of Christian work shall be reported, on standardized forms. At this five year period it might also be well to furnish a carefully prepared survey of the social and industrial conditions, especially of the big cities, as a background to the religious work.

(7) Center this whole Directory and Statistics business in a Christian business bureau, located in Yokohama or Tokyo, and place this department in charge of a man or woman chosen with this work in view, and therefore having qualifications for and an interest in this department of our work.

#### 6.—*Facts to Think About.*

Space does not allow a discussion of the statistics soon to appear in the published volume. But two facts may at this time well be pondered by progressive missionary minds. In the May number of *The Japan Evangelist*, "D.B.S." has said something regarding educational problems that wise missionaries will be thinking about. There are other facts equally urgent.

Note that the 17 largest cities in the empire—cities of 100,000 and more population—have 871 of the missionaries residing in them beginning, of course, with Tokyo, which has 391. These 17 cities have 871 missionaries accredited to them, for a total population of 6,882,756, and all the other 48,000,000 of the people get only the smaller half of the missionary body. Reasons for this centering in the cities can at once be given, and must command attention; but what are we doing to reach these millions who are in some respects at least the backbone of the nation?

Here is another fact for serious thought, There appear to be 18 theological and

training schools for men, and in them are a total of some 303 students. All of them are Protestant; eight of them are located in Tokyo. On the woman's side, the showing is no better. There are 16 schools of this character for women, with 282 students in them. Fifteen of these are Protestant and six of them are located in Tokyo. Could the bitterest enemy of missions make truthfully against us a statement more condemnatory than these figures imply? Thought out to the end, this means that there are eighteen theological faculties, provided with necessary buildings and equipments for the conduct of eighteen schools, and all done for the training of 300 men, for one and the same essential work. It is safe to say that there is among them not a single properly staffed and equipped theological school. The same is measurably true of the women's schools. In each case an effort is being made to do the thing which the institution

is not prepared to do properly, and will not likely be so prepared, in their separate existence, in the next score of years, if ever. If united, two or three such schools for Japan, perhaps even one, could do really good work, could equip men for simple Bible teaching or for the highest leadership in theological science. They would then attract men of worth, and high purpose, men who would at once command the attention of the finest minds of this people. Conducted as they are, is it any wonder that strong men do not seek our theological halls? If only we could lay aside our petty ecclesiastical differences and unite to do some really constructive work on this line, if we could be really unselfish, what might not be done in the next generation toward the Christianization of Japan? And who is to blame for our present sad condition if it be not the missionaries and the boards behind them?

## Review of Christian Year Book\*

By WALTER E. HOFFSOMMER

IN reading the Movement this year I get five distinct impressions.

2. It is a record of an actual *movement*, and the general influence of Christianity in Japan is great.
2. The Japanese are taking a greater and greater part in it.
3. There are difficulties.
4. The movement is entangled with other problems.
5. The standards of the contributed articles are high.
1. *It is a record of an actual movement, and the general influence of Christianity in Japan is great.*

Recently Ambassador Warren said that he thought people in general do not realize the influence Christianity and western culture have had upon Japan and Japanese. The influence, direct and indirect, is very apparent upon reading a

publication of this sort,—not only in the great educational work and the introduction of the English language, but in such matters as the influencing of the songs of the nation. "The influence of the hymnals, assisted by a measure of general musical instruction in the public schools, and stimulated by popular interest in the Christmas festival, goes far beyond the confines of the churches and is an evangelistic agency of the first rank." This general thought is continued in the article by Yoshino and this conclusion is arrived at, "To put it simply, we may say that what controls the present public opinion in Japan is the Christian ideal and not the Christian Church as such."

One indication of the distance a move-

\* The Christian Movement in Japan, Korea and Formosa. Editor Rev. S. J. Umbreit, D.D. Published by Federation of Christian Missions. ¥3.00.



ment has advanced is the amount given per capita for Christian work. The facts are given in the tables, and comparisons between the different denominations, between the different sections of the Empire, and with other parts of the world bring out some valuable food for thought. In Korea both the educational and evangelistic advances are suggestive for Japan. Wasson points out an exceedingly large proportion of students in the Christian schools. Altogether, there are advances along all the lines of attack.

2. *The Japanese are taking a greater and greater part in the Christian Movement.*

It would be an interesting study for some one to make as to how numerous the Japanese have become in recent years in their contributions to this book, and what form their contributions have taken. Without having time to look this up in detail, it strikes me that the proportion this year is rather high; thirty-five per cent of the main contributed articles on Japan proper are signed by Japanese; of the regular organization reports only ten per cent have such signatures. I can conceive of a time coming when the magazine will be jointly edited by Japanese and foreigners, and then the title will mean what it says; the names of the Japanese Federation of Churches Committees are printed now. There is an unmistakable grip and freshness to the articles by the Japanese. Two articles have joint authorship; for many purposes two Japanese working together are better than one, and often a Japanese should be linked up with a foreigner when he is writing. "Cheek by jowl" are the words that Pedley uses approvingly.

The possibility of having an article on the "Activities of Self-supporting Churches" shows a trend in the right direction, as does one on "Cooperation between the Missions and the Churches." These are essential topics; we all want to know what the other is doing; more careful studies of this sort will place the missionary in his most useful niche.

For those who fear that Jesus will be incorporated in the Buddha it is refreshing to read from the pen of a Japanese

the other possibility, "If Shaka and Shinran could see that their aims of mercy and salvation for man can be attained completely by the more excellent religion of Christianity, I believe they would be perfectly satisfied."

3. *There are difficulties.*

There always are. The editor says, "When teachers and public lecturers, who should be an example to the rising struggling young men, live on a low moral plane, it is not surprising that these young men go astray." Miss Bosanquet says, "Personal pessimism is rife; the young people confess it in words, it is the prevailing note in fiction, and one reads it in the faces of the older folk." Noss and Tsukada point out that the much vaunted educational system itself is causing difficulties to the best Japanese. "Such a system is not only incompatible with the philosophy of chauvinism, but it is also really unworkable unless the Christian spirit energizes the teachers."

Since in a book of this sort each writer is responsible for the opinions uttered there are sometimes conflicts of opinion. On pages 69 and 112 we have these two statements: "Experienced workers are agreed that there is a change, a movement, more genuine, spontaneous inquiry, born not of mental curiosity but heart need." "There are numerous individuals, of course, who are not satisfied, but on the whole there is no wide hunger for God among the Japanese."

4. *The movement is entangled with other problems.*

For years past, and this year is no exception, the editor has made frank recognition of political affairs as united with religious progress. The proofs had not been read before there was a change in prime ministers. Is something rotten in the state of Denmark? To describe the Christian movement it is necessary to describe more than the activities of the professional Christian worker. Other workers in Japan help or hinder; other countries besides Japan help to determine the spread of the gospel here. "Considerable numbers of young men, also, would consecrate their lives to the Christ-

tian service if they could be directed into a course of training for special lines of work that did not necessarily mean becoming preachers or teachers." It is a curious commentary on the mix-up in the affairs of men when Smith can write, "Pyongyang is famous for its great Korean churches and its mission work, but it is the most difficult place in the peninsula for Christian work among Japanese." Some changes must be made if the gospel is to have free course, run, and be justified.

Under this heading, it should be noted that the report in various places calls attention to the passing right under our very eyes of three distinct classes of people—the Ainu, the head hunters, and the eta. What further studies are to be made of them must be made quickly.

5. *The standard of the contributed articles is high.*

The annual continues to be a fund of information for those who wish to understand Japan and its attitudes; since its basis and outlook is spiritual and so long-ranged, it is better than other annuals. The contributors include the heads of the various movements in the Empire, so the articles correspond directly to their quality. Such an article as Wainwright's on books, with the books weighted and the year of publication given, would be valuable every five years. Armstrong analyses the superstitions of the common people as the result of three profound fallacies of Buddhistic philosophy: impersonal pantheism, metempsychosis, and fatalism."

Holtom points out the frank, crass nationalism in the teaching in the schools. It is healthy, I think, for him to give the genesis of the famous, semi-divine Imperial Rescript on Education. One would be led to think from reading the ethics that this had sprung full grown from the head of the great Meiji. The quotations he gives from original sources make the article exceedingly valuable. More in the Christian Movement upon

which to base one's own conclusions, that is, a presentation of the evidence, would be a step toward the improvement of the book, its differentiation from the *Evangelist*, and a strengthening of the attack upon the forces of evil and irreligion in this land. There is just enough in Patterson's article to show what value more complete and careful statistics might have for religious work among boys. What has been done during the past year for English teaching by Stier if done in a broader field might change the whole plan of attack in educational endeavor. It would be the substitution of fact for opinion. The article by Iglehart is one of the most clear and succinct. It is good to see the 1, 2, 3's and a, b, c's of the outline. It helps the writer and it helps us. One of his conclusions on page 170 is very distressing, too.

#### Suggestions

1. *Maps are needed.*
2. *It should be stated who the writers are.*

#### Conclusion

Reading the year book is almost like going to Karuizawa and attending all the meetings. It is better in some ways, and easier. The meetings without the book would give you an illy balanced and near sighted view. The meetings detach the missionary somewhat from his work; the book further detaches him and gives a needed sweep to his interests, ground for a firmer faith, and subjects for intelligent praying. 100% of the missionary body should own and read it and each missionary should have at least one person whom he is cultivating in the homeland to whom a copy should be sent. That would insure a circulation of, say, 2500. The missions who back this book should go one step further and pay enough to see that this is done.

If every missionary were compelled to read the Christian Movement from cover to cover before his next annual meeting, something comforting might happen.

## Conferences on English Teaching

A CONFERENCE on English Teaching by Foreigners in Japan is called by the Commission on English Teaching, appointed last summer, at Karuizawa for Monday, Tuesday and Wednesday, August 7, 8, 9, 1922.

A committee consisting of Messrs. E. S. Bell, W. K. Matthews, L. W. Crane, F. A. Lombard, Roy Smith, and Miss Mary Stowe announces the following program.

*First Day*—THEME: "The Student." Reports and discussions of the Study of the Student Mind.

*Second Day*—THEME: "The Teacher". Address and discussion, "What the Mombusho expects of the Foreign Teacher".

*Third Day*—THEME: "The Aims of English Teaching": Reports of the Commission, including the Survey of the English Teaching Situation by Foreigners in Japan.

Mr. Harold E. Palmer, recently appointed Linguistic Adviser attached to the Department of Education, will speak each morning on the following subjects:

- (1) "What is Spoken English?"
- (2) "Why is it necessary to teach it?"
- (3) "How shall we teach it".

The afternoon sessions of the conference will be given over primarily to group sectional conferences at which the special problems of those teaching in government or private schools, boys' or girls' schools or universities will be considered.

It is specially announced that all those who may be teaching English in any

form in the schools of Japan or privately are invited to this conference.

Under the auspices of the United Y.M.C.A. English Schools an Institute on the Teaching of English as a Living Language will be conducted from July 24 to 29, 1922 at the Osaka School of Foreign Languages.

There will be each morning two lectures by Mr. Harold E. Palmer, Linguistic Adviser attached to the Department of Education. The first series will be on the "Scientific Principles of Teaching and Studying Foreign Languages" and

the second series will be "Hints and suggestions as to teaching the *known* sounds of the English Language."

Following these there will be each day a two hour *practicum* at which the following themes will be presented by representative teachers and business men and opportunity will be given for all to join in the discussion: "World View through English"; "A Review of Text-books used

in English Education"; "What Modern Business Demands in English"; "A Historical Sketch of the Methods Employed in Teaching Languages"; "How to Teach Composition, Grammar and Translation in a Scientific Language Teaching Program"; "Systematic Conversation Drills".

Both men and women teachers are being invited to this institute and foreign teachers are also urged to attend. Entertainment will be provided through the courtesy of the Osaka Y.M.C.A. and Y.W.C.A.

### Prominent Sunday School Leaders Coming

W. C. Pearce, the Associate General Secretary of the World's Sunday School Association, is expected to arrive at Shimonoseki on Sept. 15th, after touring through India, Australia, China, and Korea. Arrangements are being made for conferences with Mr. Pearce en route to Tokyo. Mr. Pearce will also be the principal speaker at an institute to be held at Niigata, Sept. 22-25.

George A. Coe, Professor of Religious Education at Union Theological Seminary, is planning to visit the Orient in 1923, dividing his time between Japan and China. He will probably attend the Summer Training School for Sunday School Workers at Karuizawa. It is expected that Prof. Coe will spend a large part of the summer in Japan.



## Along the Book Shelf

Mr. Floyd Shacklock has kindly consented to take charge of this department of the "Evangelist." He will review from time to time some of the numerous books that are received from publishers in America and Europe—The Editors.

*The International Review of Missions.* The April number of this well known magazine contains an article by Mr. Galen M. Fisher on "The Missionary Significance of the Last Ten Years." This article, written in Mr. Fisher's lucid style, is a valuable survey of the political, social, educational and religious situation in Japan, in particular as it pertains to the Christian movement in this country. This is an article that one will want to keep for future reference.

*The Book of Missionary Heroes*, by Basil Mathews, George H. Doran Company. New York, 280 pp. \$1.50. This book tells, "the immortal stories of the knights of the Cross in a way that has been described by a reviewer as 'Equal to Henty at his best.' Every boy will delight in these stories of thrilling adventure.

*Out Where the World Begins*, by Abe Cory. George H. Doran, New York. 225 pp. \$1.50. A romance of upper Tibet, with good description, rapid action, and a mission doctor as h. ro.

*An Introduction to Missionary Service*, edited by G. A. Gollack and E. G. K. Hewat. Oxford University Press, London. 164 pp. 3/6. Indexed. A handbook for the new or prospective missionary, with chapters on the types of work, the missionary's adjustments, and first furlough. Appendices are added, giving hints on the study of the various great religions, on language study, and mission methods.

*Paul's Letters and Paul's Companions*, by David James Burrell. American

Tract Society. New York. Two books, of about two hundred pages each, presenting appreciative rather than critical studies of Paul's Letters, and the purpose behind them; and Paul's Companions, the characters with whom he worked.

*What is New Theology?* by John Paul. Dep't. of Publications, Asbury College, Wilmore, Ky. 139 pp. "The book is confessedly a feeler for the theological pulse of the hour, and the writer desires to hear from every one who reads, even if the expression is adverse." A proposed statement of theology.

*The Highway of God*, by Kathleen Harnett and William Paton (Missionary Secretaries of the Student Christian Movement). Published by the United Council for Missionary Education, London. Indexed, 174 pp. A study in contemporary movements in Africa and the East, with chapters on India, China, Japan, Africa, the Moslem World. Written primarily for use in the colleges of Great Britain, it is of value in outlining a survey of missionary work.

*Secret Diplomacy, How Far Can It Be Eliminated?*, by Paul S. Reinsch. Harcourt Brace & Co., New York. Index and bibliography, 231 pp. \$2.00. The author was formerly American Minister to China. The volume traces the development of international dealings and ethical standards; and discusses the intermingling of democratic thought with the Old World standards of secret diplomacy.

## News Bulletin from Japan

This department is conducted jointly by the Federation of Christian Missions Committee on Publicity and the Committee on International Friendship. The object is to collect each month news items regarding the progress of the Christian movement in Japan, items that indicate the spread of Christian ideals and influence. It is believed that such items will be of special value to missionaries on furlough, to Mission Board secretaries, to the editors of missionary and other publications, and to Christian leaders in other lands.

In order to make it an effective bulletin covering the most important events and developments during the month it is necessary that friends in all parts of Japan send in brief accounts of such events and developments as frequently as they are noted. No statement need be long. A post card will sometimes carry the essential facts. Perhaps we can secure the best idea of the kind of material desired by imagining ourselves in the homeland speaking or writing on "The Progress of Christianity in Japan." What kind of news would we like to receive each month? This is the type of material desired for this Bulletin. If you are a Christian worker in Japan can we depend on you to report such news items as frequently as they come to your attention? Any publications in which such items are to be found will also be appreciated. Address K. S. Beam, Kadoyashiki, Zaimokuza, Kamakura. Please report the event at the time that it occurs. Do not wait for a certain time of the month. Addressed envelopes will be supplied on application.

Our friends in the home churches, colleges and seminaries are also interested in keeping up with the march of events in Japan. If we want to maintain their interest in the work of our Missions we can not do better than to send them such news items month by month. We can not, however, subscribe for the "Evangelist" for each of these interested friends. Arrangements have therefore been made with the Kyobunkwan to reprint copies of this Bulletin at a minimum charge. The type will be kept set up for 10 days after the "Evangelist" is mailed. If your order reaches the Kyobunkwan within that time copies of the Bulletin will be sent you at 6 sen each, 10 copies for 55 sen, and 25 copies for ¥1.40. A standing order for 10 copies per month will be mailed you 10 months for ¥5.50. Orders for abroad postage extra.

### Promoting Closer Relations Between Missions in China, Korea, and Japan

THE Presbyterian Mission (North) at its recent Mission meeting took the following actions looking towards the promotion of closer relations between the Presbyterian groups bordering on the Pacific.

"1. That the Mission do everything within its power to bring about a more frequent exchange of visits between members of our Mission and other Missions of the Church in China and Korea.

"2. That the Publicity Committee of the Mission be instructed to collect for exhibition at the next Annual Meeting such reports, magazines, or other secular or religious publications as it may be possible to secure from other Missions in the Far East.

"3. That a Committee of two be appointed to investigate the possibility of an exchange of lectureships or scholarships between schools of our Mission and the schools of other Missions of our Church, bordering on the Pacific.

"4. That all members of the Mission be most strongly urged to bring to the attention of their Japanese fellow-workers the need for an international view-point and the desirability of cultivating the

spirit of internationalism among the people to whom they minister.

"5. That the Mission constantly keep in mind the possibilities that would result for the Kingdom of Jesus Christ, if closer cooperation could be brought about between all Christian groups bordering on the Pacific."

### Health of Missionaries and their Children

W<sup>M.</sup> G. LENNOX, M.D. of the University of Denver has recently published a 44 page booklet on "Health of Missionary Families in Japan and China". His findings are based on investigations by the questionnaire method carried on these in two countries, and (for purposes of comparison) among a similarly constituted group in America. The following quotations are given bearing particularly on the health of missionary families in Japan.

"The mortality rate among children is highest in China and lowest in Japan.

"During the first year of life the number of deaths per 1000 births in China is 60, in America 48, and in Japan 43.

"Deaths of children due to malnutrition and difficult feeding are 3 times

more numerous in Japan than in either China or America.

"Diphtheria is the only infection from which children in Japan have suffered more than the children in China.

"The remarkably low death rate of infants and children in Japan is offset by the excessively high foetal death rate. Foetal deaths exceed deaths occurring after birth by 9% in the China, by 15% in the American, and by 48% in the Japan group. For every 100 deaths of children (to 8 years of age) there has been the following number of foetal deaths: missionaries in Japan, 259; selected group in America, 169; missionaries in China, 122; poor families in New York City, 51.

"Malaria and dysentery are far more prevalent in China than in Japan or America. No cases of sprue, typhus fever, or small-pox were reported by adults in Japan, against 101 cases reported from China. Cases of diarrhea, cholera, and round worms are as common in Japan as in China.

"Both China and Japan show a smaller incidence of tuberculosis, pneumonia, scarlet fever and diphtheria than the group in America. Missionaries in Japan report nearly three times as many nervous breakdowns as adults in America and China.

"Sicknesses in Japan are more those associated with long and nerve-consuming service.

"The cause for this nervous insufficiency may be climatic or it may be due to the heavy nervous strain of work in Japan.....A very real drain on missionaries at the time this study was made was the effort of trying to live on sub-living salaries. The worries and humiliations, the putting-off of needed medical attention, the economies in food and vacations, made necessary by a 300% increase in costs of living, must tell heavily on the vital reserves of health and spirit of the missionary body in Japan."

#### New Buildings for Christian Institutions

THE Kobe Y.M.C.A. dedicated its new building on May 6th. Congratulatory addresses were given

by the Governor, Mayor, the President of the Chamber of Commerce, the American Consul and others. The site at Shimoyamate-dori, 5 chome, covers 304 tsubo and is valued at ¥130,000 while the building exclusive of materials from the old structure cost ¥270,000. The new building is of brick, four stories and basement. On the ground floor are the offices for secretaries and committees, reading room, billiard room, and conference room. The second floor is taken up mostly by the auditorium which seats 1,500 people. On the third floor are class rooms and dormitory rooms. The gymnasium is in the basement and is doubtless the most modern and well equipt in western Japan. The building has a roof-garden overlooking the bay. A restaurant is maintained in the basement.

One of the most important departments of the Y.M.C.A. is that which carries on the Night School as well as classes during the day. Altogether 1,300 students are accommodated, the majority being apprentices and junior clerks.

On June 11th the Osaka Kumiai church dedicated its new building. The new church which is within a stone's throw of the former structure represents with the site an investment of ¥235,000, and is a fitting tribute to the service of Dr. Miyagawa who has been pastor of this church for more than forty years. The new building includes an auditorium seating 700, a Sunday School assembly room with 10 classrooms, two social halls, Japanese and foreign styles, studies for the pastor and assistant, reception room, dining room, kitchen, office and kindergarten.

#### Charges Admission to Evangelistic Meetings

TOYOHICO KAGAWA, the well-known labor leader, reformer, author, and evangelist of Kobe, has been conducting evangelistic meetings in various cities and charging admission, ¥1.00 covering a series of five meetings. The largest auditoriums have been crowded every night. In Kyoto the city hall accommodating 2000 was crowded twice daily.



Mr. Kagawa is said to be receiving ¥3000 monthly from the sale of his books. "Over the Death Line" has already passed the 250th edition, and the receipts from meetings and sale of books go into Christian work. His latest book "Shooting the Sun" is now one of the best-sellers.

#### Temperance Worker for the Methodist Mission

**M**R. Mark Shaw, recent head of the Intercollegiate Prohibition Association in America, is to come to Japan in August under the Methodist Board of Temperance, Prohibition and Public Morals. Mr. Shaw will live at Aoyama Gakuin and will carry on temperance work, particularly among students, for a term of three years.

#### Two Missions Already up with National Council

**T**WO Missions that held meetings soon after the close of the Christian Workers' Conference took up the question of the proposed National Christian Council and voted unanimously to approve the new organization. These missions were the Baptist (North) and the American Board.

#### Mission Study Text books on Japan

**B**EGINNING in the fall of 1923 the Mission Study textbooks to be used by most denominations in America for the ensuing year will cover Japan. The textbook now being prepared by the Missionary Education Movement is being written by Galen M. Fisher. The one to be used by a union of the Woman's boards is being prepared by Dr. Charlotte DeForest, president of Kobe College.

#### Secretarial Training Corps Ends its Course

**T**HE first secretarial training corps of the National Y.W.C.A. has completed the six weeks' course, and the final exercises were held at the Tokyo Y.W.C.A. on May 24th. The main address was given by Miss Michi Kawai, national general secretary, and Mrs. Hana Ibuka, conveyed greetings from the

national board. The response of the class given by Miss Otowa Takabatake.

Six girls completed the course and will be sent as secretaries to Y.W.C.As. in various cities. The girls according to rank and the schools that they recently were graduated from are: Miss Kei Aikawa, Kobe College; Miss Miyuki Oishi, Kinjo Jo Gakko, Nagoya; Miss Otowa Takabatake, Tokyo Women's Christian College; Miss Toshiko Takaku, Miyagi Jo Gakko, Sendai; Miss Michiko Yamazoe, Doshisha University, Kyoto and Miss Michie Yoshioka, Tokyo Woman's Christian College.

The course included Christian fundamentals, technical Y.W.C.A. work and lectures on social problems, Mrs. Margaret Wells Wood being the director.

#### First Women's Union is Formed in Japan

**T**HE first women's union in Japan has been formed by about two hundred working girls of Osaka according to reports of a meeting which took place there on April 10th. The report states that this meeting was for the purpose of forming the union and then for celebrating its conception.

The occupation most prominently represented in the new union is that of the bar maids, about 50 of them taking an active part in the meeting and several of them holding offices of the new organization.

#### Day of Superstitions is Waning Over Japan

**O**LD superstitions are dying out in the cities of Japan and an indication that they have already disappeared was given on May 16th by the Metropolitan Police, who failed to recognize damage done to the home of Mr. Saisuke Katayama in Kanda by a mikoshi as the "vengeance of the gods" and arrested the perpetrators.

The old belief was that the mikoshi, or shrine carried through the streets by a surging and noisy crowd of youths, if it struck against a house showed that the gods were angry with the occupant. If there happened to be a person in the neighborhood who was especially un

popular for some recent act or failure to do what was expected of him, the mikoshi was very likely to strike his house, and in some communities this indication of the wrath of the gods was followed by violent acts by the gods' human representatives.

This doesn't go with the Tokyo police any more. On Tuesday, the final day of the famous Kanda festival, a mikoshi was carried violently against the residence of Mr. Katayama, who had angered the persons interested by not contributing to the festival fund. Extensive damage was done, but the police rushed to the scene at once and arrested 54 of the young men carrying the mikoshi.

—*Japan Advertiser.*

#### Shintoism Becoming Corrupt

**S**HINTOISM throughout Japan is becoming very corrupt, according to a police announcement which has recently been issued. The bulletin further states that there are many religious propagandists working in many districts and that any of them coming to the notice of the police will be arrested. There are now 13 minor religions, according to the notice, which are being urged by their followers and the police ask that the general public be not deceived by the statements of the propagandists.

#### The Kobe Welfare Association

**T**HE Kobe Fujin Dojo Kwai or Women's Welfare Association was established by Mrs. Nobu Jo for the purpose of helping women in all sorts of trouble and to teach them the saving power of Christ. This work has been successfully carried out for six years. The institution completed its sixth year on March 6 and during this time 508 women were accommodated in the home, and in the last year about 700 women were helped, 158 of whom were taken into the home.

Last November a small chapel was added and the building enlarged, so now it will hold 70 persons. Several baptisms and marriages have taken place in the new chapel, and morning prayer is offered there every day. In appreciation of the

good work of the association the Imperial Household Department has granted ¥400, and the Home Department has granted ¥300 this year.

#### English Night School in Demand

**M**ESSRS. C. W. Iglehart and R. F. Shacklock, of the Hirosaki Chu Gakko, concluded that with the assistance of the Japanese of the institution, who heartily co-operated, they might open a Night School for 30 or 40 people to learn English, if there were so many who wished to attend. So an advertisement was sent out through the assistance of a newspaper boy of the place. He reported that surely the requisite number of students might be found. The day was accordingly set and admission fee and tuition for a term of eight weeks were announced. The faculty waited at the proper hour to receive, and record those who came; but what was the surprise when fully 200 appeared, signifying that they were ready to meet the conditions and undertake a course of study. They were arranged into four classes, to meet on stated nights, and begin systematic work. And this a Christian school, and in old Hirosaki!

D. S. S.

#### Methodist Notes of Progress

**T**HE Methodist Episcopal Mission has undergone a considerable reorganization to enable it the better to adapt its administration to the new age. A business office is being established, and enlarged democratic methods are being introduced. A resurvey of their entire work in Japan and Ryūkyū is an item in the program of advance.

The Bible Training Schools at Nagasaki and Yokohama for women are being united, and for the time conducted under reorganized methods at Yokohama, the intention being to change to another location in due time.

An extra session of the Mission Council will take place in August at Karuizawa.

D. S. S.

## PERSONALS

Mr. Geo. A. Gregg, Industrial Secretary at the Seoul Y.M.C.A., passed through Japan in May on his way to Canada on furlough.

Rev. and Mrs. F. M. Derwacter, Baptist Mission, Tokyo, suffered the loss of their infant son born on May 22, the little one dying a few hours after birth.

Dr. and Mrs. J. P. Moore, Sendai, had the great misfortune to lose their home by fire on the night of May 17. The loss was confined largely to the second storey, but included all clothing and books. Dr. and Mrs. Moore had left the house but a short time before the fire broke out.

The return to Japan of Mr. and Mrs. Geo. Gleason, of the Osaka Y.M.C.A., has been indefinitely postponed owing to the illness of Mrs. Gleason.

Mr. and Mrs. Geo. D. Swan are due to return to Japan in July. They have been transferred to the Kyoto Y.M.C.A.

Born, to Rev. and Mrs. J. F. Messenger, formerly of Tokyo, now of Mogadore, Ohio, on May 12, a daughter, Esther Ruth.

Mr. and Mrs. Lloyd Smith, formerly of the American Episcopal Mission, in Philadelphia on May 16, a son.

To Mr. and Mrs. G. S. Noss, Sendai, in Tokyo on May 19, a daughter, Margaret Geissinger.

To Rev. and Mrs. B. E. Watson, in Tokyo on May 19, a daughter, Ruth Hansford.

Mr. Arthur Jorgensen, Tokyo, has been transferred from the Student Department of the National Committee of the Y.M.C.A. to the Literature Department.

Mr. and Mrs. W.R.F. Stier, who have been working with the Nagasaki Y.M.C.A., will return to Tokyo in July to resume work in the Tokyo City Y.M.C.A.

Particulars by mail have been received of the breakdown of Miss Dorothy Pieters, eldest daughter of Rev. A. Pieters, Fukuoka. Miss Pieters suffered a sudden nervous collapse on Apr. 14, resembling "shell shock," resulting in complete loss of memory and of ability to recognize even the nearest friends. She was removed to the psychiatric clinic of Johns Hopkins University, at Boston, where the doctors express hopes of eventual recovery, but say it will require six or seven months at least to restore her to a normal condition.

Miss Elizabeth Pieters is still at the tuberculosis sanitarium at Lake Saranac, N.Y. On account of the illness of these two daughters Mrs. Pieters will probably return to the United States in July.

William Ruigh, son of Rev. and Mrs. D. C. Ruigh, Reformed Mission, Nagasaki, has suffered from a grave case of appendicitis, which was unfortunately diagnosed too late. His life was in great danger, but was mercifully spared. He has already undergone two severe operations and there is a possibility of a third, but his condition is greatly improved and he is considered out of danger. He is a student at Mercersburg Academy, Mercersburg, Pa.

Mr. and Mrs. Ruigh are also much concerned over the health of their son Aleck, ten years old, who

has been delicate for some time. They expect to take him soon to Severance Hospital, Seoul, for treatment.

Bishop S. Heaslett arrived back from furlough by S.S. "Mishima" on May 20. Miss R. D. Howard, C.M.S., Osaka, came by the same ship.

Bishop and Mrs. Herbert Welch, after attending the National Conference in May, returned to Seoul. They expect to be in Karuizawa during the last week of August.

Rev. and Mrs. Charles Bishop, of Aoyama, Tokyo, expect to reside at No. 222, Bluff, Yokohama, after September 1.

Dr. E. T. Iglehart and Mr. J. V. Martin and their families are expected back from furlough about Sept. 1, to resume work at Aoyama, Tokyo.

Dr. Herbert A. Manchester, pastor of Union Church, Yokohama, leaves shortly for a visit in the United States, going by Suez and Europe.

Prof. Harold M. Lane and Mrs. Pauline Rowland Sislare were married in Tokyo on May 16 at the home of Mr. and Mrs. Gilbert Bowles. They have taken up residence in Sapporo.

Rev. W. H. Elwin and family, Tokyo, left for home on furlough by S.S. "Empress of Asia" on May 27. Miss J. M. Holland, Osaka, an independent Anglican missionary, left by the same ship.

Miss Julia Moulton, of Ferris Seminary, Yokohama, died suddenly on the evening of May 25 while conducting a chorus by her own pupils at the annual meeting of the Yokohama Musical and Literary Society. The funeral was held on the 27th, conducted by Dr. H. A. Manchester. Miss Moulton's beautiful death was in character with her whole life of service in Japan, extending over more than 40 years.

Hon. S. Ebara, member of the House of Peers and Principal of the Azabu Middle School, one of the most prominent of Japanese Christians, died on May 19 at his home in Tokyo. Mr. Ebara was at one time an evangelist in connection with the Canadian Methodist Mission, but had been in politics from the opening of the first House of Representatives in 1890. He continued to help every Christian cause by volunteer work and throughout his long public career has had an incalculable influence for good in connection with Christian work in Japan.

Staff Captain Annie Smyth, veteran Salvation Army worker in Japan, left by S.S. "Tango" on June 8 for a furlough in Australia and New Zealand.

Miss Sarah K. Clarke, No. Presbyterian Mission, has been transferred from Kanazawa to Kure, and Miss J. M. Johnstone from Takaoka to Shimonoseki, for work in Sturges Seminary. Both ladies are expected back from furlough in September.

Mrs. T. T. Alexander, a veteran of the No. Presbyterian Mission, has been compelled by ill health to give up residence in Japan, sailing in July. Her daughter, Miss Mary Alexander, of the Woman's Christian College, accompanies her. Miss Alexander's place in the Woman's College is to be taken by Miss Louise H. Dunlop, now in Hokusei Girls' School, Sapporo.



Rev. and Mrs. C. P. Green, Alliance Mission, Hiroshima, were called upon in May to give up their sixteen months old laddie, known and loved in the community as "Sunny Boy."

Rev. and Mrs. H. Lindstrom, Alliance Mission, Hiroshima, with their two daughters, have returned from furlough. They are likely to take up work in Kobe in the future.

Among Missionary Secretaries present at the Conference in Tokyo May 18-24 were Mrs. Bronson (formerly Miss Julia Hand, Yokohama), of the Woman's Union Missionary Society of the United States; Dr. Jas. H. Franklin, Baptist Foreign Missionary Society; Dr. Jas. Endicott, Canadian Methodist; and Mrs. J. H. Smith, of the United Brethren.

Rev. and Mrs. J. E. Moncrieff, of the Baptist Mission in West China, were guests recently in the home of Rev. S. A. Stewart, Hiroshima. Mr. Moncrieff was formerly a Middle School teacher in Yamaguchi prefecture. He is invited to take charge of the Language School, Chengtu, West China, after returning from furlough.

Recently the following missionaries of the Reformed Church in the United States who are finishing the second year at the Tokyo Language School have been assigned their fields of labor: Rev. and Mrs. W. Carl Nugent and Rev. and Mrs. I. G. Nace to evangelistic work, the former at Wakamatsu and the latter at Akita; Mr. and Mrs. Geo. Noss to be in Sendai, where Mr. Noss will teach English in Tohoku Gakuin.

Dr. J. L. McSparran, of the Kyoto Diocese of the American Episcopal Mission, has moved with his family to Karuizawa and will practise there this summer in the Karuizawa Summer Nursing Home.

Bishop Beverly D. Tucker, of Virginia, Mrs. Tucker, Miss L. Tucker, their daughter, and Mrs. H. St. George Tucker, their daughter-in-law, arrived by S.S. "Empress of Russia" on May 29. The party, including Bishop H. St. George Tucker, of Kyoto, go on to China to visit two sons of Bishop Beverly D. Tucker, who are missionaries there.

Dr. and Mrs. S. J. Umbreit, Evangelical Association, Tokyo, are leaving on furlough by S.S. "Hoosier State," sailing June 29.

Miss Elmina Ranck, Evangelical Association, Koriyama, is spending the vacation at Kuling, China, visiting her brother and his family.

Word has reached the So. Presbyterian Mission that Dr. and Mrs. J. W. Moore will return in the near future to resume work in Japan.

Dr. H. V. S. Peeke, Tokyo, writes that he hopes to return to Japan in September, his own health and that of his son Edwin having greatly improved. Edwin is now able to get about on crutches without help, although his right leg shows but little improvement.

Miss M. J. Atkinson, So. Presbyterian Mission, Takamatsu, left on furlough by S.S. "Empress of Asia" on May 27. Dr. and Mrs. John R. Mott and Dr. J. H. Franklin, Baptist Missionary Secretary, were passengers by the same ship.

Dr. George Michaelis, formerly a professor in the Tokyo Imperial University and for some months in 1917 Chancellor of the German Empire, attended the World's Student Christian Conference in Peking and came to Tokyo to attend the National Conference in May, but was prevented by illness from carrying out his purpose. Dr. Michaelis left for the United States by S.S. "Shinyo" on June 10.

Dr. A. D. Barry, Aoyama Gakuin, Tokyo, expects to sail for home on July 4 by S.S. "Taiyo," to return

to Tokyo next March. His home address will be Mexico, N.Y.

Miss Louisa Imhoff, after an illness of several months, will sail for America in July. Miss Imhoff has given 33 years of loving service in Japan, the last 10 years as Supt. of the Sendai Christian Orphanage.

Miss M. M. Young, M.S.C.C., who has worked in Nagoya since 1895, sails for Vancouver by S.S. "Empress of Japan" on July 7, not intending to come back to Japan. Miss S. E. Makeham, also of the M.S.C.C., working at Nagoya, leaves for England via Canada by the same ship.

Mrs. Bickersteth, widow of a former Bishop of South Tokyo, is coming back to Japan in the autumn and will take up work in Nagano.

Rev. and Mrs. Willis C. Lamott, No. Presbyterian Mission, Fukui, have been transferred to Tokyo, their successors at Fukui being Rev. and Mrs. Gordon K. Chapman. Rev. and Mrs. Daniel C. Buchanan have been appointed to Wakayama.

Miss Bernice Bassett, M. E. Mission, Tokyo, has been appointed to evangelistic work at Kamakura.

Among those who will sail for America this summer are the following M.E. missionaries from Aoyama, Tokyo: Mrs. Harris, Mr. and Mrs. Harold Frost, Misses Margaret Habermann and Rachel Sander.

Rev. G. H. Moul, C.M.S., formerly in Kyushu, is returning to Japan in the autumn, to lecture in the Anglican Central Theological College, Ikebukuro, Tokyo.

Miss Helen L. Tetlow, American Episcopal Mission, returned from furlough by S.S. "Taiyo" on May 28. Miss Tetlow is transferred from Fukui to Yokkaichi.

Miss Frances Myers and Miss Jane Ruffin, of Norfolk, Va., are visiting Rev. and Mrs. J. H. Lloyd in Wakayama. Miss Myers is a sister of Mrs. Lloyd.

Miss Bessie Hamilton, daughter of Bishop Hamilton, Nagoya, has the honor of being the first woman chauffeur licensed in Aichi prefecture.

Besides those already noted, the following appointments were made at the Annual Meeting of the No. Presbyterian Mission held at Ninooka May 24-28: Miss G. P. Curtis to Tokyo for one year, language study; Miss A. E. Ensign to Hokusei Girls' School, Sapporo; Miss Mary Miles to Hokuriku Girls' School, Kanazawa; Miss H. M. Palmer to Wilmina Girls' School, Osaka.

Mrs. C. D. Fulton and little son Darby are due to arrive in Yokohama by S.S. "Korea" on July 7. The special furlough and treatment in the United States have been of great benefit to Mrs. Fulton.

Dr. and Mrs. Walter MacS. Buchanan are due in Yokohama by S.S. "Taiyo" on Aug. 15. They bring with them only their young child Edwin. Dr. Buchanan resumes his work in the Kobe Theological School.

Miss Ellen M. Watson, one of the Secretaries of the Women's Foreign Missionary Society of the M. E. Church, is on a tour of mission fields in Japan and Korea. She is a sister of Miss Rebecca Watson, formerly of Tokyo. Miss M. E. Shannon, of Rangoon, Burma, is travelling with Miss Watson.

Rev. Lea Palmore is expected by S.S. "Korea" on July 7, to join the So. Methodist Mission. He comes alone, but it is rumored that his marriage will soon take place, the bride being a popular junior member of the So. Presbyterian Mission.

Rev. J. A. Welborn, Tokyo, expects to take a short furlough this summer, sailing in July.

Mr. J. Gurney Barclay returned to Japan at the end of April after spending six months in India as a member of the Church Missionary Society's delegation which has just completed a thorough survey of the Society's Indian missions.

Born to Mr. and Mrs. J. Gurney Barclay at the International Hospital, Kobe, a daughter, Ruth, on May 30th.

Born to Rev. and Mrs. J. K. Linn at Saga, on June 16th, a daughter, Marion Ligon.

Miss Alice G. Lewis, Associate Editor of the *Evangelist*, and William L. Pearson were married after the manner of Friends on June 30th at the Friends' School. The *Evangelist* extends congratulations.

Mr. and Mrs. W. D. Cunningham of the Yotsuya Mission returned to Tokyo by S.S. Tenyo Maru on June 30th.

Miss Alfhild Louise Linstrom who returned to Japan on May 10th will be connected with the Y.W.C.A. at Kobe. For two years Miss Linstrom has been in charge of Y.W.C.A. work among the Japanese women of Honolulu.

Mr. S. F. Linstrom, eldest son of Rev. and Mrs. H. Linstrom, arrived at Yokohama on May 28th to take a position in the Tokyo office of Sale and Frazar Co.

Miss K. I. Drake, M.C.C. Mission, returned from furlough in April and has resumed her duties in the Kindergarten Training Department of the Tokyo Eiwa Jo Gakko.

Miss M. M. Staples who has had charge of the Kindergarten Department in Miss Drake's absence has gone to open up work for the W.M.S. of the M.C.C. in Fukui where she will be joined by Miss O. P. Hamby in September.

Miss M. Craig, principal of the Toyo Eiwa Jo Gakko, returned to Montreal in May owing to ill health. She was accompanied by Miss F. G. Hamilton, director of music in the same school, going on furlough.

The W.M.S. of the M.C.C. held its annual council meeting in the Karuizawa Hotel, June 5-9. 35 members were stationed for the year, including language students.

Miss F. Bird, M.C.C., who left Japan two years ago in poor health, has made a good recovery and has taken up work for the Japanese in Vancouver. She is associated with Misses Howie and DeWolfe, also formerly of Japan.

Miss R. A. Harper of Kofu and Miss E. Lackner of Kanazawa sail on furlough July 4th. Miss A. O. McLeod, Kanazawa, sails a little later.

Misses M. A. Robertson, E. Lediard and S. O. Tait are expected back from furlough in September. Miss Robertson will be in Tokyo in the Toyo Eiwa Jo Gakko, Secretary-Treasurer of the Mission. Misses

Lediard and Tait will be in Kanazawa. They are to be accompanied by three new missionaries who will attend Language School.

Miss L. Callbeck who has been in Language School during the year will join Misses Hart and Scott in Nagano in September.

Miss L. Barr who has finished the second year at the Language School joins the staff of the Yamanashi Eiwa Jo Gakko, Kofu, in September.

Mrs. E. E. Williams, a sister of Dr. D. R. McKenzie, died on Sunday morning, June 18th at the home of Dr. McKenzie. Mrs. Williams came to Japan last summer with Mrs. McKenzie.

The sympathy of the entire missionary community goes out to Mr. and Mrs. Zieman in the death of their little daughter who was born on Friday, June 30th.

Miss Mary H. Ransom of the Presbyterian Mission sails on furlough by S.S. Empress of Canada, August 5th. Her address in America will be c/o Mr. F. R. Henry, Maple Street, Murfreesboro, Tenn.

Mrs. and Mrs. Trost sailed for America by S.S. Alabama Maru on July 6th. Mrs. Trost has been teaching at Aoyama Gakuin and Mrs. Trost at the American School in Japan. They are accompanied by Jerome and Virginia Davis who go to America to join their parents.

Rev. and Mrs. K. S. Beam of the American Board Mission are compelled to return to the U.S. because of the ill health of one of their daughters. They leave on August 18th.

Dr. A. D. Berry, dean of the Theological Seminary at Aoyama, leaves by the Taiyo Maru on July 5th. Dr. Berry expects to return to Japan in March, 1923. His address in America will be Mexico, N. Y.

Rev. and Mrs. J. W. Moore of the Southern Presbyterian Mission after a two years' furlough returned to Japan in June.

Miss Louisa Imhof before leaving Japan sends the following message to friends of the Sendai Orphanage:—

"To my many friends who have shown such great kindness to the Sendai Christian Orphanage and to myself as Superintendent for the past ten years, also to me personally, especially during my recent illness, I wish to express my heartfelt thanks. As I am returning to America, July 4th, on the Taiyo Maru, and my successor has not yet been appointed, all business matters pertaining to the Orphanage should be addressed to "Superintendent of the Sendai Christian Orphanage." All personal letters sent in Charge of Mrs. D. C. Doan, Normal, Nebraska will be most gladly received. Due to my right hand being somewhat disabled during my sickness, it has been impossible for me to answer letters for several months but trust I shall be able to do so soon."

The Christian Movement will be ready about  
July 15th. Price in Japan Yen 3.00. Order from  
KYO BUN KWAN, Ginza, Tokyo.

## OUR CONTRIBUTORS

R. C. Armstrong is the newly elected secretary of the Federation of Christian Missions in Japan.

C. M. Warren is a missionary of the American Board, arriving in Japan in 1899. After six years of educational work at Doshisha, Mr. Warren has been engaged exclusively in country evangelism in Matsuyama, Tottori and Miysaki.

Christopher Noss is at present one of the two Executive Secretaries of the Joint Evangelistic Board of the Reformed Church. From 1910 to 1921 he was the evangelistic missionary of his Board in Wakamatsu. Mr. Noss has also taught in the theological department of Tohoku Gakuin and in the seminary of his church at Lancaster, Pa.

T. B. W. Demaree arrived in Japan in 1889. He is a member of the Methodist Church South Mission.

## THE OCTOBER EVANGELIST

The Condition and Need of the  
Untouched in the City

Alice Finlay.

How to Take the Message to the  
Unreached in the City

Wm. H. Erskine.

How to Find and Train the Foreign  
Messenger

H. C. Ostrom.

## THE

## JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX.

September, 1922

No. 7

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Issued Ten Months in the Year by the  
Federation of Christian Missions

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### SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad,  
\$2.50 or 10/- Single Copies, 50 sen, 25 cents  
or 1/-.





**Osaka Congregational Church dedicated June 11, 1922.**

W. M. Vories and Company

*Architects*

# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XXIX.

SEPTEMBER, 1922

NO. 7

## Editorial Comment

### The Federation Conference

A NUMBER of features contributed to the unusual success of the Conference of the Federated Missions held in Karuizawa July 30 to August 3. The topics of the papers presented were limited to one general theme, instead of attempting to cover a too general field, and were arranged in a good sequence; business and informational sessions were separated; carefully prepared and informative papers were presented; a fine spirit was shown in the frank arguments; definite messages were given by fraternal delegates from the Japanese churches and from Korea; definite action was taken favorable to the proposed National Christian Council; the devotional talks by Dr. Erdman, of Princeton, were an inspiration; and finally the President of the Federation was permitted to preside, rather than being over-shadowed by the secretariat.

If we consider the comparatively few faults, in the hope of avoiding them next time, we must admit that once again the gathering took on too much the form of a convention, rather than that of a conference—we convened, but we had little time to *confer*; we discoursed, but there was the usual lack of opportunity to discuss.

There was a lack of *definite action* concerning the problems brought forward in the papers. One resolution dealing with the whole theme of the conference was presented too late for adequate consideration, so failed to bring results.

The climax of the theme was just missed. We were led thru the various phases of conditions, needs, and means,

to the point where another half-hour of open discussion should have brought the culmination; only to have it shut off by the restriction of limited time.

If one be permitted to suggest what the climax might have been, one would say that we should have come to realize with new vividness the fact that the crucial need of the hour in Christian evangelization in Japan is a more effective movement for the enlistment and the training of Japanese workers; and we should have reached the point of acknowledging that the most effective work any present missionary can perform is that of seeking, enlisting, and training such workers.

Three outstanding points were left in one's memory of the conference: first the fact that the Japan field is even less evangelized than we had supposed. Second, to the already known fact that we have been doing very little real *rural* evangelization was added the arresting information that we are doing even less real *city* evangelization. The majority of us are living in cities but *not doing city work*! We work for students, or for some other special class *in the city*—most of them not born on the spot. But we are not, in general, affecting the cities as such. The few exceptions are outstanding. We need a fuller dedication to thoroughgoing, specialized, hard work for a definite field, with perseverance to see the job thru, in spite of the many alluring side calls. We are too prone to *dabble* in both city and country work.

The third impression left with one was the possibility of usefulness still before the Federation—even after the projected

National Christian Council has assumed most of the varied functions heretofore indifferently attempted by our group. Some of us who came up to this Conference hoping it would be the last became imbued with a vision of what it may yet perform in educating, inspiring, and disciplining us missionaries to a fuller grasp of, and a more devoted consecration to, our task.

W. M. V.

### **The Federation and the National Council**

**I**N the hour set apart by the Federation at its annual meeting this summer for a consideration of the proposed National Council, 19 persons took part in the discussion. Of this number twelve were in favor of the Council as outlined by the Committee of 35, four spoke against it and three were non-committal.

Those who spoke against the proposed National Council recognized the need of closer cooperation, but did not believe that the plan presented by the Committee of 35 would be adequate. Four objections in particular were raised against the proposed plan. In the first place it was stated that the plan was exotic, that it had been brought in from the outside. There is nothing to be said against a plan brought in from the outside, however, if it really meets a vital need and that such a need exists no one will doubt who has followed the efforts of the Federation of Missions and of the Japanese churches to get together. A second objection ran as follows: The Federation of Churches has done very little. The Continuation Committee also has accomplished little. Therefore the National Council will achieve nothing—a conclusion which does not necessarily follow. The third objection is much more important than the two already mentioned. It expresses the desire for some credal statement. From the discussion on the floor it was evident that some did not want any doctrinal statement at all. Some were indifferent. But others—and they are not a few—consider this a very vital matter. As the *Evangelist* has stated on other occasions this desire ought to be met, if possible. The Committee of 35 partly recognized this request by inserting the words "the recognized Evangelical Christian bodies" into

the constitution, but if this is not satisfactory, we believe that the Committee should be willing to go even further to safeguard what a considerable number of missionaries consider a matter of vital concern. The last objection was aimed at the financial basis of the Council. We believe that this objection was rightly taken. It is not the amount of money that is in question. Fifteen thousand yen, or if the larger budget be adopted, thirty thousand yen is comparatively a small amount of money when one considers the bigness of the project. The real objection lies rather in the division of the financial responsibility and in the source of a part of the income. According to the proposed financial basis the Japanese churches, who are to have at least 51 of the one hundred representatives, are to shoulder only one third of the financial responsibility. The Missions on the other hand who may not have more than 34 representatives, although it is likely a number of coopted members will come from the missionary body, are to provide two thirds of the expenses. This we believe to be wrong in principle and inconsistent with honor and dignity of the Japanese church. It was also proposed that in the beginning at least a part of the finances be secured from America. This we believe would be a serious mistake. It is much better to begin on a smaller scale than to lean on an American crutch.

From the very beginning it has been generally understood that there are five or six doubtful missions. Of these, three have already acted on the proposed plan and while recognizing the principle of cooperation, have deferred entrance into the Council. What action the other three will take we cannot tell. But even if they should follow the example of the three missions which have already taken action, we need not be discouraged. The National Council or some similar plan of cooperation is *inevitable*. *We need not be in a hurry*. There is one fact more greatly to be feared than a definite refusal of a number of missions and churches to enter the proposed Council; namely, that we should hastily adopt a plan without careful consideration of every detail and thereby invite defeat.



# The Twenty-First Annual Meeting of the Federation of Christian Missions in Japan

**Sabbath Series** The twenty-first Annual Meeting of the Federation of Christian Missions in Japan was held in the Auditorium, Karuizawa, July 30th to August 3rd, 1922. Both the morning and the evening sessions in the Auditorium on Sunday, July 30th, were under the auspices of the Federation. Rev. G. W. Bouldin D.D., Chairman of the Federation, preached the annual sermon at 10 30 A.M. on the subject "The Holy City." He was assisted by Rev. C. A. Logan D.D., Vice Chairman of the Federation. At the Vesper service at 5 P.M. Mr. G. C. Converse of the Y.M.C.A. spoke on "The Unreached Spiritual Areas of the Christian Church." He was assisted by Mr. H. S. Sneyd of the same Mission.

**Composition of the Conference** With the exception of Monday morning which was devoted to preliminary business, the reception of fraternal delegates and the Memorial Service led by Rev. G. F. Draper D.D., the morning services were given up to special papers and the development of the spiritual life. The afternoon sessions from Monday to Wednesday were devoted to the business of the Conference, the most interesting and important matter of business being the proposal to organize the National Christian Council. There were present eighty-seven full members of the Conference (See Roll Appended) representing thirty-three different mission organizations.

**Fraternal Delegates** Dr. Y. Chiba, fraternal delegate from the Federation of Churches in Japan, of which he is president, presented greetings and an invitation from the Japanese Churches urging the Federated Missions to unite with the Japanese in a more effective and efficient effort to win Japan for Christ. Mr. Hugh Miller brought greetings from the Federal Council of Protestant Missions in Korea and reported hopeful conditions in the Korean Church. The Report of Rev. S. A. Stewart, delegate to the Korean Council last year was read by the Secretary.

**Visitors** Mr. T. Date of the religious section of the Governor General's Office of Korea, who frequently acts as an intermediary between the Korean Government and the missionary body, appealed to the members of the Conference to assist the Korean Missionaries to understand the real spirit of the Japanese Government. Dr. Chas. R. Erdman of Princeton Seminary, Rev. and Mrs. Allen E. Armstrong, Assistant Secretary of the Presbyterian Church in Canada, Miss E. S. Baker, Ph. D. of Toronto, Mr. Gale Seaman, Y.M.C.A., Student Field Secretary of the Western States of America and Mr. Waterhouse who has come to Japan to assist Rev. Paul Kanamori were also introduced to the Conference. By the vote of the Federation visitors from abroad and such others as were introduced by the officers or by the business committee were made corresponding members of the Conference.

**The Programme** The programme prepared by the Executive and adopted by the Conference at the first session of the Conference was successfully carried out. Special time was set apart for the discussion of the National Christian Council. The Programme included the Sabbath Services, Cottage Prayer Meetings from 7 to

7.45 each morning from Monday to Thursday. Business Sessions were held from 9 to 11.30 Monday morning and from 2 to 5 p.m. every afternoon. The General Subject for the Conference was "The Unreached and the Gospel Message." Papers of unusual interest and value, showing every evidence of thorough study and investigation were given Tuesday morning by Rev. C. M. Warren on "The Extent and Condition of the Unreached in the Country"; by Dr. C. Noss on "How to Take the Message to the Country"; on Wednesday by Miss Alice L. Finlay on "The Need of the Message in the City" and by Rev. W. H. Erskine on "How to Take the Message to the City"; on Thursday by Rev. H. C. Ostrom on "How to Find and Train the Foreign Messenger," and by Rev. P. B. Nagano on "How to Find and Train the Japanese." Each paper was followed by valuable and enlightening discussion lead by the following leaders, chosen by the Executive: Rev. C. D. Kriete, Rev. S. M. Erickson, Mrs. J. H. Scott, Miss Armbruster, Dr. G. M. Rowland and Rt. Rev. Bishop Heaslett, respectively.

## Devotional Service

The Conference was especially favoured by having Dr. Chas. R. Erdman of Princeton Theological Seminary, to lead the morning devotions on Tuesday, Wednesday and Thursday. Dr. Erdman took the General Subject, "Philip the Evangelist." On Tuesday he spoke on "The Man and His Message," on Wednesday, "The Method of the Evangelist," and on Thursday, "The Secret of the Evangelist's Power." A large number of guests attended these devotional services which were greatly strengthened by the Conference Male Quartette.

## The Memorial Service

The Conference Necrologist, Rev. G. F. Draper, D.D., conducted the Memorial Service in memory of eleven missionaries who had entered their Eternal Rest during the year.

1. Miss Elizabeth H. Alcorn—Canadian Methodist.
2. Mrs. George Allchin—A.B.C.F.M.
3. Rev. Charles Lafayette Brown, D.D.—Lutheran.
4. Mrs. William C. Buchanan—Southern Presbyterian.
5. Rev. C. W. Green—Methodist Episcopal Church.
6. Mrs. C. W. Green "Methodist Episcopal Church South."
7. Rev. Bishop Walter R. Lambuth, M.D., D.D.—Methodist Episcopal Church South.
8. Rev. H. M. Landis—Presbyterian.
9. Miss Julia A. Moulton—Reformed Church.
10. Rev. H. W. Schwartz—Methodist Episcopal Church.
11. Rev. James Williams—Church Missionary Society.

## The Report of the Executive Committee

The report of the Executive Committee for the past year was presented by the Secretary, Rev. G. W. Fulton D.D. After a brief statement by Rev. P. S. Mayer urging the cooperation of the members in an effort to increase the circulation of the Evangelist at home and abroad the report with all its recommendations was adopted.

## The Business Committee

Mr. C. A. Logan and Mr. J. C. Mann served as Business Committee and Mr. R. C. Armstrong as Minute Secretary.

### The Reports of Standing Committees

passed by the Conference.

### Reports of Secretary Specialists

Chas. R. Erdman, who had recently visited his office, cordially endorsed the work of Newspaper Evangelism.

**Report of the Christian Literature Society of Japan**

Printed reports were presented by the Standing Committees and on motion were adopted. The recommendations were considered and will appear among the resolutions

Verbal reports were received from the Secretary Specialists, Mr. H. Coleman on Sunday Schools and Mr. A. Pieters on Newspaper Evangelism. At Mr. Pieter's request Dr.

Rev. S. H. Wainright presented the printed report of the Christian Literature Society of Japan. He gave a full report of the property of the Society and showed facts that indicated remarkable progress

since the organization of the Society. On motion the report was accepted.

### Report on Missionary Sanitarium

Mr. Parrott presented this report on motion the report was adopted and the committee continued. The report of the Promoting Committee of Missionary Sanitarium was as follows:—Your Committee would report that during their year of office two committee meetings have been held. It was decided to invite Professor Lombard, who contemplated visiting Peking during the autumn of 1921, to approach the delegation of the Rockefeller Foundation who were at that time in Peking, with the object of obtaining their interest and support for the Missionary Sanitarium. Professor Lombard reported that the delegation were not prepared to entertain, at that time, any appeal that was not strictly Asiatic.

Your Committee have taken the step, with the approval of the Executive Committee of this Conference, of corresponding with the Committee of Reference and Counsel of the Foreign Missions' Conference of North America, asking that body if they would lend their support to an appeal to the Trustees of the Laura Spellman Fund for a grant sufficient to finance the scheme for purchasing property and erecting and equipping buildings for a Missionary Sanitarium in Japan. The reply from the secretary of the Committee of Reference and Counsel, is to the effect that it invites your Committee to consider whether such a Sanitarium could not be so located as to serve Japan, Korea and China; and whether such a Sanitarium if situated in Korea would be practical? It was stated that their committee were endeavouring to secure expressions of opinion from a number of Medical Missionaries now on furlough. It was further stated that judging by the experience of other matters presented to the Laura Spellman Fund Trustees that there is little likelihood of a grant being made to meet the whole cost of the enterprise, something less than 50% of the total required being usually granted.

As the reply from New York was only received a short time ago your Committee felt that it would be wise to defer a reply to New York until after this Conference and would recommend that either this present committee continue in office, or that a similar Committee be appointed for further study of, and action on this increasingly important subject.

### Report of Treasurer

The Audited Report of the Treasurer of the Federation of Christian Missions in Japan for the year ending July 31, 1922, was presented by Prof. F. A. Lombard and on motion adopted.

### RECEIPTS

For the work of the Christian Lit.

Society from co-operating missions ... .. ¥ 15,518.91

From individuals ... .. 30.00

For the Building Fund

of the C.L.S. ... .. 12,333.33

For the Myojo (designated) ... .. 2,390.33

Total for the C.L.S. ... .. ¥ 30,272.57

For the Sunday School Association of

Japan ... .. 486.50

For Newspaper Evangelism ... .. 250.00

For General Work

From balance on hand Aug. 1, 1921 ... .. 1,862.47

From fees (76 representatives) ... .. 2,370.00

From refund on 1921 Christian

Movement ... .. 237.49

From interest ... .. 28.00

Total ... .. 35,507.03

### EXPENDITURES

To the C.L.S. as per receipts, ... .. ¥ 30,272.57

To the Sunday School Association, as

per receipts ... .. 486.50

To Newspaper Evangelism as per

receipts ... .. 250.00

To the 1921 Annual Meeting of the

Federation, including expenses of

Mission Representatives, Fraternal

Delegates, etc. ... .. 1,322.08

To expense of Fraternal Delegate to

Korea ... .. 64.71

To Japan Gazette, printing programs,

reports, etc. ... .. 111.25

To Kyo Bun Kwan, printing minutes.

To Kyo Bun Kwan, Printing Program,

1922 ... .. 8.95

To Com. on Social Service ... .. 135.00

To Com. on International Friendship ... .. 100.00

To Com. on Education ... .. 10.00

To Com. on Publicity ... .. 50.00

To Com. on Newspaper Evangelism ... .. 150.00

To Christian Movement Account ... .. 120.56

To Christian Movement (supplies) ... .. 30.35

To Christian Movement (Translation,

e.c.) ... .. 50.00

Advanced to Christian Movement 1922

publication account ... .. 900.00

To expenses of Executive Com. and

Sec'y ... .. 316.90

To postage and bank discount ... .. 2.26

Total Expenditures ... .. ¥ 34,399.12

To balance on hand ... .. 1,107.91

Total ... .. 35,507.03

Respectfully submitted

F. A. LOMBARD, Treasurer.

This statement of Expenditures examined and compared with ledger and found correct. The balance of Yen One thousand one hundred seven and 91/100 in hand.

July 26, 1922.

H. W. HACKETT.

### The National Christian Council

In the first business session of the Conference, on Monday, July 31st, the Conference decided that the Rev. Wm. Axling D.D., Dr. Y. Chiba and other representatives of the promoting committee should be permitted to present the plans for the proposed National Christian Council to the Conference as the



special order of business at 3 o'clock in the afternoon

At the appointed time Dr. Y. Chiba and Dr. Wm. Axling the President and the Secretary respectively, of the promoting committee were given a sympathetic hearing by a full meeting of the Conference and many other guests who had come to hear the discussion. Dr. Axling presented copies of the proposed constitution of the National Council and made all necessary explanations. Dr. Chiba made it clear that the Federation of Christian Churches were strongly in favor of the proposition. He stated that they had said little so far about it because it appeared to them to be the only natural thing to do. The Japanese churches are ready to pay ten times the cost of their present organization in order to make the National Council a success. Without the co-operation of the Missions the Japanese were compared to a bird with one wing or to a cart with one wheel. He urged the Conference to complete the one body that they might more effectively carry on the work.

Rev. G. W. Fulton D.D., the Secretary of the Conference, moved that a special committee of seven should be appointed by the chair to carefully consider the whole matter and report to the Conference as the first order of business on Wednesday afternoon, Aug. 3rd. The Chairman, appointed Rev. J. Cooper Robinson, Convenor, J. T. Meyers, A. Pieters, A. J. Stirewal, C. H. Ross, Prof F. A. Lombard, and Mr. H. S. Sneyd as the Committee. This committee which was very representative and quite satisfactory to the Conference took the whole matter into their careful consideration and at the appointed time reported their findings as follows:—

"Realizing the important and delicate questions involved in a consideration of the proposed National Council, and that widely divergent opinions concerning details may be represented within the Conference, realizing further the proper limitations of this body in respect to matters to be determined by the constituent Missions themselves, your committee proposes a resolution expressing, we believe, that in which we can all unite without extended debate."

"We propose this resolution with the request and understanding that before action is taken on the resolution an hour be set apart for an informal consideration of the questions raised by the proposal of a National Christian Council, without action thereon.

(NOTE: This discussion should be open to all, not as a debate leading to action by this body but for mutual enlightenment that the Missions, with which rest ultimate authority, may be enabled to act with full understanding.)"

"Whereas we have heard with interest the proposals by Drs. Axling and Chiba and whereas we believe that a National Council may be of great value in the furtherance of the Christian Movement in Japan, and in deprecation of any hasty action in the abolition of existing Christian Federations; be it resolved, that the Federation of Christian Missions call the favorable attention of the constituent Missions to the proposed National Council, and record its willingness to commit to said Council such activities now carried on by the Federation as it may from time to time, after due conference, be found advisable so to transfer."

The house then went into a committee of the whole for over one hour, during which it became evident that although there was difference of opinion as to the details, the general desire for co-operation with the Japanese churches in effective Christian work was unanimous. When the house again came to order Rev. J. Cooper Robinson presented the unanimous

proposal of the committee as given above. The discussion, however, had made it evident that the general feeling of the Conference was even more strongly in favor of the National Council than the already favorable report of the committee. Mr. A. Jorgensen, therefore, moved to amend the resolution in such a way as to express what he regarded as the more positive spirit of the Conference on this important question. Accordingly he moved the following amendment: "Whereas we have heard with lively interest the proposals emanating from the recent National Christian Conference held in Tokyo, in May last, and carefully explained before this annual gathering by Drs. Axling and Chiba, and whereas we believe that a National Christian Council will fill an urgent need and will prove of great value in the furtherance of the Christian Movement in Japan:—be it resolved, that the Federation of Christian Missions call the favorable attention of its constituent Missions to the proposed National Christian Council, and record its hope that many of the activities now carried on by the Federation of Missions may be speedily transferred to the National Christian Council."

It now became evident that the house did not wish to reject the original recommendation of the committee as contained in its main resolution. The Conference, therefore, on motion adopted the preamble of Mr. Jorgensen's amendment because it was more positively favorable to hearty co-operation in the National Christian Council, and retained the resolution of the committee as it stood with the following result:—"Whereas we have heard with lively interest the proposals emanating from the recent National Christian Conference held in Tokyo in May last, and carefully explained before this annual gathering by Drs. Axling and Chiba, and whereas we believe that a National Christian Council will fill an urgent need and will prove of great value in the furtherance of the Christian Movement in Japan:—be it resolved that the Federation of Christian Missions call the favorable attention of the constituent Missions to the proposed National Council, and record its willingness to commit to said Council such activities now carried on by the Federation as it may from time to time, after due Conference be found advisable so to transfer."

The Constitution of the Proposed National Christian Council of Japan as presented by Drs. Axling and Chiba, was as follow:—

#### Article 1. Name

The Name of this Organization shall be the National Christian Council of Japan.

#### Article 2. Organization

The Council shall consist of representatives of the recognized Evangelical Christian bodies.

#### Article 3. Purpose and Functions

The purpose and functions of the Council shall be as follows:

1. To express and foster the spirit of fellowship and unity of the Christian Church in Japan, and to develop a deeper realization of its oneness with the Church throughout the world.

2. To be the medium through which the Church may speak in a representative capacity on such matters—social, moral, religious and the like—as affect the entire Christian movement in Japan.

3. To represent the Christian Church in Japan in communicating with bodies similar to this Council in other nations and to express its voice and make its contribution in the International Missionary Council and in other international relations.



4. To take counsel, make surveys, plan for co-operative work and taken suitable steps for carrying on such work, and to act on behalf of the co-operating bodies in all matters of common interest when the Council is satisfied that the action taken will be in accordance with the wishes of the co-operating bodies.

5. To provide for the holding of Christian conferences at suitable times on matters of vital importance to the Christian Movement in Japan.

6. In all the above-mentioned functions the Council is understood as having no authority to deal with questions of doctrine or ecclesiastical polity, neither shall its functions be interpreted as being in any way legislative or mandatory.

#### Article 4. Representation on the Council

The Council shall consist of one hundred members. Of this number eighty-five—fifty-one Japanese and thirty-four Missionaries—shall be chosen by the Co-operating Christian Bodies in accordance with the accompanying table. The remaining fifteen members shall be co-opted by the eighty-five elected members.

|                               | Japanese | Missionaries | Total |
|-------------------------------|----------|--------------|-------|
| Nihon Kirisuto Kyokwai...     | 10       | 6            | 16    |
| Methodist ... ..              | 7        | 6            | 13    |
| Sei Ko Kwai ... ..            | 7        | 6            | 13    |
| Kumiai ... ..                 | 8        | 3            | 11    |
| Baptist ... ..                | 3        | 3            | 6     |
| Churches of Christ ... ..     | 2        | 1            | 3     |
| Evangelical ... ..            | 1        | 1            | 2     |
| Lutheran ... ..               | 1        | 1            | 2     |
| Methodist Protestant ... ..   | 1        | 1            | 2     |
| Christian Church ... ..       | 1        | 1            | 2     |
| Friends ... ..                | 1        | 1            | 2     |
| Free Methodist... ..          | 1        | 0            | 1     |
| Y. M. C. A. ... ..            | 1        | 1            | 2     |
| Y. W. C. A. ... ..            | 1        | 1            | 2     |
| W. C. T. U. ... ..            | 1        | 0            | 1     |
| Japan S.S. Association ... .. | 1        | 0            | 1     |
| Omi Mission ... ..            | 1        | 0            | 1     |
| Greek Orthodox Church ... ..  | 1        | 1            | 2     |
| Swedish Alliance ... ..       | 1        | 0            | 1     |
| Total ... ..                  | 51       | 34           | 85    |

#### Article 5. Meetings

The Council shall hold an Annual Meeting, the exact time and place to be determined by the Council or its Executive Committee. Fifty members shall constitute a quorum.

#### Article 6. Officers

The Council shall have the following officers:—Chairman, two Vice-chairmen, two Secretaries—one Japanese and one Foreign, and two Treasurers—one Japanese and one Foreign.

#### Article 7. Executive Committee

The Council shall have an Executive Committee consisting of not more than twenty-one members including officers.

#### Article 8. Finances

The expenses of the Council shall be met by an apportionment among the co-operating bodies, and by gifts from interested parties.

#### Article 9. Amendments

This constitution may be amended by a two-thirds majority vote of the members in attendance at the Annual Meeting of the Council, provided that at

least six months before said meeting a copy of the proposed amendment or amendments shall have been sent to each member of the Council and to each of the co-operating bodies.

The following recommendations of the Statistician were adopted by the Conference.

(1) That all Missions and churches be once more definitely and formally asked by the Federation to co-operate heartily in making these reports, conforming to the calendar year.

(2) That information sheets be printed to accompany the blanks sent out, and that these blanks be improved in form and in paper used.

(3) That a real effort be made to put the statistics upon the pages of the "Christian Movement," and not on sheets in a pocket of the book. These sheets are easily torn, are fugitive, and are inconvenient.

(4) Make April 1st the date at which all reports are to be in the hands of the Statistician, and ask each Mission and Church to conform. The Directory and Statistics can then be in good time for the June issue of the volume.

(5) Publish Directory annually, as at present.

The whole question of statistics was discussed and on motion referred to the Committee on Statistics with power to act.

#### World Educational Conference

The Committee on Education presented information showing that the National Educational Association of America, meeting in

Boston, July 6th 1922, proposed to hold a World Conference on Education to consider, among other things, the state of education in the various countries of the world and to promote good will and peace among the nations. Hearing this, the Conference unanimously passed the following resolution which was proposed by Prof. F. A. Lombard.

"In view of the proposal of the National Educational Association to hold in 1923 a World Conference upon Education out of which should grow a World Educational Association to meet at stated intervals, and possibly an International Council for Educational Research, your committee recommends that the Federation instruct the incoming Committee on Education to seek further information relative to said Conference and to report as soon as may be to the Executive Committee proposals whereby Christian Education in Japan may be ably represented at said Conference."

"Your committee on work for Koreans in Japan wishes to report as follows:—We took up this

question with the Federal Council of Churches in Korea at the time of their annual meeting in Sept. last year. As they were already doing some work for Koreans in Tokyo, and were contemplating extending that work, we were asked to meet with their committee on this work and discuss it with them. This we gladly did, indicating to them that we were willing to co-operate in any way that might seem feasible and desirable. They reported that they were expecting to send a committee to Japan during the coming winter to study the situation more fully and report back to their Missions as to what they considered wise to undertake.

It seemed clear to your committee that they rather prefer to keep the control of this work in their own hands, as there was evident some misgivings as to 'entangling alliances.' So their committee may or may not ask your assistance in this work. We were

careful not to push ourselves upon them but simply to indicate that we were willing to co-operate in any way that might be feasible and wise. It may be said, however, that in the opinion of your committee no good reason can be urged why scattered groups of Korean Christians in Japan should not worship with their Japanese brethren, in case they understand the Japanese language. It will strengthen both in the faith, and be a mutual inspiration. And further it will make for friendly feelings between the two people."

**The Report of the Commission on Business Bureau** progress. In accordance with instructions a conference was held with representatives of those Missions approving the Bureau, and at their request a Constitution and By-Laws were prepared and presented at a later meeting of these representatives together with other interested parties

The Commission was then asked to investigate the comparative cost of the business affairs of the Missions as at present conducted with the new plan, and present the results to the Missions in the Federation. This has been done, and a full statement appeared in the March number of the *Japan Evangelist*. Reprints of this report were sent to the Mission secretaries, with the request that they bring the matter before their Missions and Boards, and notify the Commission as to the results. Only a few of the Missions have as yet sent in their replies, and the Commission shall have to ask for more time in which to complete its work. In the meanwhile Dr. Oltmans has returned to America on furlough, and it is desirable that some one be appointed in his place."

**Missionary Surveys and Maps** Dr. D. S. Spencer spoke briefly on *The Japan Christian Occupancy Surveys*. On motion the Federation endorsed the efforts being put forth to assemble an adequate survey of Mission Work in Japan and ordered that a Special Committee composed of Dr. D. S. Spencer and W. M. Vories with power to co-opt be appointed to complete the Surveys. On motion the Conference requested the Committee on Surveys to take into consideration the publication of a Missionary map of Japan. The question of the expenses involved in this project was referred to the Executive with power to act.

**Co-ordination of Courses of Study in the Japanese Language** The Board of Examiners in the Japanese Language proposed, and on motion, the Conference adopted the following resolution:—"That with a view to securing better co-ordination of the two courses of study in the Japanese language, namely, that adopted by this Federation and that followed by the Language School in Tokyo, the incoming Board of Examiners be authorized in consultation with the Executive Committee to effect some modification of the Federation's Course."

That with a view to co-operation in the supervision of the study of the younger missionaries the Director of the Language School be made ex-officio a member of the Federation's Board of Examiners."

**Japanese Language School Building Fund** On motion of the Conference it decided that:—"Whereas the Japanese Language School has entered into relations with the Tokyo Union Church whereby accommodations for the work of the School are provided for a long term of years, Resolved that the Federation recommends to the sustaining missions and

their Boards that they co-operate in securing the additional 15,000 Yen required for the carrying out of the Language School's responsibility in the plan of co-operation."

**Fire Insurance** The attention of the Conference having been drawn to the fact that the Missions were paying out large sums each year for protection against loss by fire, it was ordered that a committee of three should investigate and report to the next Conference upon the possibility of instituting a system of mutual protection.

**Amendment of the By-laws** On motion the by-laws of the Federation were amended to provide for eight members on the Board of Examiners instead of six.

**Complimentary Resolutions** On motion the following complimentary resolutions were adopted:—

Resolved;—1. That we, the members in attendance upon the Twenty-first Annual Meeting of the Federation of Christian Missions in Japan, gratefully acknowledge the courtesy of the Auditorium Committee in making it possible for us to use the building for the Meeting.

2. That we express our appreciation of the work of our Officers and Committees in connection with the activities of the Federation throughout the past year.

3. That we further appreciate the services of all those who, in the musical program, in specially prepared papers, and in discussion, have contributed so largely to the intense interest manifested in each session.

4. That we reciprocate most cordially the heartfelt greetings extended to us by the fraternal delegates from Korea and the Federation of Churches in Japan, and assure them that we shall long remember the informing and stimulating messages received.

5. That we owe a debt of gratitude to the various visitors who from the floor and platform have given us greetings and helpful suggestions.

6. That we are especially grateful to the Rev. Charles R. Erdman, D.D. of Princeton, who, out of the treasures of a long experience as Teacher and Preacher in connection with an honored University, has introduced anew to us Philip the Evangelist, and thus given us a new vision of the possibilities, the responsibilities and the joys of evangelistic work.

**Time and Place of the Next Annual Conference** On motion it was ordered that the next Annual Conference of the Federated Missions should be held in Karuizawa from August 5th to 9th, 1923.

**Elections** On motion the report of the Nominating Committee containing a list of the Officers and Standing Committees was adopted.

The minutes of all meetings up to Wednesday noon were read and approved by the Federation. The minutes of the remaining sessions were referred to the Executive for approval.

At the closing session of the Conference after listening to a number of excellent addresses on "How to Find and Train Foreign and Japanese Workers," Rev. Chas. R. Erdman gave an impressive address on "The Secret of the Evangelist's Power." From the opening service on Sunday morning until its closing moments on Thursday the Conference was pervaded by a spirit of unity and devotion to a common purpose and was characterized by the presence of the Holy Spirit.

**Report of Nominations Committee**

Chairman Rev. C. A. Logan D.D.  
V. Chairman Rev. T. A. Young,  
Secretary Rev. R. C. Armstrong,  
Treasurer Rev. A. J. Stirewalt.

**Executive Committee**

H. Pedley  
G. C. Converse

Term Expires 1923

P. S. Mayer

A. C. Bosanquet  
C. B. Tenney

Term Expires 1924

**Continuation Committee**

Miss C. Loomis  
W. Wynd

\*D. R. McKenzie  
W. H. Clarke

Bishop Welch

Term Expires 1924

Miss Blackmore  
L. Layman

W. P. Buncombe

E. H. Zaugg  
A. K. Reischauer

Term Expires 1925

G. W. Bouldin

H. Pedley

W. M. Vories

A. Jorgensen

R. D. McCoy

**Christian Literature Society**

Miss A. W. Allen

H. V. S. Peeke

\*Bishop Heaslett  
G. S. Phelps

Term Expires 1924

A. D. Berry

R. C. Armstrong

C. Noss

Jane N. Scott

Term Expires 1925

Wm. Axling

J. C. C. Newton

A. K. Reischauer

Miss Griswold

**Japan Evangelist**

Editor in chief P. S. Mayer

G. S. Patterson

W. M. Vories

Term Expires 1924

Associate Ed. Mrs. Wm. Pearson

Miss Bosanquet

E. T. Iglehart

**Examiners Japanese Language**

Director of the Japanese Language School-Ex. officio.

Term Expires 1923

J. E. Detweiler

H. H. Coates

G. W. Bouldin

Term Expires 1924

Miss F. Gardiner

G. M. Rowland

C. Noss

L. J. Shafer

**Christian Movement**

Term Expires 1923

D. S. Spencer

J. E. Knipp

Term Expires 1924

Editor in Chief D. C. Holtom

Miss Bosanquet

A. Jorgensen

**Language School Directors**

Term Expires 1923

W. Wynd

W. P. Buncombe

H. V. S. Peeke

Term Expires 1924

G. Bowles

\*D. R. McKenzie

Miss A. B. Sprowles

**Evangelism**

Term Expires 1923

W. P. Buncombe

G. W. Bouldin

Miss A. W. Allen

Term Expires 1924

C. D. Kriete

A. P. Hassell

C. F. McCall

Term Expires 1925

P. B. Waterhouse

G. M. Rowland

\*F. W. Steadman

**Education**

Term Expires 1923

H. F. Woodsworth

Miss L. L. Shaw

Miss Edith Parker

Term Expires 1924

\*F. A. Lombard

Mrs. Wm. Pearson

Miss M. Z. Pider

Term Expires 1925

Miss M. M. Cook

Dr. A. K. Reischauer

E. T. Iglehart

**Sunday School**

Term Expires 1923

\*E. C. Hennigar

Miss R. D. Howard

C. Gillett

Term Expires 1924

G. W. Fulton

Miss M. F. Lediard

P. S. Mayer

Term Expires 1925

S. A. Pratt

Wm. Axling

H. V. Stegeman

**Social Welfare**

Term Expires 1923

Miss Helen Topping

\*T. E. Jones

Miss I. McCausland

Term Expires 1924

Mrs. W. D. Cunningham

Miss S. Bauernfeind

Wm. Axling

Term Expires 1925

P. G. Price

H. W. Myers

G. S. Patterson

Roy Smith



**International Relations**

Term Expires 1923

G. Bowles  
W. R. F. Stier  
S. H. Wainwright

Term Expires 1924

Bishop Hamilton  
\*G. W. Fulton  
Miss Jane Scott

Term Expires 1925

H. Pedley  
D. B. Schneder  
Bishop Heaslett

**Publicity Committee**

Term Expires 1923

D. S. Spencer  
Miss O. I. Hodges  
A. P. McKenzie

Term Expires 1924

\*H. C. Ostrom  
W. C. LaMotte  
Floyd Shacklock

**Newspaper Evangelism**

Term Expires 1923

\*H. Brokaw  
J. P. Nielsen  
C. H. Ross

Term Expires 1924

H. Kuyper  
C. Noss

W. H. Erskine

Term Expires 1925

W. R. Weakley  
W. C. Kerr  
Robert Spencer

**Necrology**

W. E. Towson

**Canadian Academy**

W. H. Erskine

**Statistician**

D. S. Spencer

**Delegate to Korea**

G. W. Bouldin

**American School**

Edith Parker

**Special Committees**

1. Commission for Business Bureau

\*Dr. G. W. Fulton  
Dr. D. S. Spencer  
Mr. G. S. Phelps.

2. Sanitarium

\*Rev. F. Parrott  
Rev. F. A. Lombard  
Rev. Wm. C. Buchanan  
Miss I. S. Blackmore  
Rev. P. F. Schaffner.

3. Statistics

\*D. S. Spencer  
A. Van Bronkhorst  
C. B. Olds  
J. P. Nielsen  
W. K. Matthews

4. Mutual Fire Protection

\*A. J. Stirewalt  
P. S. Mayer  
D. R. McKenzie

**Surveys and Occupation**

\*D. S. Spencer, D.D.

W. M. Vories

(with power to co-opt)

**ROLL OF THE FEDERATION—1922**

|          |   |
|----------|---|
| ABCFM    | G. M. Rowland, F. A. Lombard, H. Pedley, M. E. Stowe, O. Hoyt.            |
| ABF      | G. E. Ryder, Miss A. Acocck, C. H. Ross, R. A. Thomson, F. W. Steadman.   |
| AFP      | G. Binford, H. V. Nicholson   |
| ABS      | K. Aurell (absent)  |
| BFBS     | F. Parrott  |
| CC       | W. J. McKnight  |
| CMS      | J. C. Mann, J. G. Barclay, L. L. Shaw, R. D. Howard                       |
| EA       | P. S. Mayer, E. Erffmeyer.  |
| EPM      | W. E. Montgomery.   |
| LCA      | S. O. Thorlaksson, J. P. Nielsen, M. B. Akard, A. J. Stirewalt.           |
| LEF      | R. Lindgren.  |
| MCC      | H. W. Outerbridge, E. C. Hennigar, P. G. Price, Mrs. D. Norman.           |
| MCCW     | A. E. Preston, I. Govenlock, I. S. Blackmore, H. R. Hurd.                 |
| MEFB     | E. R. Bull, F. N. Scott, G. F. Draper, D. S. Spencer.                     |
| MEFBWe   | M. Lee, A. B. Spowles, M. Z. Pider, W. Draper.                            |
| MEFBWw   | A. L. Finlay, E. M. Lee,  |
| MES      | W. R. Weakley, J. T. Meyers, W. K. Matthews, M. M. Cook, S. H. Wainright. |
| MP & MPW | A. L. Coates, J. C. Auman.  |
| MSCC     | J. G. Waller, J. C. Robinson.   |
| OMJ      | W. M. Vories.   |
| BCC      | J. M. Kinney.   |
| PN       | J. G. Dunlop, G. W. Fulton, J. Leavitt, L. A. Wells, W. C. Lamolt.        |
| PS       | S. P. Fulton, I. S. McElroy, E. Buchanan, C. K. Cumming.                  |
| RCA      | A. Pieters, A. L. Van Bronkhorst, D. C. Ruigh, H. Kuyper.                 |
| RCUS     | L. A. Lindsay, C. D. Kriete, J. P. Moore.                                 |
| SBC      | G. W. Bouldin, J. F. Ray, N. F. Williamson.                               |
| UB       | J. E. Knipp   |
| UCMS     | C. E. Robinson, T. A. Young, C. F. McCall.                                |
| WU (c)   | S. A. Pratt.  |
| YMJ (c)  | H. E. Beatty.   |
| YMCAA    | R. L. Durgin, G. C. Converse, H. S. Sneyd, A. Jorgensen.                  |
| YWCAUS   | Miss G. T. MacGregor, B. Best.  |

### REPORT OF THE EXECUTIVE COMMITTEE OF THE FEDERATION OF CHRISTIAN MISSION IN JAPAN 1921-1922

The Executive Committee has held nine meetings during the year, five of these being in Karuizawa, and four in Osaka. The following is a summary of the principal matters which the Committee has dealt with:

(N.B. The names with a star (\*) indicate Contributors)

### 1. Property of the Christian Literature Society

The last meeting of the Federation instructed the Executive to appoint a special committee to investigate the present property of the Society, including the manner in which it is held, said committee to report to the Executive as soon as possible. The Committee appointed were Rev. F. A. Lombard, Chairman, Mr. F. Parrott, Mr. J. G. Barclay, Rev. T. A. Young, and Dr. S. J. Umbreit.

The above Committee reported to the Executive at a meeting held August 27, 1921, as follows:

"Your committee met in conference August 9, 1921. Little data as a basis for judgment could be secured in Karuizawa; and it seemed wise that a sub-committee should visit the property in Tsukiji and report upon the same. On August 19, Messrs. Lombard and Parrott visited the property in company with Dr. Dunlop, and made careful examination of the same.

August 23 a meeting of the committee was held in Karuizawa. The report of the sub-committee was received and considered. Drs. Murray and Dunlop were present by request. It was voted to report to the Executive Committee with recommendations.

"The property, No. 8, Tsukiji, is valuable and well located for residential purposes, a good investment upon the terms of the contract, a copy of which is herewith submitted.

"Legal ownership has not yet been taken though the contract allows the same from the date of the first payment.

"The property is poorly situated and exceedingly inconvenient for the purposes of the Christian Literature Society, as your committee understand them, and moreover its land area is unnecessarily large.

"The house is an old style residence, with much waste space, in structurally good condition within, but in serious need of extensive external repairs for the sake of preservation. Such repairs include replacement of rotted timbers, the renewal of tile roofs, repair of water gutters, and staining or painting. For the effecting of these repairs estimates should be secured at once, and the minimum needed for preservation should be appropriated. The house is residential with certain features adapting it to the purposes of the Society, but as at present used, far from satisfactory. The stock in its present condition is judged to be overvalued at 50%.

"We would respectfully suggest the following recommendations:

1. That formal ownership be taken of the property known as No. 8, Tsukiji, for the Christian Literature Society, according to the terms of the contract.

2. That arrangements be made for meeting the third payment soon due upon said property, and if possible, of anticipating all payments later due upon the same.

3. That careful consideration be given plans for future development, with a view to the sale of said property, and the securing by purchase or lease of suitable property elsewhere in Tokyo."

The Executive voted to receive the report, and to refer it to the Christian Literature Society for suggestions, at the same time requesting the Society to carry out the recommendation concerning meeting the third payment due in September, negotiating a loan for the purpose if necessary.

Due to the absence of the General Secretary from Japan, the Literature Society deferred consideration of the report of the Special Property committee until its general meeting in March. At the end of February, however, the General Secretary of the

Society addressed a communication to the Federation Executive, stating that an offer of 300 yen per tsubo had been received for the property, which the Executive of the Society favored accepting, as the property was too valuable for Christian Literature Society uses if it could be marketed at that price. He requested the Federation Executive to take action in advance, authorizing the sale of the property at the above figure, providing the Society at its general meeting approved the sale. This was done, and the property was duly sold to a Japanese Steamship Company on the following terms:

1. The payment of yen 500 on signing the contract, May 1, 1922.

2. A further payment of yen 10,000 July 1, 1922.

3. A payment of yen 38,700 on July 15, 1922, and possession given.

4. A final payment of yen 98,400 on December 20, 1922, and title transferred.

5. Interest to be paid in the event of delay at the rate of 2 sen 5 rin per day for each 100 yen.

The total number of tsubo in the property is 492, and the total income according to the terms of sale is ¥147,600. The property was bought three years ago for ¥78,000. The General Secretary states that the first two payments have been made, but that the purchaser has asked for an extension of time for the payment due July 15, and occupancy is still retained by the Society. The Executive of the Society reports that as yet they have no proposal to make on the subject of leasing or purchasing new property in Tokyo.

### 2. The Christian Movement

The report of the Editors of this volume is given among the reports of Standing Committees. It is necessary here only to present a financial statement, since the Executive Committee, representing the Federation, has become financially responsible for the publication.

A contract was signed with the Kyobunkwan as business and chief selling agent for the 1922 edition. 1,000 copies were to be printed at an approximate cost of ¥2,000. The book is to sell for ¥3.00 per copy in Japan. For securing estimates from the printers, and seeing the book through the press, the Kyobunkwan is to receive 5% of manufacturing costs, and for handling the advertising, a commission of 10% on the income from that source. Regular selling agents are to be given a discount of 25%, and the Kyobunkwan is to receive a commission of 10% on the sales of other agencies for shipping and accounting. The Kyobunkwan is to make monthly settlement with the Treasurer of the Federation after the books have been placed on sale. It was expected that the new issue would be placed on the market by July 1, but unforeseen emergencies have caused the present delay.

The following is a statement up to the end of June, 1922, of the 1921 issue of the Christian Movement:

|                                    | Expend          | Income          |
|------------------------------------|-----------------|-----------------|
| Editors' expenses ... ..           | 150.63          |                 |
| Printing ... ..                    | 2,032.50        |                 |
| Postage, Frt., Advertising... ..   | 94.88           |                 |
| Advertising ... ..                 |                 | 1,104.50        |
| Sales in Japan ... ..              |                 | 1,167.00        |
| Sales in Korea ... ..              |                 | 108.00          |
| Sales in America and Canada ... .. |                 | 387.80          |
| Sales in London ... ..             |                 | 20.28           |
| <b>Total</b> ... ..                | <b>2,286.99</b> | <b>2,796.58</b> |
| Credit Balance ... ..              |                 | ¥ 509.59        |

There are still 19 copies of the book at the Kyobunkwan and 35 copies in the hands of dealers abroad. On June 30, there was a balance at the Kyobunkwan on the Christian Movement account of ¥767.80 excluding the 1922 issue. On the other hand, it should be remembered that the Federation has advanced from its own funds during the last two years ¥1,208.07 on this account, and that ¥400 from this account has been transferred to meet the deficit in the JAPAN EVANGELIST account. The present shortage is due to the reduced sales of the 1920 issue, which was so late in appearing. It is quite evident that there is a demand for the book, and under proper management it will easily pay its way.

### 3. The Japan Evangelist

The Rev. J. C. Holmes who was elected Editor-in-chief of the EVANGELIST at the last meeting of the Federation found it impossible to serve, and the Board of Editors nominated the Associate Editor, Rev. P. S. Mayer for the position, and Miss Alice G. Lewis now Mrs. Pearson to take the place of Mr. Mayer as Associate Editor. These nominations were confirmed by the Executive, as also the selection of Miss Bosanquet to take the place of Dr. Peeke, resigned.

In the report of last year, the prospect was held out of clearing off the accumulated deficit on the Evangelist by the end of the calendar year. This prospect was not realized because of a falling off in subscriptions, quite a number of non-paying subscribers who were overlooked in making the estimate, and some increase in the cost of the magazine. A deficit was reported at the end of the year of ¥569.48, which the Kyobunkwan is carrying at 6% interest.

During the current year, the mailing list has been revised, the number of paying subscribers has increased, and new advertising has been secured, but not sufficient to replace that which has been withdrawn, and consequently the income has been much reduced.

Had it not been for this shortage in advertising, due among other things to depressed business conditions, the Evangelist would have come through the year with a clean financial sheet, or possibly with a little profit. As it is, the present outlook is for a deficit at the close of the calendar year of about ¥300, which however the editors and publisher by strenuous efforts hope to reduce or wipe out entirely. This can be done if the missionary body will co-operate heartily in extending the subscription list. This is a valuable magazine, ably edited, and every missionary in Japan should be a participating subscriber. Moreover it is good missionary propaganda material, and the cause would be greatly helped among our constituencies, if individuals or Missions would undertake to place it in institutions at home or organized groups of their own connection.

The Executive recommends to the Federation that ¥569.48 plus interest to date, be appropriated to clear off the indebtedness on the JAPAN EVANGELIST account.

### 4. Appropriations

The following appropriations were authorized for the various Standing Committees:

|                 |     |     |         |
|-----------------|-----|-----|---------|
| Education       | ... | ... | ¥ 50.00 |
| Evangelism      | ... | ... | 50.00   |
| Intern. Friend. | ... | ... | 100.00  |
| Newsp. Evang.   | ... | ... | 150.00  |
| Social Welfare  | ... | ... | 200.00  |

Some of the Committees did not draw the full amount, and one Committee asked for a larger sum.

If the Committees are to meet during the year at Federation expense, larger appropriations will be necessary. The increased membership in the Federation has enabled the Executive to grant larger sums than in former years, but not much more is possible in the way of extension, unless the Federation shall take steps to increase its income.

### 5. Visitors from Abroad

The Executive has been in correspondence concerning prospective visits to Japan on the part of the following distinguished persons: 1. Prof. George A. Coe of Union Seminary, New York, who anticipates a year in the Orient during 1923-4 in the interests of religious education. The matter of planning his work in Japan has been referred to the Committees on Education and Sunday School Work. 2. Prof. Machen of Princeton Seminary, the time of his visit not being definitely decided as yet. 3. Prof. D. S. Cairns, of Aberdeen, who may come to the Orient in 1923, and from whom a visit to Japan has been solicited. 4. Dr. Samuel M. Zwemer of Cairo, Egypt, who will be passing through the Orient in October of this year. It has been suggested that as an enthusiastic worker for the Volunteer Movement, and as an authority on the Moslem question, some lectures or addresses from him might be of much value to the work in Japan. Further correspondence with reference to these visits is commended to the incoming Executive.

### 6. Reports of Standing Committees

Reports of the work of the Standing Committees of the Federation have been gathered as in previous years, printed, and are herewith presented to the Federation. The pamphlet contains reports from all the Committees except those on the Christian Literature Society, the Japanese Language School, and Evangelism. Four hundred copies of the Reports have been ordered, and 200 of these have been placed in the hands of the Committee on Publicity for distribution abroad.

### 7. Minute Secretary, Business and Nomination Committees

At its meeting July 21, the Executive appointed Dr. C. A. Logan, and Rev. J. C. Mann with Mr. G. C. Converse as alternate to act as Business Committee for this meeting; also the following Nominating Committee was designated: Mr. G. C. Converse, Converse, Rev. J. T. Meyers, Rev. C. D. Kriete, Rev. F. A. Lombard, Dr. J. G. Dunlop, Rev. A. J. Stirewalt, Mr. J. G. Barclay, Miss E. M. Lee, and Miss E. Erfmeyer. At its meeting July 29, Dr. R. C. Armstrong was elected Minute Secretary for the present meeting.

### 8. Temporary Loan

The necessity of an advance payment on the new issue of the Christian Movement has rendered insufficient the funds in the hands of the Treasurer of the Federation. The Treasurer was therefore authorized to negotiate a temporary loan of ¥400 to meet the expenses connected with the Annual meeting.

### 9. Constituent Missions and Representatives

The number of organizations in the Federation is 33, the same as last year, but the representation has increased to 87, which is the high water mark in the Federation's history. Our organization has reached its 21st year, and this increasing strength is only one of the marks of God's blessing upon it.

Respectfully submitted,

G. W. BOULDIN, Chairman,  
G. W. FULTON, Secretary.



# The Unreached in the Country and the Gospel Message

## The Need and Condition of the Unreached

by C. M. WARREN

IN any attempt to estimate *exactly* what proportion of the population of Japan is to be included under the term "country" one immediately encounters difficulties. Even the figures of the first national census of nearly two years ago are not only not helpful, but are actually misleading; for many people live in towns the census returns for which might lead one to think them cities, yet whose conditions are distinctly what you and I mean by "the country," and vice versa. A rather general statement, then, of the proportion of country to city must suffice us. The statement which was before the War usually accepted is Dr. Nitobe's estimate that 75% of the population of Japan, living in towns or villages of less than ten thousand inhabitants, "may be termed rural people." However, the war-induced over-stimulation of industry caused such a flow of humanity to the manufacturing centers that the statement of Baron Ishimoto in the "Japan Advertiser" April 20, 1922, seems more probable to-day. He says: "In Japan more than 70% of the people live in the country producing food." In round numbers 70% of Japan's total of 56 millions is 40 million people who come within the scope of our present discussion. Of these 40 millions of country folk about 30 millions make agriculture their livelihood, while 4 million more belong to families supported in part by agriculture.

What we are considering to-day, then, is at a conservative estimate seven-tenths—a simply overwhelming majority—of the people of this land. What is the condition of these rural folk, especially from the social, moral and spiritual points of view? To understand the condition is tantamount to stating the need, at least for those of us who can never rest satisfied until the remotest child of the Father is brought to know and own his sonship.

In the time allotted it is impossible to

notice more than the most important points. A survey of the educational, sanitary and industrial conditions would be of interest and of value as a background for the more immediately important social and moral situation. This whole country problem, however, has been exhaustively treated in a "Survey of Village Life" which was presented before this Federation, and later made accessible in the "Christian Movement" of 1916. The condition there depicted, based on local survey made seven years ago, still holds to a large degree and a rereading is strongly urged as helpful in the visualization of the present situation. Many of us remember the shock caused by the conditions shown in the paper on "Moral and Religious Conditions" given by the late Captain Bickel of precious memory. The present reviewer gratefully acknowledges his indebtedness to that survey.

The country dwellers of Japan are distinctly an intelligent people. They can read and write—the few exceptions among elderly persons that one knows only drawing the attention the more clearly to the fact of the very large degree of literacy in the country. And to a rather remarkable degree they *do* read. They are interested in what is going on locally and in the rest of the nation; and to a startlingly increasing extent they are in recent years becoming interested in the events and condition of the great worlds beyond the four seas. The War has given Japan an intellectual as well as a moral impetus that is surprising even to one who realizes in a general way how wonderful is the advance of Japan purging the past 50 years. As usual the impetus received by the country parts, always more conservative, is proportionately less than in the case of the city population. And yet rural Japan, too, begins to sit up and wonder as to the

why, the whither, and the inward meaning of all this national and world commotion.

The farmer class, like its more newly constituted confrere the manufacturing class, reads the metropolitan daily as well as the local paper or that of the prefectural capital. His naturally more slowly moving mind does not so rapidly travel the road to the modern world of organization and turmoil and strike. But once let the situation hit him where he so largely lives, in plain words in the stomach, and the farmer, too, shows his conformity with world trends by combining into tenant-farmer unions. In intelligence and general ability the plodder along the country road is no whit behind the man in the city street, a condition of great promise to us as we attempt to make out a program of country evangelism.

Economically there are all degrees of living conditions. There are some wealthy families, though the proportion is not so great as in the cities. The great majority, however, of our 30 millions of agriculturists live not far from the borderline of want and suffering. An upsettall of stable conditions such as is caused by war on a large scale or even by a crop failure is sufficient to bring many families over the line. One result of this is the large amount of debt of members of this class.

Closely connected with the matter of indebtedness of the farmers is the fact that the class of farmer-owners is decreasing and that of tenant-farmers is increasing. At the same time there is to be noted an increase of absentee landlordism, that condition so fraught with hardship to the renter whether in Ireland or Japan, human nature being what it is. It is the individuals of this hard-pressed class of tenant-farmers, the *osakunin*, together with some of the poorest farmer-owners, who last spring at Mr. Kagawa's invitation and with his financial help held the first meeting of their new national association, *Nippon Nomin Domei*, the "Farmers League." Quite recently this matter of the injustice of some of the living conditions of the farmers has forced itself on the attention of the governing classes and is being discussed by the

press. One feature of this which was noticed in the "Survey of Village Life" is the great scarcity of farm animals. The tilling is performed "purely by hand labor." The suggestion is there added: "It seems advisable that our preaching should turn into the practical channel of lifting human values above that of mere machines."

In a consideration of the *social* situation of people living so close to the poverty line the first point that forces itself upon our attention is that they can not afford many of the usual means of social relaxation. In this regard their lives are extremely bare. The *matsuri*, or festivals of the local shrines, are to be classed as social functions—and one hastens to add that they are usually morally bad; they are made the occasion for "gouging" wealthy persons, and drinking and sexual immorality usually accompany them. What is to be said of a situation in which the people utilize their religious functions as an opportunity for pandering to their fleshly appetites?

More and more the theatre of straw matting is being temporarily erected on the outskirts of the villages. As for these the best thing that can be said is the euphemistic remark, "they are not uplifting." The larger towns, of course, have permanent moving picture theatres; but these, too, are not infrequently bad in general tone.

To some extent the school itself may be considered a social organ. In some cases lectures are given by the teachers and it is quite possible to bring about invitations to the missionary and sometimes to his Japanese associate to lecture. There are alumni meetings and parents' meetings and at either of these, or to the general public there are possibilities in the line of lecturing.

There are clubs and societies with various objects, some lectures and meetings for a general, or for some particular, audience. But in general these are few, poorly managed, and inadequate as means of satisfying the social instincts. From the standpoint of innocent amusement the country folk are simply starved. In view of this one ceases to wonder at the prosperity of the brothel and the

restaurant whose waitresses are unlicensed prostitutes. The simple fact is that there are no other places to go.

It is with a distinct feeling of relief that one turns to the recent very great interest in athletics, one of the most hopeful signs of recent years. Stimulated naturally by the Far Eastern Olympic Games, and also encouraged by a fatherly government through its Education Department, this rather sudden outburst of enthusiasm for a strong and well-trained body can have only a good effect, physically and morally, on the young manhood of the land. At the annual meet at the prefectural capital the champions of the various *gun* get together for a day of healthy sport and good-fellowship. Has not this movement possibilities for utilization religiously? The missionary who is young—whether in years or through a daily renewing of the spirit of youth—especially the man who can do any athletic coaching, might form contacts in this way that would lead to a definite association with groups of young men. At the very least we can show our interest and sympathy by attendance at the annual meet and by a financial contribution cordially offered.

The Young Men's Societies, *Seinendan*, deserve a paper to themselves, so full of possibilities are they. They comprise the entire male youth of the nation between graduation from primary school and entrance upon military service as well as after returning from service. As attendance at secondary school puts the young man in a separate class, membership in these societies is composed of young men who have had only a primary, or at most only a higher primary, school education. They form in fact the most effective method for the government to keep in touch with its most important grist for the military mill. Hence the practical compulsion of enrollment in the local *Seinendan*, whose aggregate is given as eight million.

A great deal of local freedom of action is necessarily accorded, yet the government ideal would seem to be a certain amount of uniformity in the management and conduct of the societies; as witness the periodic meeting at Tokyo or other

central cities of their representatives from the whole empire; and the recent nationwide campaign for the erection of a national headquarters near the Meiji Shrine. In many instances, if not usually, the activities take the form of a species of university extension course. Besides meeting more or less regularly for "moral lectures," real school instruction also is given. The subjects are arithmetic, Japanese reading, and, in the prevailingly agricultural districts, agriculture. Special textbooks are published for this purpose; the instruction is given in the school buildings, and in one case, personally known, as early as 5 A.M., though usually in the evening; and attendance is decidedly expected. The instructors are the public school teachers who accept this added burden as a part of their regular duties. Of course during the busiest farming seasons there are intermissions. From one point of view the *Seinendan* may be said to form an attempt by a paternal government to cope with the problem of a combination of unoccupied hours and a complete lack of innocent recreation.

Work for and with these societies has been done. With the exception of the secondary school there are few greater possibilities for Christian workers of tact and character.

We now approach the most important part of our discussion: what is the moral and religious condition of these seventenths of the nation? So far as these two elements can be advantageously separated, let us first consider the religious situation; for it is the less important aspect in that their religion has a far weaker hold on them than their bad habits. In other words our chief adversary is not preconceived religious ideas that will not change; the chief enemy of Christianity in Japan is the same as that of the so-called Christian countries, namely, unwillingness to yield to the moral ideal. This conclusion is borne out by the testimony of a group of pastors all working among country people, whose reply to the question, "What is the customary attitude of the people towards your work?" was, "Indifference." These pastors also bore witness as fol-



lows: There is less and less dislike of Christianity expressed on the ground of its being a foreign religion. In the vast majority of cases their own religions have very little power in their lives. And moreover religion and morals are not connected in the thinking of the people. There is no recourse to their own religion for help in time of temptation. Professor Walter Fiske says, and we agree. "The sure test of genuine religion is its power over sin." The Japanese religions when put to this test very decidedly fail.

In discussing the religions of Japan attention is first to be called to the oft repeated fact that Shinto is regarded in two ways. On the one hand it is officially declared that the official Shinto is not a religion but a national cult for the inculcation of loyalty. To emphasize this distinction the national cult is supervised by a different department of the national government from that having authority over the so-called religions.

On the other hand, a pamphlet entitled "A General View of the Present Religious Situation in Japan," published by the Bureau of Religions of the Department of Education, 1920, says: "Shinto, which is the national cult of the Japanese people, consists in worshipping the gods heavenly and earthly," and proceeds to give a descriptive list of 13 sects of Shinto, so classed because they worship the Shinto gods and in general are nearest the Shinto ideas. But "worshipping the gods" is distinctly a *religious* act. And the same word Shinto, is used for the national cult and for the religious sects. Now, when the government itself uses the term in both a non-religious and in a religious sense, is it any wonder that the simple-minded country folk fail to make any distinction between the two, and consider bowing at a nationally supported shrine an act of as real worship as any of which they are capable, notwithstanding the fact that this shrine may be officially stated to be a non-religious institution?

When the Christians bow at shrines of the national cult what are they doing? The educated Christian replies that this is not a religious act in any sense. But the simple-minded Christian of short

standing sometimes does not know what he is doing. In some cases such obeisance is, to say the least, confusing; and at its worst it may even amount to self-stultification. It is a difficult position for these babes in Christ, and one to which they ought not to be compelled to submit. The ordinary Christian can not put his religion and his loyalty into separate water-tight compartments of his being. On account of his previous training these two things are bound to overlap somewhat—at least for decades to come. I repeat: these little ones ought not to be subjected to this necessity. This condition is one thoroughly understood and as thoroughly deplored by you all; yet do we not well to continue to register a protest upon occasion?

The statement is repeatedly and truly made that the royal family of England had never so firm a hold on the hearts of Britishers the world over as it has to-day. The recent visit of the Prince of Wales can not fail to have set some Japanese in high quarters thinking. It is quite conceivable that the rulers of Japan may by God's grace be led to understand that a spontaneous affection is worth million times more than a formally inculcated reverence. Is it not at least worth venturing our prayer that a consummation so desirable in itself and so full of help to church members may be brought about? It would be a great blessing in the thinking and in the religious life of many a weak member of the household of faith, especially in the country districts.\*

Of the 56 millions of Japan 46 millions are officially reported to be registered as Buddhists; while 16 millions belong to the 13 Shinto "denominations." These

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\* Since the preparation of this paper there has been issued by the Asiatic Society of Japan an exhaustive study entitled "The Political Philosophy of Modern Shinto: A Study of the State Religion of Japan" by Dr. D. C. Holtom. To this, especially the second chapter which deals historically with the point raised above, your attention is called. The concluding words of this book are worthy of profound consideration by all who have at heart the welfare of Japan: "This matter of discovering a basis for loyalty to which modern intelligent men can render sincere allegiance is one of the most urgent problems awaiting the solution of the Japanese people."

latter are to be distinguished from the official Shinto cult which is declared to be not a religion. The 46 million Buddhists are divided into 13 sects and 49 sub-sects and these are all found flourishing in the country districts, especially those that most readily make place for the element of superstition. As Captain Bickel says: "We should lay hold of the fact that every sect of Buddhism has its maze of peculiar superstitions, consented to if not encouraged by the local priest more often as a source of income, and that these in the villages represent the faith of the people rather than the tenets of Buddhism itself." Phallic worship, belief in fox possession, sooth-saying, fortune-telling—in fact superstition in its worst forms—flourish in the country.

Captain Bickel also says with regard to the lightness with which some of the people look upon their religious affiliations: "I have seen a village record for Tenrikyo change from one household to seventy houses and back to four houses of adherents in five years." This is another point in support of the statement at the beginning of the discussion as to the religious situation: The chief enemy of Christianity in Japan is not their old religious ideas, but their unwillingness to accept the high ideals of Christianity and conform thereto. The problem is a moral one—to which the one and only answer is the religion of Jesus Christ.

What, then, are those moral ideas and what the moral situation? In the first place as to gambling. Here one can affirm a very satisfactory condition. But is it too much to say that the freedom of Japan from the vices of gambling and opium-using is due to the correct institutions of its strong government? To gain an idea how grateful the Christian in Japan should be one has only to compare Japan's condition in these two respects with that of China with its weak government.

And while we are counting our blessings we may also thank God that the drink evil of Japan does not take the form of the saloon. But with that small negative item our causes for gratitude in connection with the drink evil vanish. For

liquor is one of the huge evils of the country life of Japan. The use of saké, when obtainable, is practically universal. But saké is too expensive for many. In the country the use of the crasser, heavier, but cheaper, shochu is widespread. The following personal experience may, or may not, be illustrative of the situation in general; at any rate it serves to give an idea of the ideals as to drinking in the country. At the graduations and at athletic and other functions in southern Kyushu alcohol is very much in evidence. The teachers found that the parents had not sufficient interest to attend merely for the function; so as an inducement shochu was provided. On making an initial tour to a remote country town, the road from the school-house to the town was full of reeling, noisy men on our arrival at dusk, so that we were glad to take asylum at the hotel. And not only were there no sober ones to attend the meeting, but the evening was entirely spoiled by the noisy interference of those who that afternoon had been attending the graduation of their children.

At an athletic meet at a country school in the contest for guests my grief at not winning a prize was assuaged upon finding that the first prize was a two-quart bottle of saké with which the happy winner was supposed to administer consolation to the rest of the contestants!

"Liquor is served on *all* occasions" it is frequently remarked. And moreover the evidence goes to show that the liquor shops are on the increase in the country, a fact significant as to the increase in its use during recent years.

The inevitable results are: impoverishment and suffering of the family; weakness of body and will of those who indulge; and an appalling number of feeble-minded and imbecile children. On this last point evidence is already compiled: children procreated during the New Year season, a time specially given over to drinking, are by statistics proven to have a larger percentage of feeble-minded and imbecile than children born at any other season.

It is with great satisfaction that one notes many encouraging signs; especially



noteworthy is the fact that in the spring of this year the fight against liquor in the country at large—that fight begun almost with the first session of the national diet—entered its second phase with the passage by the diet of the bill making it an offence to serve saké to minors. This is a good beginning; but it is only the beginning. Only the outposts have been driven in. Now for the consolidation of the gains already made, and the continuation of the attack on the main position of the enemy.

Before the passage of this bill perhaps the majority of the people in the country districts had never heard, at least on what they consider reliable authority, or any convincing way, that drinking *is* an evil. And of course with so ancient and firmly entrenched a custom, woven into the very fibre of their social and even religious life, and withal so very respectable, they could not be expected, all the evidence of their senses to the contrary notwithstanding, to come to that conclusion by themselves. Their ideals are still very low. In the town some progress in the inculcation of higher ideals has taken place, but very little in the country. The recent legislation will do something, especially in the way of education; but no great or permanent improvement can be expected until the religion of Jesus Christ, preached and lived by godly men and women, is brought to each remote hamlet.

Finally we come to the social evil. The heart almost fails one as he tries to grasp for himself, much less to depict for others the perfectly appalling situation here. Concubinage, always the vice of the well-to-do, is on the decrease; but that statement does not mean that ideals of personal purity and family life are rising. On the contrary it simply indicates that the prostitute, whether licensed or unlicensed, is taking the place of the secondary wife.

The brothel system, while not confined to the large towns, is most lucrative there and is for that reason most largely to be found there. But the same lack of ideals and the same natural instincts prevail in the country. The result is a vast amount of non-commercial promiscuous intercourse. Let me quote the findings

of the survey noticed above: "With sickening regularity the reports read: 'licentiousness general'; 'no prostitutes, but all adults licentious'; 'most common and thought to be natural'; 'very general'; 'common and no protest'; 'moral conditions of village simply appalling'; 'paramours are many, including nearly the entire village at some period of their lives.'"

And in addition to this promiscuity in late years great numbers of restaurants (*ryoriya* or *inshokuten*) have been established in the country towns in which the waitresses are unlicensed prostitutes. The whole country over the recent tendency has been in favor of women outside of the brothel; but especially in the country districts has their increase been notable. If this increase in accommodation be any indication, the moral condition is growing worse. Is not this the result of the imbibing of the *freedom* element only in our modern atmosphere, while the self-imposed moral restraints of western society are not as yet functioning? If this be so, the foundation of those restraints obtaining in the West, namely Jesus Christ,—He and He only—can perform the miracle of affording the restraint necessary to accompany the freedom we enjoy to-day in His name. Those 40 millions have had, and have thoroughly put to the test, everything else; and the result has been a general let-up of the moral restraints these later years. We solemnly repeat: The only possibility of a rural Japan able to cope with the flesh and the devil is Jesus Christ.

Such is our responsibility: how are we meeting it? Let me call to your attention to some facts as to the distribution of missionaries taken from the 1921 "Christian Movement." From these we can see the amount of Christian work being done for the country by the missionary as compared with the cities.

There are 16 cities with a population over 100,000.

There are 65 cities between 100,000 and 25,000.

These 81 cities aggregate about ten million souls.



Towns in which Protestant missionaries are living, 110.

Towns in which Protestant missionaries are living not included in the above list of the 81 largest cities, 33.

In the above 33 towns are living 79 Protestant missionaries. The total number of Protestant missionaries being 1267, these 79 missionaries make 6.4% of the whole number who live in towns other than the 81 largest. That is:

6.4% of the Protestant missionaries live among 46 million, or 82% of the people.

93.6% of the Protestant missionaries live among 10 million, or 18% of the people.

This is, of course, only the distribution of the missionaries. For an adequate criterion of the relative evangelization of the rural districts we must go to the statistics of the churches and the Japanese workers living in those districts. Such statistics, however, for the whole country it is exceedingly difficult to compile. But a great deal may be learned from specially selected districts. Let us take the case of Hyogo Prefecture, governmentally the most important one except the three metropolitan (fu) prefectures. It contains the large port and industrial city of Kobe where many missionaries reside. Now, it being an accepted fact that there are more country out-stations near towns with a large missionary residence than at a distance from missionaries, we may be sure that the

condition with respect to country evangelism is better than in prefectures separated from the great centers.

We find that 71 churches are located in 30 towns; outside the city of Kobe there are 41 churches in 29 different towns. But in the whole prefecture there are 179 towns of over 2000 population. This leaves just 150 towns of over 2000 population with no Christian work of any kind, and this in a fairly concentrated prefecture with good travel facilities.

The number 2000 is arbitrarily chosen; but it is one that no one will dispute. Surely it is the will of the Master that there be some means of grace in towns of this size. But the figures show that only one in five of such towns have church facilities. Taken the whole country over the proportion will probably be even less favorable than this.

Who, then, are the unreached in the country? The people of four out of every five of the townships of 2000 and more people, together with the entire population of all the villages smaller than this. At best it can only be an estimate; but a conservative estimate places the number of those who can not hear the Gospel without a journey of at least several miles as seven-eighths of our 40 million of country folk.

The numbers of unreached in the country districts are a challenge to our faith and to our Christian statesmanship. Is it our Father's will that one of these little ones should perish?



# How to Take the Message to the Unreached in the Country

By CHRISTOPHER NOSS

THE word "paganism" is evidence that the old polytheistic faith of our forefathers, after it was vanquished by Christianity, found a last refuge in the villages. It is equally true that Christianity to-day has its deepest roots in the rural districts of Europe and America. The countryside is the fly-wheel: its inertia is hard to overcome; but once in motion, it keeps the whole nation going, and gives it a mighty impetus when the going is hard. In our home-lands the situation is reversed now, and the Christian countryside reinforces us in the struggle with the new paganism of our industrialized, commercialized and utterly artificialized great cities.

The Lord Jesus began his work among the villagers of Galilee, His own countrymen, and it was in behalf of these same villagers that He later set His face to go up to Jerusalem and meet the final issue there.

St. Paul was not by any means a rustic himself, but he began his work in his home-town and the country round about, among the rude Lycaonians for instance, and it was only after a life-time of work among provincials that he could realize his long-cherished ambition to preach in Rome. But, as many of us have found in our own experience, to work in the provinces is to work in Rome. Long before Paul was permitted to visit the metropolis a great congregation had gathered there. And the greetings at the close of the Epistle to the Romans clearly indicate to what an extent the congregation was of the author's making.

A religious body that does not have its roots among the real folks of the open country cannot last. The rural districts are the feeders of the cities not only physically but also spiritually. What would become of our missionary enterprise itself but for the backing of the countryside in the home-land? Take away from this audience all those who

were brought up on the farm, and only a remnant would be left. Take from this remnant those of the second generation, that is, those who owe the great impulse that brought them here to parents or teachers who were originally country-bred, and how much would be left, do you suppose?

There is no reason for thinking that in the long run the experience of Japanese Christians will be different. When the Roman Catholic fathers resumed their work at Nagasaki, who came to them on that hill of recognition and confessed that they had been cherishing the same faith all through the years? The rustics of Urugami! The magnificent Christian shrine that stands out there in the open country, at Urugami, should be a perpetual challenge to us practical but comparatively unimaginative Protestants, who dream too much of cathedrals and universities in the cities.

Years ago upon when I first came to Sendai, I was stirred by the sight of thousands of conscripts brought into that city year after year, and I was eager enough and green enough to prepare and publish a tract for soldiers. A thoughtful Japanese friend said: "That is a good message; but you are too late with it. You should get it to your boys before they become soldiers." It is my conviction ever since that a great deal of our evangelistic effort is misdirected in the same fashion.

We are talking about the unreached. We should recognize the fact that among the unreached there are those that are relatively unreachable, and as wise stewards use the means entrusted to us rather on the reachable among the unreached. If the evangelistic energy hitherto expended had been resolutely directed in larger measure toward the more responsive rural folks we should to-day be much further on than we are.

One reason for the neglect of the rural

field is that much of the work hitherto done along this line has been in the fringes that surround the great cities and in places too easily accessible by railway. (My grandfather never could be persuaded to ride on a railway train: he used to say that that was the devil's favorite way of going about). Places that are too readily reached from the great centers are apt to harbor people relatively unreachable in the evangelistic sense. A city is usually surrounded by a dead zone whose inhabitants are more or less exploited and debased. I would not have attempts to reach them given up; but it must be recognized that such a field offers greater difficulties than a relatively unspoiled rural district. When to the inherent difficulty of the task we add the consideration that such work as is done is mostly in the hands of those to whom it is a side-line attached to a more engrossing interest in the city, or is actually in charge of immature helpers and students, it is not strange that often it seems little more than the expression of a pious wish, and the net result is meager and disappointing.

I stand here to plead for a resolute change of policy so as to secure the devotion of a due proportion of our available forces specifically to the task of rural evangelism.

You have honored me by asking me to begin the discussion on the method to be followed. Please do not think that in accepting the invitation I profess to have gone the whole way and presume to speak from adequate experience. But I voice the experience of those who have learned enough to point out the way to be followed. We read in the newspapers that the attempt to climb Mount Everest in the Himalayas has ended in failure. But really the expedition has been conspicuously successful. We now for the first time are assured that the way up is clearly known. We have reached a point where we can see an uninterrupted passage to the top. I do not claim to have reached the top in rural evangelism, and I do not know any missionary who has been allowed to cast aside every weight and try to reach the top. But we may claim this much: we have gone far

enough to see the way clear up to the top.

The typical unit we have in mind is a district (*mura*) with a population of from one to five thousand scattered in hamlets (*buraku*) and centering in an office (*yakuba*) and a large public school with its young men's association and other affiliated organizations. To every such communal center, to school and office, should be added a church. To achieve this is of course not easy; but to the capable, purposeful and persevering worker the accomplishment should be far easier than to build up a church from the real old resident population (*dochaku*) in a ward of a large city, and the result is much more likely to be of a permanent character.

But we have to count the cost. First, let us consider the need in the way of personnel.

Most Japanese ministers seem not to have seen the vision of a rural church. Hardly one in a score appears to delight in country folks and believe in them, or would really prefer a life of quiet service among them to a brilliant career in a metropolitan pulpit. Roosevelt when President is said to have hung up in his study a cartoon of a typical American farmer reading in the newspaper about his President, and to have said proudly to a visitor, "That is the man I work for." It is, no doubt, too much to expect much enthusiasm of this kind from a Japanese steeped all his life in an undemocratic atmosphere. Moreover the Japanese brother sees the difficulties with a painful vividness whereas we foreigners are blissfully ignorant.

In the mountain valleys of Okurairi just north of Nikko, and not more than one hundred miles to the north of us here, there is a region that I know very well. It is fifty miles distant from any railway and the people are particularly unspoiled and disposed to welcome our message. If a capable minister could be persuaded to invest his life there it is quite certain that soon a number of vigorous churches would arise to bless the whole country and the world. But appeals are in vain. We are told that such a remote district cannot be evangelized until a Japanese



Livingstone arises. Now we find this remark profoundly discouraging. It makes us feel that it is truly "a long, long way to Tipperary." We have not been asking for a Japanese Livingstone, not even for a Japanese Oberlin. What we want is just a plain circuit-rider of the type that made the heart of America Christian, but the time is not yet. Probably it is unreasonable of us to expect to get Japanese circuit-riders from our present school system. No doubt they will have to be raised up on the ground as were their American prototypes.

In the meantime the foreign missionaries must lead off. In saying this we are not forgetting the probability that a National Christian Council will be formed, in which Japanese leadership will predominate. But there is hardly room for doubt that the Japanese leaders will most cheerfully say to us, "Go to it. The job is yours."

But if we are to take the lead we must first count the cost. The rural work must have the right of way; it must take precedence over other interests.

The usual programme of an evangelistic missionary consists of tours in spring and autumn. February is considered unsuitable on account of the cold. In August there is much foregathering with educational missionaries off on vacation and with others who flee from the heat of Shanghai, Osaka and other such cities. The evangelistic missionary who would lead off in the rural work must turn over a new leaf. His life must be regulated by the exigencies of the work he has to do, not by extraneous circumstances. Perhaps a little variety in vacation habits would make for lower rents and costs.

I cannot speak from experience for the country at large, but in North Japan the facts are these. The times when the country folk are most accessible coincide in a general way with the bleakest and the hottest seasons. The season right after the new year of the old calendar, generally in February and March, offers a golden opportunity to get next to the countryman. It is a time of festivity and expansiveness, and there is plenty of

leisure for everything. But, you say, the cold pierces one to the marrow. Now it never gets dangerously cold, not even in North Japan. No one need freeze to death, if ordinary precautions are taken. Soldiers, explorers, aviators, solve the problem in far worse conditions; why not the missionary? Have clothing porous within and impervious on the outside. And there is something valid in Christian Science so far as the cold is concerned: much depends on the mental attitude. At the annual fair in the town of Bange early last February a small group held an open-air meeting that lasted from dusk until eleven o'clock, and then the crowd was reluctant to leave. It was the kind of night when an old man exhausted and caught without a bit of food on his person, or a befuddled drunkard, or a child bewildered in a snowstorm and making circles, would quickly freeze up. But my dear old helper said with a glowing face, "The Holy Spirit surely came upon us. None of us felt the cold, and they told us afterwards that it was the coldest night of the winter."

Later, when the spring comes on, and travelling is a delight, the time is not so suitable. The night falls late, and after the tired peasant has washed and eaten his supper it is after nine o'clock, too late to hold a profitable meeting. In May and June, when the rice must be set out and the silkworms get busy, the touring missionary is a nuisance. That is the time for him to go off for vacation and conference. Or, if he finds leisure, it can be fully occupied in answering a batch of questionnaires from folks whose consciences ache over the problem of rural evangelization.

But in August and September again there is a great opportunity. The peasants' work is about done, and one has only to guard the crops until they ripen. As in America this is the time for rural celebrations and reunions, so here it is the time of the festivals, *tanabata*, *o bon* and the like. Moreover students, who may have become Christians in the cities, are at home and affect the general atmosphere. But, you say, it is insufferably hot, Oh no:

we are talking about the country, not the city. In America, in August, people consider it a treat to go to boarding houses in country places where it is much hotter than it ever gets here. The nights are longer now and cooler. If the mosquitoes are too bad daytime meetings can be arranged.

Later, in the autumn, the harvesting (*akiage*) is the order of the day and the season is not so favorable. Then comes the feverish rush at the end of the lunar year, when for a few weeks work for the unreachable is about impossible.

I have detailed conditions in the North only; but, in general, he who would do rural work in fixing his schedule must act independently and in sensible conformity with the habits of the people with whom he has to do.

Continuing to take it for granted that if rural evangelization is to be accomplished the foreign missionary for some time to come must lead off, let us consider the disposal of the forces. There is a limit to the size of the field that he should attempt to open up. I should say that the outside limit is a population of 300,000 disposed in a hundred-odd districts (*mura*). Moreover there should be at the strategic center in the same section at least one other missionary to attend to the tasks that cannot be combined successfully with strictly rural work. The work with students and townfolk, requiring the regular meeting of weekly appointments, is usually incompatible with the freedom of movement which rural work demands. I would have at least two missionary families, or the equivalent, at every station, and have them amicably agree upon the necessary division of labor, whether they are of the same denomination or not. Christian bodies whose convictions allow them to cooperate with other denominations on equal terms should get together and treat the problem as one. Unless there is proper division of labor the rural work is sure to suffer neglect.

Moreover it should be the settled policy of the missionary devoted to the rural work not to allow himself to be tied to a desk. He should refuse all clerical tasks that can be managed at headquar-

ters. The headquarters may be denominational or interdenominational; they may be under Japanese management or whatever. Anyhow the rural missionary should keep hands off of business that is of a general character, that affects the field at large and that can be managed from headquarters quite as well as, or even better than, from the station at which he resides. If there is no headquarters' staff he should demand that there be one. He is the infantryman whose business it is to be on the front line with no more load on his back than is absolutely necessary. All the other services exist for him. He takes and holds the ground. He deals with the enemy at close quarters. He must not be encumbered. There are others who cannot do what he does, but can attend to other services.

Headquarters should attend to the services that have to do with the field as a whole. To be specific, I am going to give you a list of some special lines of service. Do not be frightened at this catalogue of "shoes and ships and sealing-wax and cabbages and kings," all very useful in their way. These are some of the things that should not go into the infantryman's knapsack:

1. Department of Personnel: Superintendence of Local Evangelists Supported in Part by the Mission, Recruiting, Assignment, Transfer, Systematic Review of Monthly Reports, Investigation of Individual Efficiency, Leave of Absence for Study, Dismissal or Retirement, Scale of Salaries and Pensions.

2. Department of Property and Equipment: Systematic Assistance in the Matter of Acquiring Chapels, Parsonages and Cemeteries, Investigation of Titles, Repair, Insurance, Organs, Projection Apparatus, Bicycles.

3. Department of Literature and Supplies: Arrangements for Book Shops and Circulating Libraries, Evangelization through Newspapers and by Correspondence, Tracts, Posters, Slides, Films.

4. Department of Deputations: Arrangements for General Evangelistic Campaigns, Tours by Special Lecturers, Conventions and Conferences, work for

Laymen, for Women, for Young People and for the Betterment of the Sunday School.

5. Department of Finance: Treasury, Audits, Estimates, Increase of Japanese Contributions, the Annual Every Member Canvass.

6. Department of the Secretariat: Information and Publicity, Minutes, Reports, Statistics, Surveys, Maps, Geographical Index of Christians Who have Moved to Remote Districts, of Alumni of Christian Schools and of Inquirers Who Respond to Newspaper Advertising.

It is not meant that the rural missionary shall not use such services. He may well visit headquarters occasionally and give advice as a member of this committee or that. But he must not accept responsibility for the continuous management of any line of work covering the field at large. It is so easy for a man to give all his time, or the best part of it, to one item in this list, and that in an amateurish, ineffectual way. All of these services together amount to very little unless they help the infantryman to take and hold the ground.

Personal Work is the highest and noblest form of missionary activity. Years ago a thoughtful Japanese friend said: "You missionaries are too busy,—so busy that we are afraid to take your time to have a little chat. Let us have some lazy missionaries."

Not long ago one of my colleagues was protesting against a proposition that when a missionary reaches a certain age he should be released from all executive responsibility, in other words, should be retired, with the privilege of remaining on the field, salary continued. He seemed to consider it a personal grievance that it was proposed to lay him on the shelf. But to be relieved of the drudgery is to be set free to do the only work that is really satisfying, that of moving among the Japanese of one's acquaintance and exercising direct, personal, Christian influence.

I often think with some envy of the saintly and now sainted Frank Briggs of Himeji who with Mrs. Briggs would sojourn for days at a time in one village after another. That is the only way to

win country folks. They are hardly to be won by dashing up to them in a flivver or something still more *haikara*, making a spectacle, and then dashing off again. You must take time for them, like Him of the dusty feet and weary limbs who sat as He was by the well of Samaria. On the whole, a pair of stout straw sandals (*waraji*) may take one faster and further than a six cylinder.

Now we have before our mind's eye a leisurely missionary free too to wander among a hundred-odd village districts. Of course, he cannot do them all with equal thoroughness. He will work like a gardener making a lawn, planting a bit of turf here and a bit there. Presently spots become green, and they expand and occupy the intervening spaces. At first the rural missionary will address himself mainly to the places that show most responsiveness.

Among real country folks anywhere introductions are hardly necessary. But it is important to begin right. Headquarters may furnish one a valuable list of addresses. A mutual friend may put one in touch with a person who is respected in the community and at the same time has the courage to welcome a Christian propagandist openly. There may be a graduate of a middle or higher school whom a colleague has influenced. In the postoffice one is likely to find an employee who has been under Christian instruction while at the school where he was trained. Among the teachers in the public school one may find a teacher who once attended the Church beside the Normal School. The office of the organization for newspaper evangelism is sure to have names. There is much chaff there,—young folks who like to get something for nothing, or who just like to get some mail now and then; but there may be fine grain among the chaff that is worth sifting out.

If you have no such point of departure, go boldly to the principal of the public school and get acquainted. It is good to have up your sleeve a few interesting talks, on practical moral questions. It is in most cases easy to secure an invitation to give such a lecture in the public school. It is usually best not to embar-



rass your new friend, the principal, by making in such a place an appeal that could be construed as sectarian; but you can speak in such a way as to confer a real benefit and attract to yourself a good nucleus of the serious and thoughtful minds of the community.

It is really very important to make a good beginning. The missionary as a foreigner is apt to draw to himself certain flighty individuals, as a light at night attracts moths and beetles, who constantly flutter about in a most disconcerting and damaging way. For this reason it may not be well to open the work with a spectacular exhibition. A quiet approach is better.

Where the response is good, begin regular meetings. But remember the adage about milk for babes and meat for men. The spiritual truth of the Gospel must be thoroughly diluted or you will have a case of acute indigestion ending in a chronic dislike. Avoid abstractions. Convey the Gospel in concrete illustrations and helpful practical hints. Milk is an emulsion. Specific Christian doctrine while quite distinct from, and not by any means to be confounded with, mere moral instruction, yet needs to be emulsified in moral terms. Then it will go down. The time will come when your rural hearers will demand a stronger diet than dwellers in cities can stand; but don't be too sudden with it. There is no one point on which the Japanese critics of our preaching have been so insistent. To change the figure, they say that we missionaries shoot over the people's heads; that we don't get their range.

As the merely curious are weeded out your regular audience diminishes and a crisis or time of testing comes. When that has been safely passed the attendance may begin to increase permanently. For some unknown reason the interest may vanish entirely and suddenly. No cause for worry. There are among the hundred-odd districts others where the interest is keener. Cease your visits for a while. It is very likely that after a period of fasting the appetite for spiritual food will be restored and you will be urged to begin again.

You will do your best work among the

young men. Most of them are bored to death,—just educated enough to discover how thoroughly miserable they are. Our witty brother from Korea yesterday remarked that it seems to have been the policy of the Government not to let the people get too strong, like the owner of a mule who desired that his beast be kept too weak to kick, yet strong enough to drag a plough. It should be observed that this policy is not limited to Korean subjects. The Government has solicitously planned the organization of young men's associations; but the young men are really not given much rope. They are hardly allowed to have anything that they may call their own. Their organizations are mostly empty shells, mere skeletons. Where they do show signs of life you are likely to find a Christian somewhere about. The tactful rural missionary could do wonders with these dry bones, breathing into them the spirit symbolized by the triangle of the Y.M.C.A., suggesting athletic stunts if he cannot lead in them, devising night-schools, lectures and entertainments, and organizing systematic Bible-study.

Some of the money that is now being frittered away on pitiful little theological seminaries might well be expended on winter-schools and summer-schools, at the seasons when there is much leisure, to train picked young men from the villages, who could then be sent back to take the leadership among their fellows and to do Sunday School work among the children. And this is the best way to discover those called of God to the ministry. Mention has been made on the floor of this Conference of the need of a movement among Japanese students like that of Student Volunteers in America. We should pray for this, yet remember that not too much is to be expected of the student class. For students are investments, and those who put money into them will be demanding their dividends. The sons of the peasants are freer.

But it may be asked: "Are you not ignoring the girls?" No danger. They are apt to come of themselves. It often happens that they come too fast, and scare the young men off. In this respect rural Japan may differ somewhat from

rural America. In some places you may find your audiences alternating between the sexes, depending on which side gets in first.

Then the time will come when a settled local pastor will be demanded, and the foreigner's pioneering work is finished. Have the courage to challenge worthy men. The best are none too good for the country. Near Sendai lies the little port of Shiogama, where many fishermen unload their catches. It is not a typical rural district; but it well illustrates the point. The local conditions are demoralizing. The bottomless mud, the composite odor and the strident billingsgate of Shiogama baffle description and at first sight repel a sensitive soul. Who would believe that anything good could ever come out of Shiogama? But there was a missionary (he sits a delegate in our midst) who believed in Shiogama. I often wondered at this. And I was the more amazed when he had the audacity to go to a pastor who had made good in a prominent city and had just been called to Tokyo, a man of real metropolitan caliber, and challenge him to descend to that lowly place. It takes a young American missionary to do a thing like that. The pastor responded. To-day not one of the ten big cities of North Japan can show a finer church spirit than that of the congregation to which he happily ministers, and they are the real people of Shiogama, dwelling in their old

homes at the foot of one of the greatest Shinto shrines of the country. Lately in making contributions to build a beautiful new church they more than doubled the highest record ever made in the North.

In urging such a bold course I feel some diffidence as to the details, but immense confidence in the general principle. Let us give the best that we have to the country and it will return multiplied unto us a hundredfold.

The case of the Church in Japan is well illustrated by a story that I heard the other day, of a mighty tree standing by a certain shrine. That tree is said to have been once the pet of the great Ieyasu, a potted plant, a dwarf (*bonsai*), which he caused to be carried about with him as he journeyed. Is not the Japanese Church much like that cute little tree in the tycoon's palanquin? It is of the mobile classes, too easily carried about, here to-day and there to-morrow. Though it become the favorite of the Imperial Government itself, so long as it has no roots in the soil of the country, any one of a number of imaginable social accidents may destroy it suddenly and utterly. It is true that Christian influence is strong among the present-day Japanese. But what is to maintain that influence in the generations to come? Our little tree must be securely planted in the soil of the country; else all our work may yet end in failure.



## From the Editor's Mail Bag

### What Mr. Fisher Said

During the discussion of the proposed National Christian Council at the recent conference of the Federation of Christian Missions, I was much impressed with the ingenuity of Dr. Pieters in bringing to his support the judgment of Mr. Galen M. Fisher. Dr. Pieters quoted Mr. Fisher as having said in his recent review of the Christian movement in Japan in the April number of the *International Review of Missions*, that the Federation of Japanese Churches had during the decade under review accomplished nothing, the Continuation Committee had accomplished little or nothing, while on the other hand, the Federation of Christian Missions had done a useful work. I omit quotation marks though I believe this report of Dr. Pieters' remarks is sufficiently accurate to justify their use.

Since then I have referred to the article in question and find that what Mr. Fisher did say is as follows,—

"At the beginning of the decade the Federation of Christian Missions had attained vigorous maturity, and the Japanese Church Federation, formed in 1911, gave promise of fostering united action by the Japanese denominations, since it included practically all but the Sei Ko Kwai (Anglican). During the succeeding years the Federated Missions have gone from strength to strength.....The annual review, *The Christian Movement in Japan, Korea, and Formosa*, has attained high excellence. The *Japan Evangelist* was adopted by the Federation five years ago. The Japanese Church Federation however, has experienced no such gratifying development.....It has initiated no large enterprise. It has, however, issued impressive pronouncements giving utterance to Christian conviction in connection with national or international events. The Federation has also, with the assistance of the Japan Continuation Committee, published three editions of a Christian year-book."

Even granting (and this seems to me impossible) that what Dr. Pieters said is in general agreement with the above quotation, there still remains to be taken into consideration another statement in the same article. This seems to me so at variance with the spirit of Dr. Pieters' plea that it should, in justice to Mr. Fisher's point of view, be taken into account. I refer to his statement that "the failure of the Federation of Missions to devolve its activities upon Japanese agencies," and the added "failure of the churches and the mission bodies to create an effective national agency to embody the united strength of the Christian movement," constitute two of the outstanding weaknesses of the period under consideration.

In my judgment Mr. Fisher says more for the Federation of Missions than it deserves; but that is beside the point. The real truth is that under no kind of interpretation can the letter of the article, to say nothing of its spirit, be made to voice the sentiments expressed by Dr. Pieters. It is well to be persuasive; it is equally well to be accurate.

Arthur Jorgensen.

### A Word from the Committee on Evangelism

A large portion of the Christian community are looking forward with eagerness to the launching of the proposed JAPAN CHRISTIAN COUNCIL. And pending the organization of that COUNCIL all plans for a Union Nation-wide Evangelistic Campaign are held in abeyance. This is partially due to the fact that several denominational campaigns are already in progress which largely engage the attention and effort of many. It is also due in part at least for lack of a completely representative central body to plan and carry out such a campaign.

The Federation of Churches hesitates to undertake single handed such an effort as the "Japan For Christ Movement" that was proposed at the Christian Conference last May. The Federation of Missions being a company of foreigners is obviously not the proper organization to



inaugurate a united movement which it could not possibly carry out effectively without the cooperation of the Japanese churches and leaders. And the Continuation Committee which is at present our only body composed of both Japanese and foreign missionary workers has only advisory functions and is not constituted to execute plans even if it should formulate and recommend ever so good ones. The great campaign that was carried out a half dozen years ago was in the hands of a special committee constituted for that specific purpose. The inability of the Continuation Committee by its constitution to execute plans, to really act and do things, constitutes one of the chief reasons for the organization of the proposed CHRISTIAN COUNCIL. This fact should be kept clearly in mind all the time by every one concerned. The COUNCIL when in operation will be competent, it is expected, both to formulate a plan for United Evangelism and to carry it on to success as a union enterprise.

The Secretary (Dr. Armstrong) of the Executive Committee of the Federation of Missions, in leading the thought of the large Bible Class in the Karuizawa auditorium, Sept. 3rd, emphasized the desirability of the organization of the CHRISTIAN COUNCIL so that a Union Nation-wide spiritual advance, the pressing need of the church in Japan to-day, can be undertaken. "Let us missionaries and Japanese get together," he pleaded, "to push for a great forward movement because we Christians are the pioneers of a world citizenship."

The Secretary (Mr. Matsuno) of the Federation of Churches writes, "The crying need is of course to begin the 'Japan

For Christ Movement' at once. But this we better leave in the hands of the coming CHRISTIAN COUNCIL."

"Let us give this people 'nothing less than God,'" saith the preacher (Dr. Eddy), with his eye on the whole world, "not theologies, nor forms and ceremonies, nor ecclesiastical organizations, nor even our own (unsanctified) selves, but 'nothing less than God Himself.'" And to these earnest pleas we all add, "Yes. Let us give them 'nothing less than God,' and do it with a united front, and do it now."

The Federation of Missions while awaiting the CHRISTIAN COUNCIL, continues its Committee on Evangelism. In view of the probability of the expected COUNCIL in due time becoming a fact, in view of the general trend of the times toward complete cooperation between missionaries and churches, and especially in view of the increasingly strong and efficient leadership of not only the Japanese ministers, but also of Japanese laymen, this Committee on Evangelism will hardly think of trying to take the lead in any general evangelistic campaign. But it does wish to emphasize the need of helping to maintain and increase enthusiasm for united evangelism, to help in all possible ways to prepare the field and the workers for large service and abundant fruitage whensoever the united effort may be undertaken, and at the same time to assure our Japanese brethren of the churches that we as missionaries are with them heart and hand in the effort by all means to save this people for their own sakes and for the sake of the Far East and of the whole world.

GEORGE M. ROWLAND,  
For the Committee.

## Harry Lyle Hughes

HARRY Lyle Hughes of the Japan Mission of the Methodist Episcopal Church South, after only a little more than two years in Japan during which time he had greatly endeared himself both to the Japanese and missionaries who knew him, was called to his reward on Monday evening, August 7th, 1922. After an hour of vigorous exercise in his

garden he had gone with his little son for a dip in the river on the embankment of which his house was located. He was not an expert swimmer. The river was deep because of the tide from the sea. A Japanese boy, the only eye witness of the tragic event, said that the tide from the sea suddenly came in with a mighty force almost overwhelming the little son whom

Mr. Hughes had left in the shallow water at the edge of the river. At this time Mr. Hughes who had swam across the river and was returning seemed suddenly to be caught by the tide and carried several yards away. The boy heard him calling, but could not understand him and both he and the little son saw him disappear beneath the water. Mrs. Hughes was in the garden and heard his call. She rushed to the river but was helpless to do anything but give the alarm.

Mr. Hughes was thirty-two years of age. One week before his death he had completed with fine distinction his last examination in the course of study prescribed by the Tokyo Language School. Though so short a time in Japan, he was already able to preach in Japanese to all kinds of audiences.

He was of a sunshiny, cheerful disposition, always optimistic, in love with his

work and with the people. When death overtook him he had just completed plans for a great forward movement in all his churches.

It is but natural that the Japanese should be drawn to one so bright and cheerful and sympathetic as he was. All who knew him are in mourning. It has seldom been my lot to see more genuine sympathy and grief than was shown by his neighbors.

He leaves a wife and two little sons. Harry Meacham and Paul Ansel, to mourn his loss. They have returned with broken hearts to the old home in Hillsboro, Texas, but upheld and comforted by the blest assurance that one so loving and so devoted to Christ, that one who lived so close to Him here, now lives with Him in the home with the many mansions.

T. W. B. DEMAREE.

## CHARITY

Spirit—Wait for me.

Organization—Oh, I forgot about you. Why don't you hurry?

Spirit—I cannot hurry.

Organization—I am empty without you.

Spirit—Then wait for me.

Organization—But I am full of enthusiasm for progress.

Spirit—There is no enthusiasm without me.

Organization—No enthusiasm? When I come, people fall in line.

Spirit—With organization.

Organization—Oh, I know I need you. Then hurry.

Spirit—The spirit cannot be forced.

Organization—But I have the vision. The world is in my plan.

Spirit—You plan for me, and yet without me.

Organization—Oh, hurry.

Spirit—If I hurry, I die.

Organization—And—

Spirit—And you die.

—The Christian Century

## News Bulletin from Japan

### The Disciples of Christ in Big Evangelistic Campaign

THE Japanese pastors and missionaries of the Christian Church have just completed plans for a great evangelistic movement within the bounds of their communion. Kimura Seimatsu, the well known evangelist, has been engaged for a period of six months during which time he will spend four or five days at every church and preaching place connected with the denomination. The campaign will begin in January, 1923.

### Frank L. Brown Memorial Building

THE National S. S. Association of Japan is planning to erect a Sunday School building which will house the offices of the Association and also provide adequate space for library and institute purposes. A very desirable lot, directly in front of the Tokyo City Y. M. C. A., has already been secured for the purpose. The cost of the new plant will be approximately Y300,000, of which amount one half is to be raised in Japan and the other half in America. Secretary Imamura who recently went the America to attend the International S. S. Convention at Kansas City reports a very deep interest in the project on the part of the Sunday School leaders in America. A committee consisting of prominent Sunday School men in America has been been appointed to secure the \$75,000. On October 8th, the second anniversary of the burning of the Convention Hall in Tokyo, every Sunday School scholar in America will be asked to contribute one cent towards this fund. The new building will be called the "Frank L. Brown Memorial Building" in honor of the late secretary of the World's Sunday School Association.

### Comprehensive Mission Study Courses Planned for Japan

THE Missionary Education Movement and the United Federation of Women's Boards of the United States and Canada are cooperating in what promises to be the biggest program of graded

mission study on Japan ever attempted. The following courses have been planned.

1. For Adults, prepared by Mr. Galen M. Fisher. This will rather an intensive study. It will be published by the Missionary Education Movement, but will also be promoted by the Women's Boards for such women who prefer the more intensive study.

2. For Young Women's Groups and Older Girls, prepared by Miss C. B. DeForest of Kobe College. This course will be published by the Women's Boards to be used largely by young women's and girls' missionary organizations.

3. For Young People, by Dr. Wm. Axling. This course, published by the Missionary Education Movement, is primarily for young people between the ages of 18-20. It will furnish the basis for discussion in Japanese life, needs and problems, and the appeal of Christian missions.

4. For Junior Boys and Girls and Younger Intermediates. This course will be published by the Women's Boards. Information concerning the writer has not yet reached Japan.

5. Primary Stories and Pictures for little folks of 6, 7 and 8 years of age.

These courses are to be ready in the Spring of 1923, making it possible to train leaders during the summer who will lead the classes in the following autumn and winter.

### Rat Poison Suicides Rapidly Increasing

SUICIDES caused by persons taking rat poison are rapidly increasing in Japan, there having been 1,017 cases during 1921. During 1920 there were only 640 deaths from this cause and during 1919 there were 95. The attention of the Home Department was first called to this practise in 1914 when there were six deaths reported because of it.

Suicides from other causes numbered 12,273 during 1920, a decrease of 14 compared with 1919. The following table shows in detail the deaths caused by persons taking rat poison and those brought about by other causes from 1914:



| Year        | Suicide<br>by rat<br>poison | Suicide by<br>other<br>methods | Total  |
|-------------|-----------------------------|--------------------------------|--------|
| 1914 ... .. | 6                           | 12,699                         | 12,705 |
| 1915 ... .. | 18                          | 12,546                         | 12,564 |
| 1916 ... .. | 17                          | 12,780                         | 12,797 |
| 1917 ... .. | 29                          | 11,230                         | 11,259 |
| 1918 ... .. | 45                          | 12,546                         | 12,591 |
| 1919 ... .. | 95                          | 12,287                         | 12,381 |
| 1920 ... .. | 640                         | 12,273                         | 12,913 |
| 1921 ... .. | 1,017                       | —                              | —      |

—*Japan Advertiser.*

### Congregational Facts Statistically Told

THE following statistics of the Congregational work in Japan 1921 were gleaned from the *Japan Mission News*.

|                              |             |
|------------------------------|-------------|
| Mission Stations ... ..      | 12          |
| Outstations... ..            | 46          |
| Missionaries                 |             |
| Male ... ..                  | 24          |
| Women ... ..                 | 49          |
| Special Workers ... ..       | 7           |
| Japanese workers             |             |
| Men ... ..                   | 215         |
| Women ... ..                 | 98          |
| Total ... ..                 | 313         |
| Churches                     |             |
| Places of regular meeting... | 273         |
| Organized churches ... ..    | 156         |
| Self supporting churches ... | 79          |
| Communicants ... ..          | 23,917      |
| Aided by confession 1921...  | 1378        |
| Sunday Schools... ..         | 257         |
| Sunday School membership.    | 20,146      |
| Schools                      |             |
| Schools ... ..               | 26          |
| Boy pupils... ..             | 2176        |
| Girl pupils... ..            | 2756        |
| Total ... ..                 | 4932        |
| Japanese Contribution ...    | ¥ 380511.33 |

A comparison of the statistics for 1921 reveals facts both encouraging and discouraging. There were 424 more admissions to the Kumiai and Mission churches in 1921 than in 1920; a decrease in the number of Sunday Schools reported and in the enrollment of the same; a decrease of \$639.26 in contributions to the Mission churches and \$3,413.50 in contributions to the Kumiai churches. This last fact is doubtless due to the general financial depression throughout the country. The value of the

20 Mission church buildings is estimated at \$51,359 and the 106 Kumiai buildings at \$749,014.

### Amherst Fellowship for Doshisha

WORLD has been received by President Ebina that Amherst College has appointed its first representative at Doshisha on the two-year fellowship which Amherst undergraduates are supporting. The appointee is Mr. Stewart B. Nichols, of the class of 1922, who plans to be in Kyoto in time for the opening of the opening of the fall term in September. Japan Mission News

### Striking Facts Regarding Present Social Conditions

1.—*Eta Class*.—The Eta Class population has increased 21% in the last 50 years, while the rest of Japan has increased but 7%. There is no missionary to this class.

2.—*Sanitation*.—*Tuberculosis*.—Within the two years from 1916-1918 the number of deaths from tuberculosis increased 5,311 for men and 7,271 for women,

*Lepers*.—Only one in thirty can be taken care of in hospitals at present.

*Veneral Diseases*.—In 1916, 3,476 men and 4,550 women died of this disease.

*Insanity* has increased by more than 3,000 men and by nearly 800 women in the two years 1916-1918.

*Temperance Sentiment* is growing slowly through the efforts of the Japan People's Temperance League, W.C.T.U. and kindred agencies. But it is yet very weak.

3.—*Labor*.—The farmers are still the largest working group, but the factory workers come a close second. The factory workers average from 12 to 14 hours per day, have but two rest days per month, and live in herded conditions that challenge all Christian bodies to bring cheer and light into their lives.

4.—*Prostitution*.—There are a total of 4,837 houses of prostitution, 47,268 inmates, and 24,106,163 visits, with an expense of ¥1,200,000,000 annually on this horrifying sin.

5.—*Crime*.—There were 265,000 crimes in 1920, most of which were robberies and forgeries.

Social Welfare Committee Report

### Sentenced to Church

NOT far from the foot of Fujiyama, the most noted mountain in Japan, there is a barracks town with its usual quota of officers and men. In this town there is a Christian Church. It happened that one of the officers was having trouble with one of his men. At last the man had gone so far that he would have to be sent to prison. However the officer being a man of some discernment, said, "There is no sense in sending this man to prison. It is not a prison he needs, but moral and religious instruction. I shall not send him to prison. Instead of that I hereby sentence him to attend a Christian church every Sunday for six months." This sentence was carried out with such satisfactory results that there is likely to be a considerable increase in insubordination in the barracks.

SUNRISE

### A Virile, Growing Branch of World-wide Methodism

THE teachings of Christ as interpreted in the church of John Wesley, were brought to Japan in 1872, the Mission of the Methodist Episcopal Church being first organized in that year, and followed shortly by the Canadian Methodist Mission. In 1907 the results of the work of these two Missions and of the Mission of the Methodist Episcopal Church, South, founded in 1886, were combined by common consent into the Japan Methodist Church, thus placing the work in Japan furthest along the road of progress of any Mission field in which the Methodist Episcopal Church is working. The work in Japan has been steadily breaking trail historically for all other Mission fields.

A great Forward Movement is now in progress in the Japan Methodist Church, to parallel the Centenary drive of the two American mother-churches, and to culminate in 1923, the fiftieth anniversary of the founding of Methodist Missions in Japan. The following statistics show the recent progress of the church during this Forward Movement:

#### Churches

| Year                    | 1918 | 19 9 | 1920 | 1921 |
|-------------------------|------|------|------|------|
| Self-supporting ...     | 31   | 32   | 33   | 33   |
| Aided ..                | 106  | 115  | 112  | 121  |
| Chapels and outstations | 150  | 175  | 155  | 134  |

### Christian Workers

| Year                 | 1918 | 1919 | 1920 | 1921 |
|----------------------|------|------|------|------|
| Ordained pastors ... | 145  | 132  | 150  | 151  |
| Evangelists ...      | 111  | 108  | 101  | 76   |
| Bible Women ...      | 85   | 87   | 72   | 89   |
| Miss'aries ...       | 112  | 109  | 105  | 112  |

### Membership

|                       |        |        |        |        |
|-----------------------|--------|--------|--------|--------|
| Full member ...       | 15,852 | 16,515 | 17,182 | 19,276 |
| Full members resident | 8,608  | 8,546  | 8,561  | 9,659  |
| Baptisms ...          | 2,112  | 1,779  | 1,976  | 3,197  |

### Sunday Schools

|                    |        |        |        |        |
|--------------------|--------|--------|--------|--------|
| No. of pupils ...  | 38,108 | 40,882 | 39,686 | 42,202 |
| No. of teacher ... | 1,590  | 1,601  | 1,527  | 1,665  |

### Giving

| Year                         | 1918   | 1919    | 1920    | 1921    |
|------------------------------|--------|---------|---------|---------|
|                              | yen    | y. n    | yen     | yen     |
| Cash payment ...             | 94,844 | 112,910 | 146,276 | 309,370 |
| Per resident full member ... | 11.48  | 13.21   | 17.09   | 32.02   |

### The Karuizawa Training School for Sunday School Workers

THE six session of the Karuizawa Training School for Sunday School Workers was thought by many who attended to be "The best yet." Fourteen certificates were given out to those who had completed the two years' course, and seventy one certificates to those who had faithfully attended the 1922 session. In all there were one hundred who attended.

Two social meetings developed a fine spirit of fellowship, and some early morning prayer meetings helped the devotional hours to give a fine spiritual atmosphere to the gathering. One five o'clock prayer meeting was held on the top of the mountain that required one hour's climb to reach it. The program provided for four hour lectures, besides the devotional service, from 8-12 each day, and a miscellaneous program occupied an hour and a half each evening. One evening was devoted to a concert, together with a drama of "Daniel and Wise men," using the materials in the first two chapters of the book of Daniel, which was put in the dramatic form by Mr. Coleman. This was very well done by members of the Training School in spite of the short time allowed for practise and the difficulty of providing costumes.

19 hours were given to the consideration of Sunday School problems which were treated by six Sunday School specialists. Dr. Kawaguchi, a Ph. D. from the University of Chicago, gave ten hours on the Four Gospels that were both instructive and inspiring.

### Lutheran Girls' School for Kumamoto

**A**T the annual meeting of the Lutheran Mission held recently at Arima it was decided to locate the new girls' school at Kumamoto in Kyushu. Kumamoto won out over Osaka because the Kyushu Gakuin for boys had already been established at Kumamoto, thus making possible a better centralization in educational work. The Lutheran Church will make an initial contribution of \$170,000 towards the school. Miss Marion Potts, who arrived in Japan a year ago, is to be in charge of the new undertaking.

### Evangelical Mission to Erect Large Bible Woman's Training School

**G**ROUND has been broken for the new \$60,000 Bible Woman's Training School to be erected by the Evangelical Association in Koishikawa, Tokyo. This new building will be four storeys high and will be modern in every respect. The school has been renamed The Tokyo Bible School. It was established in 1904 by Miss Bauernfeind and has enjoyed a remarkable development. After the building is completed, it is planned to open a Night Bible School for men and women who cannot find time during the day to attend classes in Bible teaching.

### Japan Deaf Oral School Expands

**T**HE pioneer work carried on by the Japan Deaf Oral School in a small church building in Ushigome, Tokyo, will soon be housed in more suitable quarters, if the plans of Mrs. Reischauer and her associates can be realized. The parents of the children of the School have offered to secure a large sized lot upon which a building can be erected and the Presbyterian and Evangelical missions are combining in a drive for a ¥30,000 building fund.

### ¥42,000 for Honjo Settlement Work

**G**IFTS amounting to ¥42,000 have been made to the Settlement work of the Tokyo Circle of the W.C.T.U., carried on in Honjo, Tokyo. ¥20,000

was given by the Home Department, ¥12,000 by the Honjo Ward and ¥10,000 by the City of Tokyo.

### What Japanese Women Read

**"L**AST week I heard the wife of one of Japan's editors speak of what Japanese women are reading and thinking. I was astonished to discover that Japanese women are reading just those very same things which women all over the world are reading. They include current literature on national and international topics, the history of women's movements, the modern dance, why the peerage should not be hereditary, the divorce problem, current poetry, our duty to our children, the autobiographies of the men who have shaped or are shaping history, the changed standards of marriage, the franchise for women, books of travel and short stories and serials. In the last few years many magazines for women have been published in Japan, the contributing writers being some of the best authors, university professors, and men who are prominent figures in the political, social and religious life of the empire. As to the thinking of the Japanese women, socially and intellectually there is a gradual approach to Christian standards. Japanese women are thinking internationally. Women are becoming vitally interested in social work and in the winning of the ballot.

"As education for women becomes more universal in Japan and men realize that women have within them the capacity to absorb and effectively assimilate knowledge, higher standards will prevail. The Japanese women who have been educated abroad have gone a step further and are reading men's magazines, having relegated women's magazines to the ash heap as being too sentimental or too sensational and not productive of higher thinking."

THE WOMANS PRESS



## PERSONALS

Rev. K. E. Aurell, agent of the American Bible Society, accompanied by Mrs. Aurell and two children returned on Aug. 10th by S.S. Empress of Australia.

Rev. C. K. Dozier and family returned from furlough in the beginning of September and will again be connected with Seinin Gakuin, Fukuoka.

Rev. and Mrs. J. H. Rowe, Seinin Jo Gakko, Kokura, sailed for America on July 13th.

Rev. and Mrs. C. P. Garman of the Christian Convention mission returned to Japan on September 1st and will again be stationed in Tokyo.

Miss Margaret Rhodes who has been connected with the Friends' mission for a year left for America at the beginning of September.

Mr. Edward C. Wood, member of the Friends' Board of Missions, arrived in Japan in August and has been spending a month inspecting missionary work.

Rev. and Mrs. H. P. Jones of the M. E. South mission returned from furlough Aug. 21st. He is to join the faculty of the Kwansai Gakuin, Theological Department.

Miss Janet Miller, M. E. So, Hiroshima, returned to America on furlough, Aug. 5th.

Ted and Ruth Meyers, children of Rev. and Mrs. J. T. Meyers of Ashiya, left for America on Aug. 19th to enter school.

Bishops H. A. Boaz and S. R. Hay of the M. E. Church South arrived on Aug. 10th and spent two weeks at Karuizawa. Bishop Boaz is to have charge of the work of his church in Japan, Korea and Siberia, while Bishop Hay will have supervision of the work in China.

Dr. W. W. Pinson and Miss Mabel Howell, secretaries of the Board of Missions of the M. E. Church, So. are in Japan. Dr. Pinson is accompanied by Mrs. Pinson.

Rev. and Mrs. E. L. Setterlund and two children left for home on the S.S. Empress of Russia, Aug. 19th. Mr. Setterlund will resume his work as pastor within the bounds of the Rock River Conference.

Mr. E. Otis Draper, who spent a year with his parents in Yokohama, has returned to take up his work in Boston University, entering the Junior class. While in Japan he was teacher of English in two of the middle schools of Yokohama.

Dr. and Mrs. E. T. Ig'ehart reached Japan from furlough by the S. S. Empress of Canada, on the 4th of Sept. Prof. and Mrs. J. V. Martin also arrived on the same steamer. Both of these families will resume their work in Aoyama Gakuin.

Mrs. Harry L. Hughes returned to America on August 19th. Her future address will be 218 Smith Street, Hillsboro, Texas.

Professor B. F. Shively of the Doshisha University was given the degree of Doctor of Divinity by his alma mater, Otterbein College, last June.

After a year's furlough in America Rev. and Mrs. Warren H. Hayes of the U. B. Mission will arrive in Japan Sept. 28th on the S. S. President Grant. They each took special studies at the University of Chicago during the winter term.

Rev. H. V. S. Peeke, D.D. will return this fall and will again be stationed at Meiji Gakuin, Tokyo. He reports that Edwin is able to walk around on crutches and that there are prospects of constant improvement.

Mrs. Peeke is also in better health. She will remain in America for some time longer.

Mr. Gerald Mokma, a short term teacher, is due to arrive this fall and will go to Steele Academy Nagasaki.

The vacancy created by the retirement of Dr. Booth of Ferris Seminary has been filled by the appointment of Miss Jennie Kuyper.

Rev. S. W. Ryder, who temporarily filled the vacancy at Meiji Gakuin caused by the illness of Dr. Peeke, has been assigned to Kurume, Kyushu.

Dr. A. Oltmans at home on furlough was honored by being elected President of the General Synod of the Reformed Church in America.

Rev. D. Minkkinen and daughter are returning from furlough via America and will be stationed at Iida, Nagano ken. Mrs. Minkkinen and the remaining children remain in Finland for the time being.

Miss Anna Birdsall and Miss Eleanor Allen who came out three years ago on two year contracts to help tide over vacancies on the Y.W.C.A. staffs left Japan during the summer. Miss Birdsall was in Kyoto for a year and for the past two years has served as national hostess secretary. Miss Allen has been in Osaka for three years. She has gone to China to spend a year as teacher in the Davidson Girls' School in Soochow.

Rev. A. T. Wilkinson, of the Canadian Methodist Mission returned early in September and will again be stationed in Shizuoka.

The engagement of Miss Mary Lou Bowers to Mr. L. G. Grey of Kyushu Gakuin has been announced. Miss Bowers and Mr. Grey are members of the Lutheran Mission.

Mr. J. H. Covell and Miss Charma Moore, who have been members of the Baptist Mission since 1920, were married in Tokyo on July 14th.

Mr. P. Lee Palmore, who has lately joined the So. Methodist Mission, and Miss Jean McAlpine, daughter of Rev. and Mrs. R. E. McAlpine, So. Presbyterian Mission, were married at Gotemba on July 18th.

Dr. John Goucher died at his home in Baltimore on July 19th. He will be remembered in Japan and China for his great interest in educational missions.

Miss Elizabeth Utt of Clairmont, California, and Mr. F. I. Lorbeer, teacher in the Hachiman Commercial School, were married at Karuizawa on Sept. 2nd.

Rev. and Mrs. P. A. Smith, American Church Mission, Kanazawa left for America on furlough, Aug. 19th.

Rev. Charles L. Noyes, one of the best known and successful Congregational ministers of New England, is expected in Yokohama about October 1st to take charge of the Yokohama Union Church in absence of Dr. Herbert A. Manchester.

Dr. Doremus Scudder, former pastor of the Tokyo Union church, and at present secretary of the Greater Boston Federation of Churches, was struck by an automobile. Dr. Scudder's skull was fractured and he also sustained many minor injuries. This accident happened in the early part of August.

## DEATHS

John Paul Goodwin, the little son of Rev. and Mrs. Paul J. Goodwin, of the Nazarene Mission died at Yokohama on July 21st.

Constance Clark Lamott, aged 10th months, daughter of Rev. and Mrs. Willis C. Lamott of Fukui, died June 30th in Karuizawa.

Mrs. J. D. Davis died at the home of her son in Denver, Colo., on July 12th.

Rev. Harry L. Hughes was accidentally drowned at Nakatsu, Oita ken, August 7th.

Mrs. E. H. Guinther of the Reformed Church in U.S. Mission died at Tiffin, Ohio on August 22nd.

## BIRTHS

A daughter, Helen, to Rev. and Mrs. W. R. McWilliams on June 20th at Kanazawa.

A daughter, Kathryn Wheeler, to Rev. and Mrs. C. E. Norn on, on July 17th at Seoul.

A son, Paul Shepherd, to Rev. and Mrs. Paul S. Van Dyke, on August 1st at Karuizawa.

A son, Philip Eggror, to Rev. and Mrs. L. J. Shafer, on August 8th at Nagasaki.

A son to Prof. and Mrs. W. E. Hoffsommer on August 30th at Karuizawa.

The following Y.M.C.A. teachers have arrived in Japan—Lloyd C. Sweetman, to Osaka; C. Walter Yung, to Yokohama; Donald H. Gibb, to Odawara; Cyrus H. Peake, to Yokosuka; Wm. L. Nunn, to Oita; Ralph L. Holliday, to Nagoya; Mr. and Mrs. Jefferson, to the Japanese Medical College at Mukdun.

Dr. G. Sherwood Eddy, accompanied by Mrs. Eddy, their daughter, Miss Margaret Eddy, and by Mr. Waldo Stephens, his secretary, arrived on the "China," August 29th, to spend September in Japan and Korea on his way to India.

Mr. D. Brewer Eddy, Associate Secretary of the American Board, arrived on the "China" for a short visit in Japan.

Mr. and Mrs. George D. Swan returned from furlough on the S.S. "President Jackson," September 14th to assume responsibilities in connection with Y.M.C.A. work in Kwansai. They will reside at Kyoto.

The building program of the Joshi Sei Gakuin is progressing nicely. The contractors promise that the old building will be remodeled and ready for school work to begin by September 15. The new dormitory and gymnasium will be finished in October.

Miss Jewel Palmer is taking her furlough early and sailed on the S.S. "Princess Jefferson" August 30. She will spend some time at her home at Columbia, Mo., then take work in Columbia University, New York City. She will return March, 1924.

Mr. R. D. McCoy and family who have been spending their furlough in Chicago and at their country home in Illinois, expect to return on the S. S. Shinyo, arriving at Yokohama October 8. Mr. McCoy will resume his work in the Sei Gakuin Shin Gakko, Tokyo.

Miss Ada C. Scott returns from furlough in September, and will be located in Tokyo doing Kindergarten work. Miss Scott has been at her home in De Moines, Iowa.

Miss Eleanor L. Burnett of Kobe College is spending the coming year in Maebashi for the purpose of language study.

Miss Martha Howey arrived in Yokohama by the Empress of Australia on August 10. She will teach during the coming year in Kobe College.

Miss Nettie L. Rupert returned from furlough on the President Cleveland, arriving in Yokohama on August 28. After a brief stay in Karuizawa she went

to Kobe to resume her work among the Chinese of that city.

The President Cleveland which arrived in Yokohama on August 28 brought Miss Mabel L. Field and Miss Stella M. Graves, new teachers for Kobe College. Miss Field has at once taken up work in the College but Miss Graves will spend the coming year at the Language School in Tokyo.

Rev. and Mrs. A. W. Downs of the American Board Mission are stationed in Maebashi for the coming year.

Miss Florella Fedey arrived by the Empress of Asia on Aug. 21 to join the faculty of Kobe College.

Rev. and Mrs. Edward S. Cobb, D.D., returned from furlough by the President Jackson, arriving in Yokohama on September 14. Dr. Cobb will resume his work in the Doshisha Theological School, Kyoto.

The Empress of Canada which arrived in Yokohama on September 4 brought Miss Susan A. Searle, President Emeritus of Kobe College, returning from furlough, Miss Grace E. Babcock who will spend the coming two years at the Tokyo Language School in preparation for her work as a teacher in the Kobe Woman's Evangelistic School, and Mr. Stewart B. Nichols who has come out as a representative of Amherst College for a term of service in Doshisha University, Kyoto.

The marriage of Leeds Gulick and Miss Gladys Ramsey of the American Board Mission took place at the home of Miss Fanny E. Griswold in Karuizawa on September 6. Mr. and Mrs. Gulick will spend the coming year in Tokyo attending the Japanese Language School.

Rev. Sidney L. Gulick, D.D., representing the Federal Council of Churches of America, will arrive in Yokohama on September 23 enroute to China. Upon his return from China he will spend six weeks speaking and lecturing in Japan.

Mrs. E. M. Misener was married to Rev. J. B. Ayres, D.D., in Kobe on July 5, 1922.

Miss A. M. Monk returned to Japan, after a two years' absence, on Aug. 21, and will again take up her work as principal of Hokusei Girls' School, Sapporo.

Members of the Northern Presbyterian Mission are scheduled to return from furlough, as follows:

Miss Elizabeth Evans, per S.S. President Cleveland, due Aug. 29th. Miss Evans will return to Hokusei Girls' School, Sapporo.

Miss Sarah F. Clarke, per S.S. President McKinley, due Sept. 2nd. Miss Clarke will probably reside at 3 Inari-Machi, Kure.

Miss Janet M. Johnstone, per S.S. Empress of Canada, due Sept. 5th; Miss Johnstone has been assigned by her Mission to the Sturges Seminary (Baiko Jo Gakko), Shimomoseki.

Miss M. H. London, per S. S. Empress of Canada, due Sept. 5th, and will return to Joshi Gakuin, Tokyo.

Rev. and Mrs. R. J. Dosker, per President Jackson, due Sept. 14th, and the will return to Matsuyama, Iyo.

Rev. Dr. and Mrs. G. P. Pierson, per S. S. President Grant, due Sept. 28 and will return to Nokuishi, Kitami, Hokkaido.

Miss Sallie Alexander, per S. S. President Grant, due Sept. 28th and will be again in Osaka.

At an afternoon tea at her summer cottage, the engagement of Miss I. R. Luther to Dr. Cousland of China was announced by Mrs. Converse. The wedding is to be at the Sumiyoshi home of Mr. and Mrs. Converse some time during the last of September.

## OUR CONTRIBUTORS

H. Conrad Ostrom was for three years a Denominational Secretary of the Laymen's Missionary Movement. During a recent furlough he travelled for the Student Volunteer Movement. He also spent one year in study in Edinburgh and Oxford Universities. Mr. Ostrom is an evangelistic missionary of the Southern Presbyterian Church, arriving in Japan in 1911.

Alice Finlay has been engaged in evangelistic and kindergarten work under the Methodist Board. Miss Finlay arrived in Japan in 1905 and has spent five years at Fukuoka and ten at Kagoshima.

Wm. H. Erskine, the well known writer of the articles on "Christianizing Social Customs in Japan", contributes a valuable discussion of city evangelism in this number. An extended experience in Osaka forms the basis for Mr. Erskine's conclusions.

Minna Tapson came to Japan in 1888 and has worked chiefly in the Hokkaido with the Church Missionary Society.

## THE NOVEMBER EVANGELIST

Mortality Statistics in Japan and the  
Social Approach

C. BURNELL OLDS

Leprosy

A. OLTMANS

Intercession for Unity

CECIL H. BOUTFLOWER

## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX.      October, 1922      No. 8

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Issued Ten Months in the Year by the  
Federation of Christian Missions

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SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad,  
\$2.50 or 10/- Single Copies, 50 sen, 25 cents  
or 1/-.

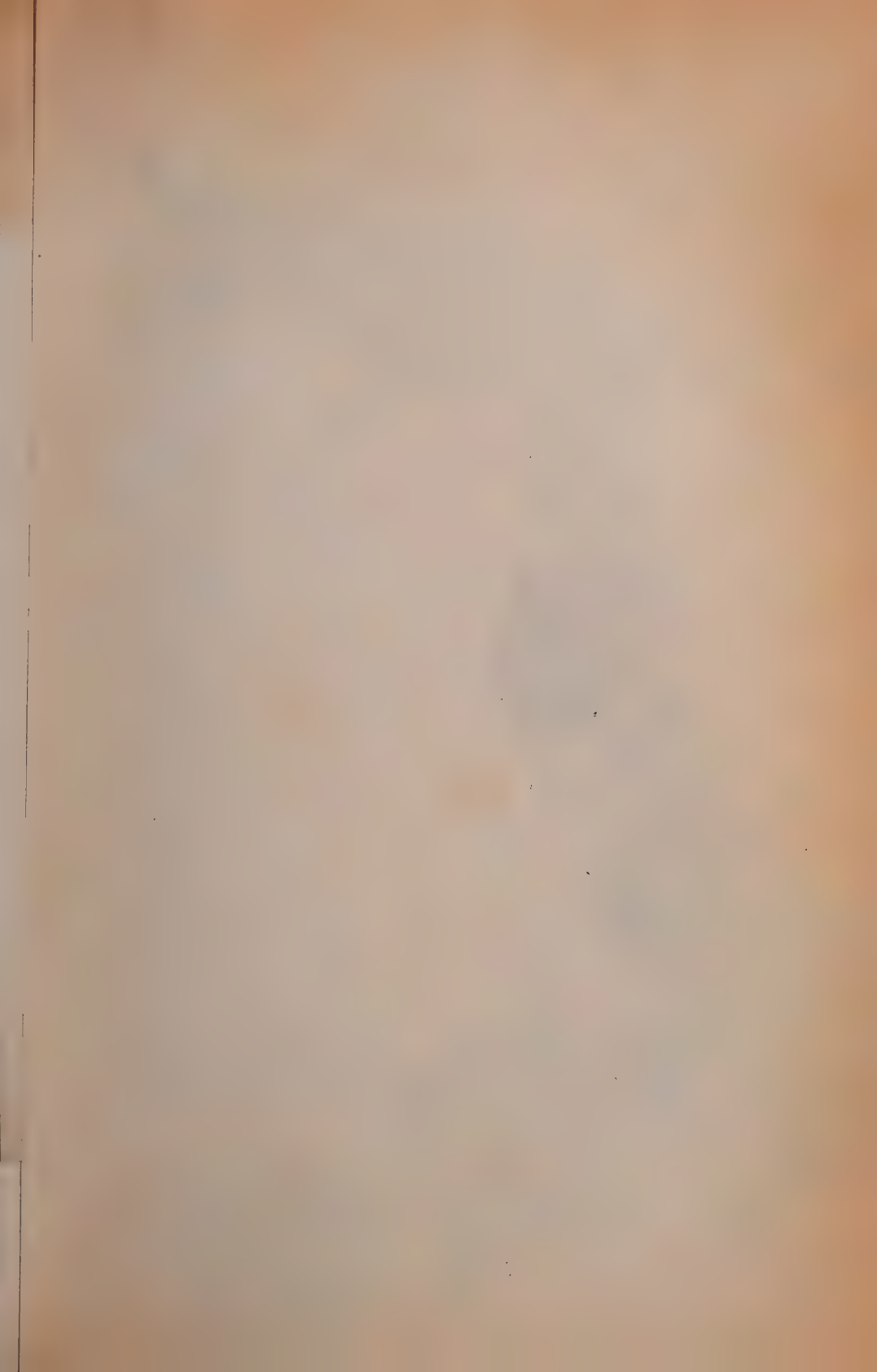




*By Courtesy of Sunrise.*

DR. JOHN GOUCHER

In the death of Dr. Goucher Christian Education  
in Japan has lost a valued friend.







# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XXIX.

OCTOBER, 1922

NO. 8

## Editorial Comment

### An Oriental Commission on Sunday School Literature

AT the time of his recent visit to Japan Mr. W. C. Pearce, the Associate General Secretary of the World's Sunday School Association, outlined to the Board of Directors of the National Association his plans for an Oriental Commission on Sunday School literature. This Commission would be composed of representatives from India, China, Korea and Japan. The purpose would be to produce courses of Sunday School literature particularly adapted to the needs of these eastern countries. An authority from the West would be sent out for a year to aid the Commission in its work. This plan has many attractive features. The service of an expert from the West would be invaluable. It would be much easier to secure permission to use the copyrighted pictures of great artists. Such a commission might also outline a general course which could be used throughout the entire Far East. As already stated there is something singularly attractive about such a plan. But—and according to Mr. Pearce he met this objection in every place he visited—such a commission could never produce courses of Sunday School literature which might be used in each of the countries. Literature for Japan must be produced here. Literature for China must be produced in that country. Whether in view of this difficulty the appointment of an Oriental Commission on Sunday School literature would justify the huge expenditure involved is a question calling for careful consideration.

### A Permanent Committee on Sunday School Literature

WHAT we have just said calls attention to the deplorable lack of graded Sunday School material in Japan. It is true that several courses have been published, but none of them are complete. The course published by the National Association, a course which in the nature of the case ought to be most widely used, is not only not complete, but because it was too hurriedly prepared it is very imperfect in some sections. It has been severely criticised, but the foundation of this course is good and, while the first edition is being sold, ought to be revised. To produce the very best revision a permanent committee composed of the very best people available should be appointed without delay. Representatives from the leading denominations should be asked to serve on this committee in order to secure the cooperation of their churches in the production of first class courses. The committee need not be in session all the time, but different parts of the course can be assigned to experts in these departments. The existing material should be carefully examined, all distinctly American expressions removed and illustrations taken from Japanese life used as far as possible. In a word the whole course should be adapted to Japanese life and thought.

This cannot be done hurriedly, but as the experience in the West has clearly demonstrated, good Sunday School literature is the result of unhurried growth and study. If this policy is persistently pursued we may confidently expect that

in time we shall have a graded course of Sunday School literature equal to the best anywhere.

### Should We Be Discouraged?

WITHOUT the instrumentality of "native helpers" it seems impossible to plant the Kingdom of God in a "foreign field". Yet there is probably no single factor so discouraging to the missionary.

Years of hard labor to get a group of believers organized may be upset by the unfaithfulness of a careless *dendōshi*. A little church of some historic background may be kept perennially little, or may be split into factions, or may be disintegrated entirely, by a *bokushi* of low calibre or lax standards.

The personal life, spiritual experience, and family ideals of native preachers are not seldom of so poor a quality that they constitute a reproach rather than a witness to the Gospel in the community.

Two considerations are brought out by this unhappy state of affairs. First, we must be driven to direct our efforts more definitely to the search for young men of first quality among the students of the land, and to the enlistment and training of such men for leadership in the native churches. The standards of our Theological Seminaries must be raised and adapted. If we could give courses of from one to three years of concentrated work on the Bible and the essentials of a working theology to graduates of existing *universities*—rather than trying to give a sort of compressed general education to

graduates of middle schools "or equivalent", we might greatly improve the quality of the native ministry. Our preachers ought to be outstanding men in their communities—mentally and morally as well as spiritually.

The second consideration has to do with the question, "Should we be discouraged?" Offhand it looks as if there were plenty of reason for discouragement, even with the best-intentioned of our native workers. One comprehensive antidote for a pessimistic outlook, it seems to me, would be to take a wider view, especially historically.

For two thousand years our Lord has been trying to plant His Kingdom in the "foreign field" of our earth. It has been necessary, apparently, to work thru the instrumentality of "native helpers"—amongst whom we missionaries find ourselves. If we feel a tendency to become discouraged with the bungling efforts or the lack of efforts, of our native associates, we need only transfer our imaginative powers to the probable number and degree of discouragements these centuries have meant to our Christ, as He looks out over the work of *our* hands and the state of *our* hearts—in order to be chastened into renewed patience with those who bungle, and renewed efforts to do our own job better.

And what job is more important for us than that of producing better native workers?

Let us not be discouraged but be aroused to this fundamental element in our task.

—W. M. V.



# The Condition and Need of the Untouched in the City

By ALICE FINLAY

**T**HROUGH the city's crowded street surges a constant procession of men, women, and little children; behind its open doors, and the flickering light of its multitudinous god-shelves are countless homes where lives are blighted by disappointment or illhealth, where hearts are restless because they have not found the true way of life.

The gospel tells of the four-fold development of our Master, as He grew in wisdom, stature, in favor with God and man. Only as every individual receives a like development—mentally, physically, spiritually and socially, can he realize the growth God intended for him.

How far does our city recognize this need, and what does it offer its people for this development?

## The Children

**H**ERE the first struggle is for life itself, with the largest deathrate of any country in the world. During recent years education along this line has been going on intensively in other countries, and in England and America the rate of infant mortality has greatly decreased, while in Japan it has been steadily increasing. The sweep of commercialism has, through factory life, brought to hundreds of thousands the weakening of physical womanhood. This startling condition, and that of immorality are known as two principal causes. Both of these call for our deepest sympathy, and the careful, prayerful instruction of young women everywhere. Twenty years ago the death-rate in England was 156 to 1000, and in ten years decreased to 106; in U.S.A. 223, decreasing in the same length of time to 102; in Japan 153, increasing in ten years to 157. In 1915 the rate was 160, increasing each year as follows: 170, 173, 189—the last figure being for 1918, the latest national statistics to be secured. But for 1921, in the city of Osaka alone, the rate was 257, the highest of any city in the world.

Kagoshima, with a population of 105,000, has 13,000 primary school children. In the schools their mental development is provided for. There are many things about the splendid school system which we all commend, but tremble to see the effect on physical development where little children are kept such long hours, before entrance examination studying seven days a week, or even returning to school after supper. In our united Sunday School work we are reaching 1000 children. How about the spiritual training of the 12000 who remain? Teachers everywhere express the need of religious training for children, and I believe if our Sunday School work is well planned and carried on, it will meet with little opposition in this day. A questionnaire carried to the principals of five primary schools in the city, brought back answers from sixty teachers. I cannot pass these schools now without a deep appreciation of the frank, and carefully written answers received.

1. Have you religious belief? Yes. 84%. No 16%.
2. If so, what faith? Cannot define 33%. Shinto 20%. Buddhist 16%. Christian 10%. Believe all faiths 5%.  
Many interesting statements followed: "No satisfaction in any of the present religions, seeking for something more satisfying." "Believe in my own private religion." "Believe in some power that gives me life, but do not call it religion." "Have faith, but not being able to decide what, am troubled."
3. Have you read the Buddhist Bible? Yes 48%. No 52%.  
Have you read the Christian Old or New Testament? Yes 68%. No 32%.
4. What do you think of the need of religion? Necessary 95%. Not necessary 5% One who believes



all religions says: "Man is like a meadow, religion the flowers that make it beautiful." An indefinite says: "In time of trouble some power comforts and restores me to right feeling, this is my faith." One desires the overthrow of formal religions, and says: "Whether Buddhism or Christianity, they must be dead in earnest." Another says: "Present religions are all 'kabe-kusai' (stale); trying to make people accept the teaching of ages ago is a mistake." "Religion necessary, but strongly disapprove of talking against other religions than what one believes." "Went to Sunday School until the preacher talked against other religions, and never went again."

7.

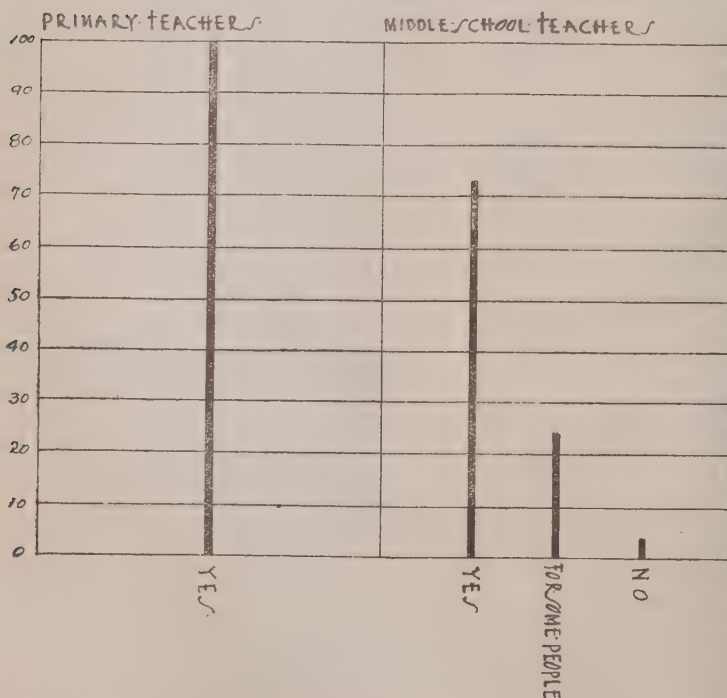
All reply "closely connected" "misetsu na kankei" is a favorite expression. Many add, "religion is the foundation." "If separated, woe to our country. We need more preaching and teaching about uniting the two." One who believes all says: "Shinto is the bone, Buddhism, Confucianism, etc., the flesh that fills out and makes complete." What is the relation between loyalty to country and Christianity?

Here we meet a greater variety of answers, though little opposition. One Buddhist says: "Because Christianity was formerly forbidden, it is misunderstood by many. If one really understood and were a Christian, he must be happy." One with indefinite faith says: "World

relationships, brotherhood and peace must come through Christianity." (He had not read the Bible, but his favorite book was Tolstoi's *Fukatsu*. One doesn't like division of religions but thinks God is in all. "Salvation only through the God of Christianity," he says, "makes me feel lonely." One Buddhist who reads the Bible says: "Some of the old misunderstanding is still left. We need more preaching showing how Christianity agrees with Japa-

nese loyalty." 30% of the entire number answered, "If Christian teachers understand Japanese loyalty, and teach nothing to interfere or break down national customs, all right." One carefully drew two intersecting

### RELIGIOUS EDUCATION NECESSARY



5. Is Religious Education necessary? Yes 100%. Of this number, 10% added, "not in school," or "should be given at home."
6. What is the relation between loyalty to country and religion?

circles. The space intersected shows where the two agree, but outer edges represent present ideals of Japanese loyalty, and Christianity that cannot come together.

8. Is religion necessary for personal morality? Every teacher who answered the question said "yes." "No other power so strong in building character." "With the immorality of to-day there is no other hope." Another reader of Tolstoi says: "All moralists are religious men."
9. What book has impressed you most during the past year? The answers were of much interest when compared with answers to other questions. The most popular novels in order are: Shinyaku, Shisen wo Koete, Shukke to Sono Deshi, Fukkatsu.
10. What is the most essential thing for the spiritual training of Kagoshima's young people? Religion 75%. Self-esteem 10%. Spirit of sacrifice 8%. This unanimous expression from

primary teachers of the need of religion, and especially of religious education, is surely a challenge to Sunday School workers.

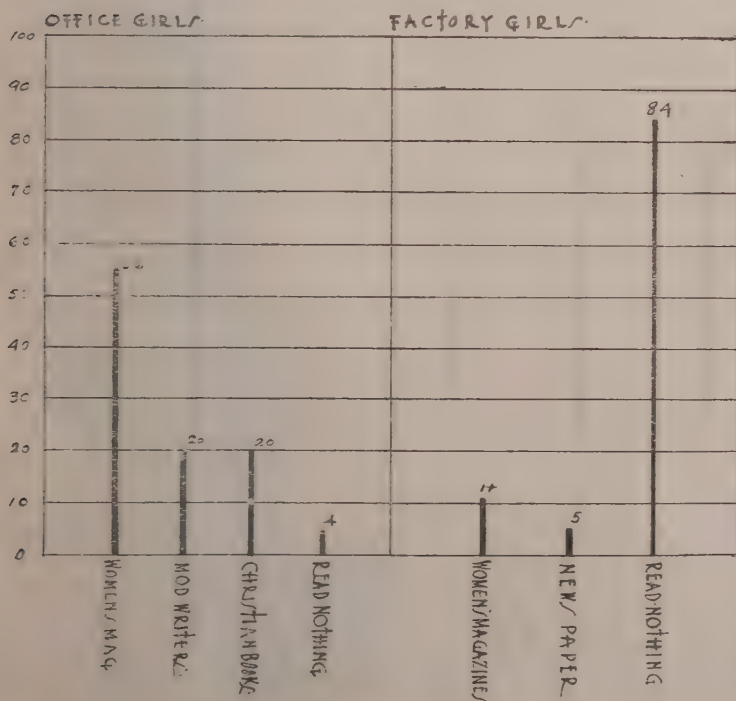
### The Women

AS the procession of women go by, we see the wealthy, leisure class; so slightly permeated by the gospel; the multitude of mothers, more responsive but bound by home ties; the office girls and factory girls; school girls by the thousand; the house maids, the shallow geisha, and the sister even worse, dragging down hundreds of students, and bringing bitterness to many homes.

Is the gospel more needed by rich or poor? This is a question often asked. That the former are harder to reach, is no question at all. We have all had our social relation with these charming women. Though not allowed to attend church, many have come to the missionary home for cooking or English, and there have received the gospel message.

One young woman I know well, recently came to a knowledge of Jesus' love, has found her most real satisfaction and deepest joy in mingling with God's children. She has told us of the deep longings she had for something satisfying, and how poor is everything compared with it, now that she has peace in her heart. She has read letters from her Tokyo friends, one of them a classmate in the Peeress School, revealing the same hungry heart. Her answer, which she also read, was a victorious testi-

### READING



mony, and as clear a presentation of the gospel as many a trained worker could give.

The women of this class have many opportunities for the development of their mental, physical, and social natures, but because there is a fourth crying out in vain for development, many are finding life wearisome.

Every city has its hundreds of business girls, found in banks, offices, stores; nurses in many hospitals. Questionnaires were given to their managers, bringing back replies from one hundred and twenty-two of these girls.

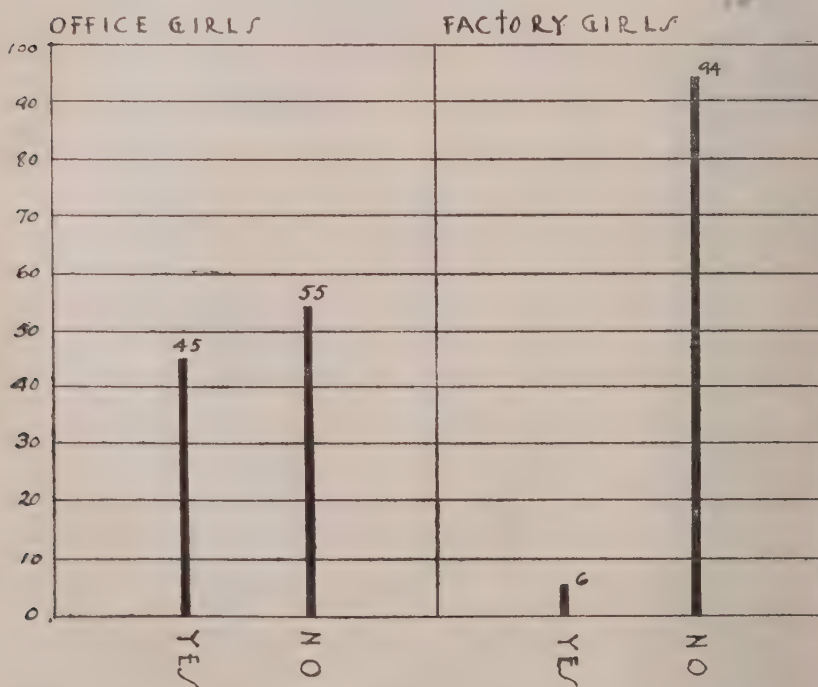
1. What do you like to read in leisure time? 56% answered Women's Magazines, the most popular being Fujio Kwai, and Shifu no Tomo;

3. Do you feel the need of religion in your work? 86% Yes; 14% No. Some answers were touching—"I feel the need, but have no time to go to church." A non-Christian nurse said, "By reading the Bible we are enabled to be kind to patients, and to love our enemies."
4. Have you read the Old or New Testament? 45% Yes; 55% No.

From 268 girls in the tobacco factory came answers to the same questions.

1. What do you read? 11% Women's Magazines; 5% Newspapers; 84% Nothing.
2. Favorite Amusement? 6% Music; 1% Reading; 33% Moving Pictures; 60% Nothing.

### READ THE BIBLE



20% answered, All stories and modern writers; 20% newspapers; 4% nothing.

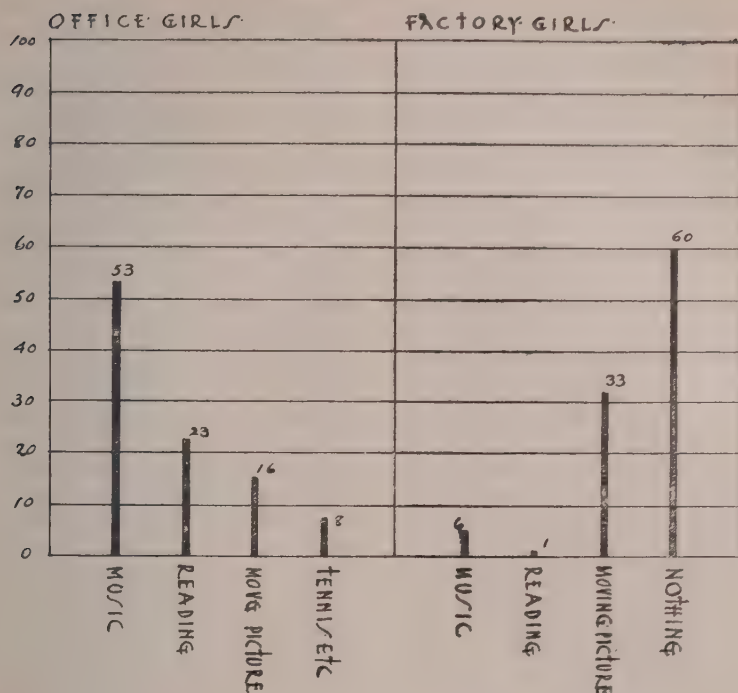
2. What is your favorite amusement? 53% Music; 23% Reading; 16% Moving Pictures; others varied; tennis, flower arrangement, etc.

3. Do you feel the need of religion? 34% Yes; 66% No.
4. Have you read the Old or New Testament? 6% Yes; 94% No.

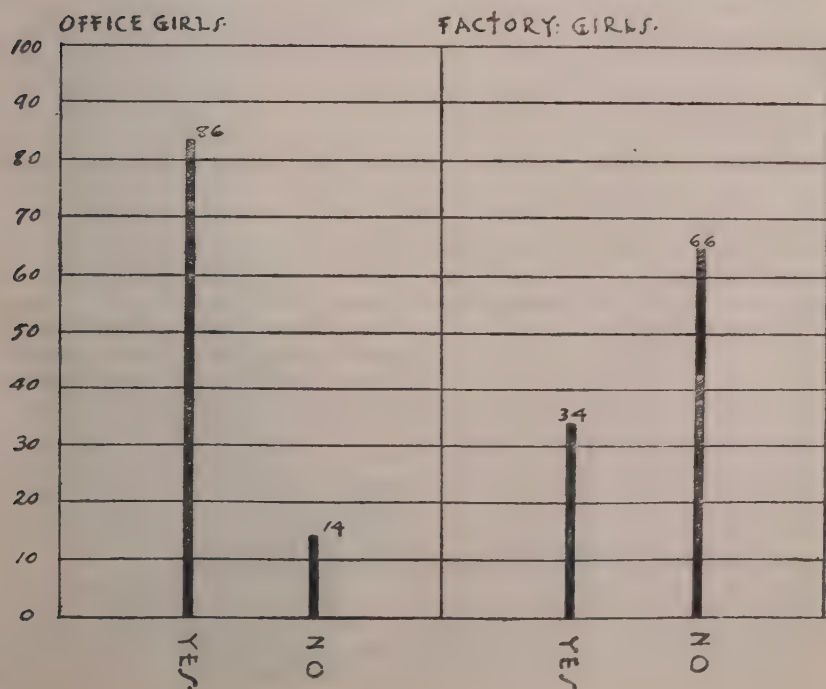
In Kagoshima we have one thread factory employing 1440 women, a tobacco factory employing 2700; and many small



# AMUSEMENT



# NEED OF RELIGION



weaving establishments employing 3000. The only regular Christian work done is in one weaving factory, reaching 225 women—the work of the missionary being alternated with that of a Buddhist priest.

In the largest factory the management is opposed to Christianity, and it has been impossible to get any touch with the many women there. A young man in the office, a non-Christian but an open minded man, when questioned about working hours, ages of girls, etc., answered in surprising figures, and added each time, "but that is a secret."

Not only the spiritual need, but physical and social needs are appalling. Where so many are gathered in dormitories, the opportunity for teaching is a great one, but minds of managers must be educated to respect individuality, and to see the need of four-fold development for employees.

As we see the great procession of school girls go by, we stand breathless at the opportunity. In Kagoshima there are nearly 3000 High School girls. Our work among girls is above the average, but all of us together are regularly teaching only about 200. With lantern pictures in two schools, one missionary has, at different times, given the message to twice that number.

For hundreds of geisha and fallen girls nothing is done. But a few years ago the gospel strangely permeated the heart of a young woman whose father owns one of the biggest public restaurants in the city. She was turned away from home, but stood true to her faith, and is to-day in the Woman's Christian College, preparing for a life of service, and hopes some day to work for the geisha whose life she knows so well.

### The Men

AS the great procession of men go by, we pause only to speak of 4000 Middle School and High School students among the future leaders of Japan. Each missionary has his or her Bible classes, and most of the pastors some work with students, but only about one in forty are being taught.

Thirty-five teachers of Middle School grade answered the same set of questions given primary teachers. Only one paper

showed opposition to Christianity. Some comparisons are interesting, as these men are more self satisfied. To my question "Is Religious Education necessary?" the primary teachers all answered affirmatively; of the Middle School teachers 72% said "necessary," 25% "necessary for some people," 3% "not necessary" (*yaku ni tachimasen*). "Religion is for the weak people." "Necessary for those who lack quietness of mind." "Have looked some into all religions, but they do not suit our need. If men of much learning are not our teachers, will not appeal."

What is the relation between loyalty to country and Christianity? "The present spirit of loyalty has been educated by Bushido. The family system often makes sacrifice necessary that is not permitted by Christianity, so at present there is some friction." A Buddhist says: "In some places they disagree, but ideals of Japanese loyalty must be changed." One of no faith says: "Growing closer together, this understanding made clear by recent books which are being read."

Any attempt to investigate the thought life of men in our cities, shows a staggering need for religious education. Since this subject was assigned me, I have been deeply interested in talking with men of different classes to find what they are thinking along moral and religious lines. I visited sections where the working man lives, talking with those living close to him, and as often as possible with the man himself. "Few of these men," I was told, "think seriously enough to answer questions pertaining to life problems." But I believe when we talk to them on their own level, they are interested, though many think Christianity is not meant for the poor and uneducated. On inquiring the greatest need of the poor section, the reply is, "play-grounds for the children" "public hall and clean amusement for young men." The men we know best here, we have found through their children, for whom they always desire better advantages than they have had themselves.

In the poorest section of the city we have held a Sunday School for eight years. From the first, the children of one family—father a riksha man—came

regularly, and we visited the home. The father knew Christianity was good, but having learned early to drink saké, said he couldn't give it up. The eldest daughter stopped coming, and we found on visiting them, she was going at that hour to learn samisen playing. A little later we learned to our dismay that she had been sold as a geisha. Everything in our power was done, trying to restore the girl, but to no avail. After this, constant visits to the home, and prayer with the mother over her children, convinced her that we really cared for them. Both father and mother begged us to help lead the younger children. Their home, poor and tiny as it is, is now used for the weekly Sunday School, where the mother is always waiting to greet us. The father is a regular church attendant, and ever ready to help in Christian work.

There are the prisoners, 488, for whom no Christian work can yet be done; there are 1500 soldiers, and only occasionally a boy in khaki is seen in any of our churches.

In Kagoshima we have six strong Christian doctors and we sometimes think the men of this profession have been well touched. But when we think of 130 others, and hear of their social meetings with geisha and saké drinking, we realize the great need here for spiritual awakening.

Among the official class are many we all know socially. Custom binds them to many things which they themselves know to be wrong.

Recently one of our Christian doctors was called for the second time to the home of a high official. Both times a little child had taken saké, and as a result was very ill. The second time, the father returned while the doctor was there. He was very angry and said, "Who let him have saké!" The doctor quickly stepped up and said: "Wait. Who is responsible for saké being in this home?" The child's father hung his head and said, "Yes, I am the guilty one, I know it is wrong."

In Kagoshima city last year, the amount of saké, shochu, beer, etc. consumed was over 8067 koku, averaging 19.7 gallons per household.

Many interesting experiences resulted from a questionnaire which I carried to the managers of banks, business houses, newspaper offices, city offices, etc. In a number of cases they were fathers of our kindergarten children, and readily responded to my request. The questions were answered by seventy-five men, most of them far above the average of intelligence, and very few of whom have any connection with Christian work in the city. The quotations made are all from non-Christian men.

1. What is the relation between commercial ethics and religion?  
90% answered "Religion is the basis of ethics."  
5% answered negatively, and 5% indefinite.  
"Those are considered skillful who make money even by bad methods; but to be able to continue long in business should be the test. For this strong character is necessary, and that is best produced by religious training." "If real religion is in the heart, it is naturally revealed in the act." "If all men were religious, society and business would be pure," "A man with faith receives the confidence of the world." "Let us give up superstitions, follow a true religion, any faith with love."
2. Is personal religion necessary?  
98% answered "yes," and emphasized by more than half.  
2% "not necessary."  
"Very necessary. To work with such an ideal as Christ or Buddha, makes strong religious character."  
"Now, at the age of fifty-four I have at last felt the need of religion."  
"Yes, but have no confidence in any religion that does not come out of suffering."  
To this question the negatives say: "I respect religion, but it is not necessary." He is representing one class who said, "Those who believe religion are weak minded."
3. Have you read the Buddhist Bible?  
"Yes" 34%. "No" 66%.  
Have you read the Old or New Testament?  
"Yes" 66%. "No" 34%.



4. Is religion necessary for the family? If so, what would you choose? 92% "Yes." 5% "No." 3% Noanswer. Of the affirmatives, 50% added "the child should choose." "I can't choose, for future generations may think differently. They should choose what suits them best." One says: "I choose Buddhism because it is the religion of the family. But sermons suit old people, and do not satisfy me." A Buddhist lawyer says for his children he desires a Christian education. One who feels no need for himself says: "For the family Christianity is good." "I do not choose, but my children go to Christian Sunday School," is answered by 10% of the whole number.
5. Is reform of the Social Evil necessary? If so, what is the best plan for reform? It would require the space of this entire paper to give all the interesting results of this question. 94% answered "necessary." 1% "not necessary." 5% "not yet thought about it." "Bad, but at present nothing can be done." is the expression of a large percent. "Licensed, and unlicensed women are bad not because of their own evils, but because society is bad. It is necessary to develop the conscience of society." "Restriction by law, social ostracization, home education, and religion are the best methods of reform." "To prohibit publicly now would bring bad results secretly. Ideals of chastity among men and women are too low. These must be educated, and religion is the best way." "We must have the same standards among men and women. Women should receive better salaries." "If women were stronger, they would refuse such a life. Raise the self-respect of womanhood." 5% answered "Concubinage and prostitution are bad, but geisha for entertainment are not bad." "We have not to-day, without geisha, effective facilities for social intercourse. The present condition is bad, but at present it is inevitable." "Must give up geisha and concubines because

of public morals. Because it is necessary they exist; we must make them unnecessary." "Japanese civil code emphasizes the family and not the individual. Ethics must be reformed. We must also reform the customs of marriage."

"Organize against it, have public speaking on the subject."

"Geisha, concubines, and the man who hires them, should have citizenship taken away." "The illegitimate child's father should be fined, as he is the one who abandons his child."

"Put a heavy tax on owners of concubines." "Self control and legal force necessary. Men should be punished who will not give freedom to those desiring freedom. Adoption of geisha as a daughter should be prohibited." "Whatever laws are made, unless society is made more pure, they will not avail. Must make individuals pure, and educate public opinion."

In translating these many papers, I was struck with the frequency of certain terms. The teachers desire religious teaching that is "tettei teki" (to the point); in work and workers they desire "shinken na mono" (to be dead in earnest). The business men feel the need of educating the public before great reforms can be made. The minds of men are open, but the great masses are at sea so far as knowing what is best to choose.

Surely there never was a greater opportunity in Japan for the church to prove its life-giving power, and to show the people we are "dead in earnest."

When we have lived ten years and more in one city, have prayed for its people, rejoiced with them and wept with them, our love for it grows more and more of a deep reality. We know something of its tragedies and the heartthrob of its weariness. May we have more of the tender love of our Master, who when He was come near the city, wept over it; more of the vision to see what through God's grace the city may become; and constant courage to labor with Him in faith, helping to bring the City of God down to our city of men.

# How to Take the Message to the Unreached in the City

WM. H. ERSKINE

“AND I, if I be lifted up from the earth will draw all men unto me,” says Jesus, who is the center and substance of all evangelistic preaching. The only way to take the message is for each member, each church, and each community to feel that they are the Gospel which is known and read of the men of that community. The non-church man reads our lives before he reads our Bible, and to save and to reach the unsaved in the city, each must accept this responsibility of lifting up Christ in his life, and of following Him, that they, too, many become fishers of men. The success or failure of any evangelistic effort depends entirely upon an evangelistic passion developed in fellowship with Him who died upon the cross for the sins of men.

Each follower must accept the responsibility of being a light bearer, otherwise he will be a hinderer to the good work of others. Dr. James Speer says in the report of the Federated Council, under the head of “The Message of Evangelism,” “He is to be an example in all godliness, he is to be a herald of the passion which sent his Lord to the cross, and he is to have the same yearning for the souls of men which has characterized in all ages the men whose hearts God has touched. God, man, sin, salvation, service, these are the great themes on which he must speak words that burn. He must have holy optimism, born of unyielding faith, and his message must have in it the note of victory over sin and shame and death. But side by side with the devoted pastor must stand the faithful laymen who will sustain him by their prayers and holy endeavor, always remembering that they are under the same obligation to serve God and men as is the pastor.” To take the message then, we must realize that the task is threefold; the upholding of the leaders, the training of the Christians and the ingathering of

converts. Both the training of the Christians and the ingathering of converts are not the task of a day, but a process of education. Pentecost with its great ingathering was preceded by three years of training in the school of Christ on the part of the disciples, and also by the wonderful life and work of Jesus and the reputation it gave the work of the disciples. There are four elements in the development of soul winners; first, consistent living, that is, realizing that one's Christian life is under the closest scrutiny, and if it is grossly inconsistent with the profession that is made, all power and influence are gone, and any attention in the way of personal effort will meet with well deserved indifference. 2nd, private devotion, prayer and Bible study are necessary exercises in preparation for soul winning. Whitefield used to pray, “O Lord *give* me souls or take mine.” If one is weak in soul winning it is because he has not grown strong in the prayer life. Third, personal effort in soliciting; no amount of mere attendance at the regular services of the church or at the demonstration meetings will get the results. There must be personal effort and personal testimony; like that of Andrew who found first his own brother and said unto him “we have found the Christ.” Or of Philip who found Nathaniel and brought him unto Christ. Fourth, group prayer meetings. Christians must unite their lives and aims for the common task of saving the city. We can hope and pray that we may have in Japan the results of a Williams College haystack prayer meeting or the consecrated services of another Kumamoto band. These four points properly developed in the lives of pastors and laymen will not only create a desire for a better life on the part of Christians themselves but will be an effective way to take the message to the unreached in any city.

The needs of the unreached in the city, and the Gospel message have been well

set forth in Miss Finlay's excellent paper. These needs she has set forth as fourfold, physical, mental, social and spiritual. In the saving of the city there is need of developing public opinion along these four lines. An educational program for arousing public opinion is one way to take the message to the people. To take the message I would divide the task into three divisions. First, that already mentioned, the consecrated life of individual Christians; 2nd, co-operative efforts in union work, and 3d, the local church and its regular services.

The sciences, especially the development of the social sciences, are helping our task of taking the city for Christ. The new books on mechanism, behaviourism, the outgrowth of social psychology, are setting forth the fact that character and the religious life are the results of well developed habits. Religious life of the future, while it may be started with an emotional experience, to have a lasting effect in the life of the individual, must pass through a slow educational process. Neither the teaching of Prof. James that our actions are controlled by our emotions or that of Freude that our actions are controlled by suppressed feelings is recognised as final. The life of man is likened unto an iceberg, the invisible part of which—the greater part—controls the life. The hidden part is the result of heredity, environment, repression, social conditions and trying personal experiences. Religion has the task of giving victory over heredity, conquering adverse family and social conditions, of creating new desires in place of the repressions, and developing spiritual values to sustain men during the trials common to all life. This task cannot be accomplished unless we realize that it is a long hard pull to create new habits through an educational program. The cities of Japan have used various propaganda to arouse public opinion on several problems. In Osaka we have had "Keep to the left," "Child welfare," "The value of time," etc., emphasized. If the children of this generation are wise, surely the children of God must be interested in arousing public opinion on this fourfold need of the city: the physical or

hygienic side of city life, the moral or human values of life; the social or environmental conditions of society and family life; and the spiritual or the eternal values of life. This task is too big in itself and can be done only through co-operative effort.

A co-operative campaign for social purity is needed in Osaka today to counteract the boldness of those millionaires whose ill-gotten wealth was used for the successful bribing and winning of the Tobita License Campaign. Imagine our surprise when asked to become guides for British soldiers and officers upon the visit to Osaka of the battleship Renown, the Prince of Wales' ship, to find in the letter of instructions issued by the City Office, that we were instructed by the mayor to take the officers into the prostitute quarters to be entertained with eating, drinking and dancing by the inmates. The geisha danced at the evening reception in the Central public hall and the mayor spoke. But these brazen managers of the prostitute quarters had succeeded in getting the mayor to agree to go to the theatre within the quarters and welcome the soldiers and officers again, not to Osaka but to the *slaves* of Osaka. For Tobita is now worse than the Yoshiwara, for its number of women, *shakufu*, outside the quarters is far in excess of the *shogi* within. There must be another campaign to arouse public opinion against this tremendous increase of the social evil.

The physical health of the city needs the co-operative services of all the churches to protect the city from its increasing death rate. Infant mortality, and the deaths from tuberculosis caused in most cases by the unhygienic conditions in the factories of Osaka need our attention. No one church or group can meet this need. We must cooperate with those who will lead.

Socialism is becoming rampant in Japan, and this shows the need of the application of the Christian principle of justice. It is no wonder that there is so much socialism when public utilities in the hands of the Government are controlled not for the benefit of the people, but for the profit of



the speculators, and may be used, as one paper said, for the bribing of officials. The boldness in speculation in public utilities is another sign of decay. The installation of a telephone in America is free of charge and usually upon one day's notice, but in Japan it is often a matter of years of waiting, and the spending of thousands of yen. Public opinion must be aroused, not only to overcome the autocratic attitude of officials, but also to develop democratic cooperation among the people. The application of the social Gospel, while it is not our main task, is an urgent necessity, and can be done *only* by an educational campaign of cooperative effort.

In dealing with the evangelization of Japan, or of any country the first duty is to discover what the people are thinking about, and a study of their fears will show us from what they need to be saved. The five points of the star of Bethlehem have been rightly named "God, man, sin, salvation, service." Our task is to build this star and its hope into their lives and give them victory over their fears. The greatest difficulty the Christian missionary has to overcome is the preaching of salvation from sin to a people who do not know that wrong motives and attitudes are the real cause of sin. Ceremonial righteousness is the ambition of the Shintoist. The proper outward obedience to the "*Giri* of the five relationships" is the salvation which the Confucianist aims to achieve. The monotony of and the constant facing of this monotony in numberless rebirths is the nightmare of the ordinary Japanese, from which he seeks salvation by trusting in the merit of Amida. A study of the Mikuji will reveal the material fears of the masses to be loss of property through disaster or theft; fear of sickness which will deprive one of the means to earn his daily bread, a real burden to a people who live from hand to mouth; fear that one's mate, chosen by Ten, may not come or if he does come, not be recognised as one's physical saviour; fear of bribery in court, causing loss of property in law suits; fear that business undertakings may not prove to be successful; fear of dependents upon those higher up in the social scale, that

their favors may be refused them and thus bring their ambitions to nothing; fear that relatives in war or seriously sick friends may not live long; fear that the proposed journey may not have a successful outcome; fear that the contemplated engagement may not result in a successful, prosperous marriage, and so on, are the most common ones. A study of these fears will show, just as in America, that there is no consciousness of moral obligations or question of moral motives and attitudes involved. We must realize that the overcoming of these fears cannot be accomplished in one generation. Christianity with its moral insight and correction of attitudes cannot get an intelligent response from the masses until they have been educated, more and more, along the line of moral righteousness and social obligation. The upper classes in Japan, through the influence of the meditative school of the Zen form of Buddhism, blended with the practical teachings of Bushido, have developed a high type of speculative, individualistic, ceremonial righteousness. Our task is to add to this mystical pragmatism the social ethical teaching of Jesus which will cause these individualists to realize that a man cannot save himself alone, that he is a part of a social order and only as society progresses as a whole, is his salvation effected.

Not only is there need of a Christian public opinion to arouse in officials a sense of their responsibility as servant-leaders of the people; not only is there a need to instill into their mystical pragmatic philosophy the social ethical content the teachings of Jesus; but there is also the greater need of a religious educational program which will start with the kindergarten and give the child the great truths of life and the meaning of life so that when the child grows up and faces the world and its temptations it shall have something to fall back upon. Jesus had learned at his mother's knee the great Scripture texts of the Old Testament which gave him a background of spiritual truth so that when he was tempted we found him gaining the victory by falling back upon the truth of God, learned at his mother's knee. If it is true that a

great percentage of the converts to Christianity in Japan fall back into non-Christian habits, is it not explainable and is it is not to be expected because they have no religious training to fall back upon? In crises of life we are called upon to act quickly with decision, and at such times we make or mar our lives. The tendency of philosophy in England and America is toward social behaviourism; this of course can be pushed to a mechanical philosophy of life, but it need not so be; the great problem of education is to train the child so that he will act properly when he goes out to face the issues of life. In spiritual education those same truths are self-evident and our task is to so train our constituency both Christians and inquirers that when they face the moral issues of life they shall have spiritual habits to fall back upon. Fortunately our theological schools are getting more and more interested in a religious program for the church and the and the church school, so that the coming generation of Japanese Christians will have a wealth of experience and habit which will give them a moral victory in every crisis.

The Japanese insist that there are nine different varieties of temperaments. This must be sufficiently recognised to impress upon us the fact that no one scheme or plan will be successful in reaching all men. Another thing to be recognised, is the democratic tendency in every phase of Japanese life. This means that to reach any class or group of men we must do so from the *inside*. The church in America has tried to solve the labour problem as a third party and hence has lost the financial backing of the masters of industry, and at the same time the respect of the labouring men whose cause she was anxious to serve. The capital and labour problem will never be solved by the third party method, but only by the working of Christian principles within both parties. We must have Christian leaders of industry to lead other masters of industry to the Master, Jesus Christ. We must have men who know the hardships of the labouring man and who are inspired by the spirit of the Nazarene carpenter to make their tasks a service-gift to the world. Leaders among the various types

and classes of workers in Japan from among each group must be aroused. The business men can be reached only by the life and contact of a conserated member of their group. Mr. Yanagihara of Sakai, a consecrated business man, who has educated and given his son to the cause of Christ in Japan, is an excellent example of what we have in mind. He is practising Sunday observance and arranging the hours of work during the week so that the men do not lose financially. Thus he has impressed the whole city with his religious life as being consistent with the economic values of life. Our task then is search out and find such men who by their lives and works will become living epistles of what Christ's teaching of the fatherhood of God and brotherhood of man can mean to society.

A Japanese Christian once made the remark that if the Christian missionaries would stop their preaching and hold Sunday Schools all over Japan, the conversion of the next generation of Japanese would be an easy task. He expressed in that remark what is patent to all of us, that the Christians who stay by the work and true to their faith, are the ones who have grown up in the Christian atmosphere of the Sunday School in childhood, or of a Christian school during the teen age. I believe the best way to save the city is to cover the city with Sunday Schools and follow this up by putting our Sunday School pupils into the Christian boys' and girls' schools.

We must realize that it takes time to develop a Christian in a non-Christian land. In the beginning of Christian missions the people rejoiced that after seven years of working in one land and ten years in another, the first convert had been baptised. Now we are *forcing* results and the product is not so good. A kindergartener in Osaka told me that a mother had been baptised after being connected with the kindergarten for 8 years and after six children had been educated there. Those in Chu or Jogakko work realize that the young men and women who accept Christ during the last year of their course or even after graduation after four or five years in the Christian atmosphere are the ones who

have really counted the cost and are determined to live and work for Christ and his Kingdom of righteousness. I firmly believe we cannot win the city by arousing men to a sense of sin by the street preaching method alone. My own experience has been that the best Christians are those who are brought to a decision through the educational process of a Christian atmosphere, supplemented by Sunday School and church services continuing over seven or more years.

We must realize that it not only takes time to win the city but that it can be done only through cooperative effort. "We have come to a new day in evangelism. The effort heretofore centered in the local church and the community has greatly widened in this new era of cooperation. The local church is still the supreme factor, but it is the local church related to every other church in an effort to arouse every potential element in a given area.

"We have come also to a new day in federation work. Through many experiments and partial failures we are learning that federations are not intended to destroy the individuality of local churches or denominations, but that there are wide ranges of service in which each can function in a larger way. Evangelism is the whole church working to reach every individual in its community for Christ. The community slogan ought to be every local church in the community with a definite program of evangelism for the entire year and every church cooperating with every other church in special features of cooperative and continuous evangelistic endeavor."

A whole year's program repeated with variations every year. That each church unite all its organizations in an educational campaign to develop the evangelistic spirit in the hearts of the members and for the arousing of inquirers is an absolute necessity. The present method of holding occasional evangelistic services, while it does result in arousing a few inquirers, even though properly conducted, shows its best results in the deepening of the faith of the members, arousing in them a sense of gratitude for their own

salvation and makes soul winners of them, but it often leaves them lost for something to do after the strain. In place of a spasmodic campaign once every three or five years there should be a religious, educational evangelistic campaign which will continue throughout the year, every year. I make bold to set before you such a plan as the best way to reach the masses in the cities.

This campaign would start with a series of demonstration meetings in central halls and should be well advertised in the papers as *Kyodo* or union Christian campaigns. The number of meetings would depend upon the size of the city and the number of churches and missions at work. These demonstration meetings affect the general public by arousing a curiosity to see and hear the best which Christianity can give and at the same time it strengthens the Christians by helping them realize that while the local churches are small and around the corner and weak, they are members of a great company of Christians in their own and other cities of Japan. This fall campaign should not be for decisions but should be followed by a series of simultaneous meetings in the local churches along with all forms of evangelistic effort, as street preaching, tract distribution, cottage prayer and evangelistic meetings, in fact, every kind of activity which would get the lay members interested in saving souls. Throughout the fall special demonstration meetings of various union activities should be held in these central halls and the interest of the lay members aroused in creating public opinion on social purity, temperance, labour problems, factory conditions, and other social issues. I firmly believe that this kind of work can best be done by a union enterprise. The church's problem is to develop the spiritual life of its members, but every church and every pastor should be interested in doing his part to elevate public opinion along social lines. Is it not a sad comment on the churches of Japan that our friend, Shimada Saburo, should feel that the churches have not supported him in his campaign to overthrow commercialized prostitution in Japan. This I feel has grown out of



the divided opinion as to where such meetings should take place and how much the church should do to create public opinion for righteousness. The church must create spiritual power but at the same time she must use this power for social uplift if she would save herself.

Other union campaigns can be held at various times throughout the year. The life of the American churches depends largely on the various interests of the local churches. The home mission work, the foreign mission work, temperance, benevolence, education, etc., give the church a constant, evergrowing outlook with new problems to be faced and new tasks to be accomplished and new calls for consecration of means and lives. It seems to me that this work in Japan will have to be done in union enterprises and the sooner we start to lift the Japanese churches out of their local budgets to interdenominational and international relief work the sooner the cities can be reached. An educational campaign means not merely training the head but the cultivating of proper habits both in the individual and in society which will enable them to meet squarely the new and growing problems and to conquer them.

That is to say, to save the church as well as to save the cities, two kinds of great union demonstration meetings must be held; first, purely union religious meetings, and second great union meetings on Social and International issues. Our work in Osaka was greatly helped by the visit of Mr. Tagawa and Dr. Axling although they did not come in the name of the church.

The second group of meetings would be at New Year's time. I would like very much to see during the week of prayer, noon day prayer meetings in a central location for workers, and then in the evenings at the local church, a series of prayer meetings for all. Union prayer meetings become so much workers' meetings, that the lay members do not have opportunity for expressing their spiritual experiences. In Osaka some churches do not join the union meetings, feeling that their own church needs just such a meeting. At first I opposed this but

have lately become convinced that there is need of both the union prayer meetings for the workers and for the local prayer meetings for the laymen. In our campaign I hope that we may have union prayer meetings at noon for workers and laymen, but that in the evening we insist on the right of the local church to have its own week of prayer to start out the work of the year. In some churches in Osaka, especially the Free Methodist, this week of prayer is turned into confession and consecration services and continues as an evangelistic campaign for a week or so.

Third, the inquirers aroused during the fall will have been followed up by the pastors and women evangelists and at this time the local church can make out its list of inquirers and begin the winter classes for instruction. While I am no ritualist, I firmly believe in the value of the lenten season both as a time for developing inquirers as well as a time for deepening the spiritual life of the church. These six weeks of lent should be used by all churches for the development of the spiritual graces in both inquirers and members.

Fourth, decision day in the Sunday School has been found to be very valuable in selecting from the Sunday School those children who have been trained in the Bible, and so are ready for the special children's classes of inquirers. Of course the proper age for taking the confession of a child is a very serious matter and a thing about which no man can be dogmatic. My point here is that a decision day in the Sunday School and the opening of children's enquirers' classes should be made separate and distinct from the classes for older people. A children's class means everything to the local church. where it is opened, for it is upon these children alone that the church can depend for leadership in the future, and for the right spiritual reaction to the sermons and worship of the church. This of course goes back to the very first point of our paper, the real value of a Christian educational program which will start with the kindergarten and continue thruout life. Easter Sunday in most churches is a high day, being the time

when the baptismal service takes place and new converts partake of their first communion. With *all* the churches, not some, *all* in the city working for a great day at Easter time, a great impression will be made upon the people and children of the city. I remember my own childhood and the impression which the first communion services of the Catholic people all around made on me, how I too wanted to join in such a ceremony. The Roman Catholics with their plans and observances created a desire. Christianity must have forms and ceremonies which will not only develop spiritual power but will first create the desire for it.

I said "throughout the year campaign" but have given only four periods of work, the fall demonstration campaign, the New Year's prayer and consecration services, the lenten services for inquirers' classes and the culminating Easter service. These four points can be the center of attention while the great foundation work is being carried on in all the various phases of the church's activities. I do not believe that any one method will take the cities, it will take a combination of all methods to reach all the people. The regular services of all the church activities must be carried on as usual. Our schools and institutional work must develop a constituency from which we get our inquirers. Bible classes in the homes, at school or in the churches must be faithfully carried on. Social meetings in the homes and in the churches are an essential part of the life of any church and must be continued. If possible, lecture meetings and concerts both by local and foreign talent are found to be a great drawing *card* in *American* churches and in Japan they can function when they are properly guided by pastors and missionaries. Sunday School teachers' training classes ought to be on the program of any church which has any kind of an educational program.

A campaign of advertising is another essential in winning the city. Many Christians come from the country to the city and because the church is not well advertised they start to live without the church and its spiritual influence which were so essential back home. It is easy

in coming to the city, when starting new habits, to leave the church out of one's program. To meet this the churches must advertise and must follow up new comers in their district. As an American pastor I made it a point to call upon any new people moving into our district. When can we get Japanese pastors and churches interested in this side of the church's work?

Another way of advertising is through newspaper evangelism. No one church can carry on this expensive propaganda and the Federated Missions are working out plans to make this a nation-wide movement and help all the churches. Some people say that you need newspaper evangelism for the people out in the country away from the churches. My 18 years' experience in the cities confirms me in the belief that newspaper evangelism is needed more in the cities than in the country. There are not the temptations and excitements in the country that there are in the city, and then again the city people read newspapers more than the country folks. Being tempted they fall, and the next morning they are in need of some spiritual guidance. City newspaper evangelism has reached some men and women at just this critical moment and directed them to a pastor who could give them Christ and show them how to get victory over their sins. "The city is just as full of Nicodemuses as any country place. Newspaper evangelism can reach these people who have not the courage to come out and seek guidance but who earnestly long for spiritual help. My contention is that newspaper evangelism is just as essential to city evangelism as it is to country evangelism.

These outside helps are worthy of our best support, but in winning the city the greatest part of the work will fall upon the local membership; as we said before, the greatest good of any revival is not in the number of inquirers produced but in the revived faith of the local members. This was true in the time of Jesus, when the disciples came back and told of the work they had accomplished and their surprise at what they could do, Jesus impressed them with the fact that their

chief joy should be in being co-workers with God. We cannot save any city with leaders only. God is always ready to do his part. We need the leaders both local and foreign to create enthusiasm, courage and faith, but we must ever remember that the lay members are the ones who must increasingly consecrate both time and means that the city may know that they have been with Jesus and learned of him. Cooperation of all with God's blessings on our methods will give us the cities.

One speaker at the Japan National Conference said the young people of Japan are yearning for spiritual guidance and moral uplift. This is not limited to

the young men. The mothers in our kindergartens thirst for a satisfying gospel. The serious minded fathers as they see their children approach maturity want something to help to influence their children in the right way. Millions of voices cry out "We have lost our way! The night is dark! We hunger! We thirst! We are naked and cold! Take us back to our Father! Give us God!" Shall we answer the cry? Shall we try to meet the need? Shall we organize an educative evangelistic campaign which will reach the most distressed now and save the coming generation before it is too late? God help us to do so.

## How to Find and Train the Foreign Messenger

H. CONRAD OSTROM

AS a preliminary to our consideration of this subject, it is necessary that at least one presumption be cleared away, which may possibly lurk in our minds because of the use of the word messenger. Ours is not a mere temporary task, as might be implied in the giving of a message. We are to give a message, but we are also to establish an eternally abiding organism, the church of the living God. The expression, Foreign Messenger, is apt to connote something transitory, whereas we want our attention fixed on something permanent.

This may be self-evident, but, observing some work done in mission fields, it needs reiteration, for vast consequences are entailed in the interpretation which we make of our task. So frequently, in the colleges at home, I met young men and women, who were willing to go to a foreign land for Christ, provided it be a temporary arrangement, and not a life-long job. Ours is not only a life-long, but an age-long mission. We are here to do a work that shall outlast the ages. It is this sense of the perduring nature of

our task, which alone can make for stability in that which we undertake.

In this conference together we have been dealing with evangelism, which has to do with expansion. But let us not be misled by thinking that all we have to do is to expand. In proportion as we enlarge, we must strengthen. Solidity must accompany extension, else we spend our years fruitlessly. Let us, therefore, from the very outset keep this in mind, that we are here concerned with a worker who is to leave behind, as his bequest to the generations to come, a work that is solid, stable, imperishable.

### How to Find the Foreign Messenger

THE difficult task has been assigned me of dealing with two such important subjects, as the finding and the training of co-workers, in a mere thirty minutes. With such a limitation before me, it will be necessary to be almost abruptly brief and to the point.

First, then as to the securing of recruits for Japan, it is understood that we are to deal with the measures that ought to be taken by us, who are here in Japan, with



a view to getting young men and women in the homelands to volunteer to come out and join our effort to make Japan a Christian nation. I shall deal with this phase of our subject under four heads:—

(1) Realization of need of recruits; (2) Advertisement of our need; (3) Personal presentation of our appeal; and (4) Intercession for workers.

1. *Realization of the need for recruits*—To begin with, I feel that it is fundamental to an effort to enlarge our force in Japan, that we individually and as a body be persuaded that recruits are, not probably, nor advantageously, but urgently, and imperatively needed in our field of action. Unless we are moved in our effort by a burning sense of need, we are not going to call out for help loudly enough to be heard across the seas.

When a battle is on, it is the regiment or battalion that feels itself most sorely pressed, that makes its wants known the loudest, and is apt to be relieved the soonest. It is not to be marvelled at that there is no great response to our appeal for workers, for it is often so half-hearted, so indefinite, so ill-informed.

When we speak of need for recruits, at once we enter on the question of Seeing the Whole Field. We are sent to evangelize, not only all lives, but *all the life* in Japan. The terminus of our task is coterminous with the last inhabitant in the land, and the quality of our work is to be rated by the degree to which we transform the life of the land, so as to conform to the life of Christ. It is this high valuation of the great watchword of the Student Volunteer Movement, 'The Evangelization of the World in This Generation,' that has raised doubts in the minds of some great missionary leaders as to the feasibility of its accomplishment. Personally, I believe it is possible, provided the whole church will wholeheartedly accept it as an objective, and consecrate its life accordingly. Our call for recruits must have, as a background, the highest possible conception we can form of the evangelization of a land.

We must ask ourselves, then, how far we are occupying Japan with this objective in view. Is there a great demand for additional workers? To visualize the

need of a far more adequate occupancy of Japan as a mission field I present the Hunger Map of Japan for careful consideration. The unit of measurement used is one which has been accepted for years as a general standard for complete occupancy, viz. one ordained evangelistic missionary and one single lady missionary for each fifty thousand of population. Owing to lack of information I have had to lump together all missionaries, whether engaged in medical, educational or direct evangelistic effort in working out the statistics of the map. It therefore greatly overestimates, rather than underestimates the occupancy of the country, for 45% of the missionary force in Japan is engaged in other work than that which is technically denominated direct evangelistic work.

According to this standard of occupation, the only section of Japan which may be termed fully occupied is Tōkyō Fu, and even this may be questioned, inasmuch as almost the entire force there is engaged in educational work. A second group of quite occupied Ken are Miyagi, Kanagawa, Kyōto, and Hyōgo. A third group of 11 Ken are less than half occupied, viz. Hiroshima, Osaka, Aomori, Nagasaki, Hokkaidō, Fukuoka, Kumamoto, Aichi, Ishikawa, Kōchi, and Yamanashi. In a fourth group, consisting of 14 Ken, there is an average of but 16% of full occupancy, viz. in Shiga, Yamaguchi, Nagano, Oita, Tokushima, Shizuoka, Fukui, Wakayama, Tottori, Saga, Kagawa, Okayama, Kagoshima, and Akita Ken. A fifth group, consisting of the following 11 Ken, has an average of over 400,000 people to each missionary unit instead of 50,000—Ehime, Gumma, Iwate, Chiba, Fukushima, Shimane, Toyama, Tochigi, Miye, Gifu, and Ibaraki. A sixth and last group might be termed practically unoccupied, for they are less than 4% occupied, viz. Yamagata, Miyazaki, Nara, Okinawa, Saitama, and Niigata.

The most glaring instances of need are found in the last group of six Ken. Okinawa Ken, with a population of 571,565, has no resident missionary, but there is a small group of Japanese workers, so that we cannot speak of it as absolutely

# Missionary Occupancy of Japan

1922

| Name of Ken.     | Population. | Present Force. |               |        | Population per miss'y unit, on basis of 2 to 50,000 | Percentage of full occupancy. | Number needed for full occupancy. |               |        |
|------------------|-------------|----------------|---------------|--------|---|-------------------------------|-----------------------------------|---------------|--------|
|                  |             | Men.           | Single Women. | Total. |   |                               | Men.                              | Single Women. | Total. |
| Tōkyō... ..      | 3,699,283   | 123            | 141           | 264*   | 14,012  | 185%                          | 74                                | 74            | 148    |
| Miyagi ... ..    | 961,755     | 13             | 19            | 32     | 30,955  | 84                            | 19                                | 19            | 38     |
| Kanagawa ... ..  | 1,323,159   | 16             | 28            | 44     | 30,076  | 84                            | 26                                | 16            | 52     |
| Kyōto... ..      | 1,286,916   | 17             | 20            | 36     | 35,748  | 69                            | 26                                | 26            | 52     |
| Hyōgo ... ..     | 2,301,875   | 27             | 32            | 59     | 39,015  | 64                            | 46                                | 46            | 92     |
| Hiroshima... ..  | 1,541,876   | 9              | 19            | 28     | 55,067  | 45                            | 31                                | 31            | 62     |
| Osaka ... ..     | 2,587,813   | 18             | 22            | 40     | 64,695  | 38                            | 51                                | 52            | 104    |
| Aomori ... ..    | 756,413     | 3              | 8             | 11     | 68,765  | 37                            | 15                                | 15            | 30     |
| Nagasaki ... ..  | 1,135,742   | 6              | 10            | 16     | 70,984  | 35                            | 23                                | 23            | 46     |
| Hokkaidō ... ..  | 2,359,097   | 11             | 16            | 27     | 87,374  | 29                            | 47                                | 47            | 94     |
| Fukuoka ... ..   | 2,187,755   | 10             | 15            | 25     | 87,510  | 28                            | 44                                | 44            | 88     |
| Aichi ... ..     | 2,089,730   | 13             | 10            | 23     | 90,857  | 27                            | 42                                | 42            | 84     |
| Ishikawa ... ..  | 747,355     | 3              | 5             | 8      | 93,419  | 27                            | 15                                | 15            | 30     |
| Kumamoto... ..   | 1,233,199   | 6              | 7             | 13     | 94,861  | 26                            | 25                                | 25            | 50     |
| Kōchi... ..      | 670,893     | 3              | 4             | 7      | 95,842  | 26                            | 13                                | 13            | 26     |
| Yamanashi... ..  | 583,455     | 1              | 5             | 6      | 97,242  | 25                            | 12                                | 12            | 24     |
| Shiga ... ..     | 651,051     | 6              | 0             | 6      | 108,508   | 23                            | 13                                | 13            | 26     |
| Yamaguchi ... .. | 1,040,979   | 4              | 5             | 9      | 115,664   | 21                            | 21                                | 21            | 42     |
| Nagano ... ..    | 1,562,715   | 5              | 8             | 13     | 120,208   | 21                            | 31                                | 31            | 62     |
| Ōita ... ..      | 860,326     | 3              | 5             | 7      | 124,332   | 21                            | 17                                | 17            | 34     |
| Tokushima ... .. | 670,219     | 4              | 1             | 5      | 134,044   | 19                            | 13                                | 13            | 26     |
| Shizuoka ... ..  | 1,550,167   | 4              | 7             | 11     | 140,924   | 18                            | 31                                | 31            | 62     |
| Fukui... ..      | 599,150     | 2              | 2             | 4      | 149,787   | 17                            | 12                                | 12            | 24     |
| Wakayama ... ..  | 750,399     | 3              | 2             | 5      | 150,080   | 17                            | 15                                | 15            | 30     |
| Tottori ... ..   | 454,673     | 1              | 2             | 3      | 151,558   | 17                            | 9                                 | 9             | 18     |
| Saga ... ..      | 673,878     | 2              | 2             | 4      | 168,469   | 15                            | 13                                | 13            | 26     |
| Kagawa ... ..    | 678,217     | 4              | 1             | 4      | 169,544   | 14                            | 14                                | 14            | 28     |
| Okayama ... ..   | 1,217,673   | 5              | 2             | 7      | 176,809   | 14                            | 24                                | 24            | 48     |
| Kagoshima ... .. | 1,415,638   | 2              | 6             | 8      | 178,192   | 14                            | 28                                | 18            | 56     |
| Akita ... ..     | 898,532     | 1              | 4             | 5      | 179,706   | 14                            | 18                                | 18            | 36     |
| Ehime ... ..     | 1,046,696   | 1              | 4             | 5      | 209,339   | 12                            | 21                                | 21            | 42     |
| Gumma ... ..     | 1,052,594   | 2              | 3             | 5      | 210,519   | 12                            | 21                                | 21            | 42     |
| Iwate ... ..     | 845,594     | 3              | 1             | 4      | 211,377   | 12                            | 17                                | 17            | 34     |
| Chiba... ..      | 1,336,108   | 0              | 6             | 6      | 222,684   | 11                            | 27                                | 27            | 54     |
| Fukushima... ..  | 1,362,689   | 4              | 2             | 6      | 227,114   | 11                            | 23                                | 18            | 56     |
| Shimane ... ..   | 714,699     | 2              | 1             | 3      | 228,233   | 11                            | 14                                | 14            | 28     |
| Toyama ... ..    | 724,258     | 1              | 2             | 3      | 241,419   | 11                            | 14                                | 14            | 28     |
| Tochigi ... ..   | 1,046,458   | 1              | 3             | 4      | 261,614   | 10                            | 21                                | 21            | 42     |
| Miye... ..       | 1,069,277   | 2              | 2             | 4      | 267,319   | 10                            | 21                                | 21            | 42     |
| Gifu ... ..      | 1,070,366   | 2              | 2             | 3      | 267,591   | 10                            | 21                                | 21            | 42     |
| Ibaraki ... ..   | 1,350,334   | 2              | 3             | 5      | 270,067   | 9                             | 27                                | 27            | 54     |
| Yamagata ... ..  | 968,889     | 2              | 1             | 3      | 322,963   | 8                             | 19                                | 19            | 38     |
| Miyazaki ... ..  | 651,085     | 2              | 0             | 2      | 325,542   | 8                             | 13                                | 13            | 26     |
| Nara ... ..      | 564,605     | 0              | 1             | 1      | 564,605   | 5                             | 11                                | 11            | 22     |
| Saitama ... ..   | 1,319,516   | 0              | 1             | 1      | 1,319,517   | 2                             | 26                                | 26            | 52     |
| Niigata ... ..   | 1,776,455   | 1              | 0             | 1      | 1,776,455   | 1                             | 35                                | 35            | 70     |
| Okinawa ... ..   | 571,565     | 0              | 0             | 0      |   | 0                             | 11                                | 11            | 22     |
|                  |             | 348            | 439           | 787    |   |                               | 1,116                             | 1,116         | 2,232  |

\* The Missionary Total for Tōkyō includes over 60 Members of Language School.

neglected. Saitama Ken, on the very confines of Tōkyō Fu, has only one single lady resident missionary to its large population of 1,319,517 people. Niigata Ken, with 1,776,455 people, has only one resident missionary family. It is the full realization of such facts as these, which alone will feather the shaft of our missionary appeal so that it will strike home to the heart of our supporting constituencies.

But someone may interrupt and say that I am not taking into full account all that is being done and planned by the Japanese church, to which I reply that a complete study of Japan from the viewpoint of Japanese occupancy will reveal a condition that is worse than that indicated by this map. I am not dealing in this paper with Japanese occupancy, else I could say much to defend these facts. Furthermore the argument of need could be much strengthened by presenting the manifold problems, industrial, social, moral, which have grown out of Japan's marvellous modern growth, for it must be remembered that civilization is not now, and never has been, synonymous with Christianity.

To sum up, we find that at the present day Japan is but one-third occupied, and that we need a *trebling* of our evangelistic units to completely cover the entire land, on the basis of one ordained evangelistic missionary and one single lady missionary to each 50,000 of population. This certainly should startle us into a full realization of the need for recruits in Japan.

2. *Advertisement of need*—If we are convinced of our need, and not until then, the question arises as to how we are going to make our want known among the students in the home lands. There are three avenues of approach, and I shall deal with each in turn; the first is thru literature, the second thru personal appeal, and the third is the channel of prayer. First, then, the use of printed and written appeal. One of the simplest and most direct methods of advertising our need is by posters. One or two posters of good workmanship should be produced each year and placed in the leading institutions of learning in Canada,

United States, and Great Britain. A very effective campaign of this description was carried on for some years by the Council of Presbyterian and Reformed Missions in Japan. From personal experience in the visitation of hundreds of educational institutions in the United States I know this to be a most fruitful method of speaking to students.

A simple, and yet extremely useful, means of approaching students is through blotters. A yearly issue of blotters, placed in quantities in the hands of students, will not only serve to fix the attention upon the need of Japan, but may also effectively call out workers. I know of at least one missionary family in Japan which is here as a response to the appeal on a blotter sent out by the Reinforcements Committee of the Council of Presbyterian and Reformed Missions. A third method is the use of a short pamphlet, giving concise data as to the modern call of Japan. It should be attractively printed, and, for most effective distribution, should be placed in the hands of the Volunteer Band, which is generally found in all of our larger institutions at home,

The above are all single shot appeals, which, because of their brevity, may oftimes speak forcibly, but the firing is apt to be too much at random. The best way of producing enlisted men and women for our field of action is thru the use of mission text books on Japan. This is the machine gun method, pouring in broadsides of information, thus creating interest and producing conviction. It is a source of regret that for years and years in mission study classes at home we have had to use out-of-date mission study books on Japan. If we wish to bring the modern appeal of Japan before the student world, we must have a modern presentation of the field and its problems. The welcome news has come that we are soon to have such in plenty, for there are now being prepared, for the United Federation of Women's Boards and the Missionary Education Movement in America, a series of five mission study textbooks on Japan. Furthermore, two recent books have come under my notice, written by members of this Federation,



one by Dr. Armstrong called "Progress in the Mikado's Empire," and the other by Miss Shaw entitled "Japan in Transition." It would seem then that, following the cyclic movement of the study of mission lands, Japan is again to come to the fore, and we may reasonably expect, and we should earnestly pray for consecration of life to meet the need in this land.

### 3. *Personal Presentation of the Need*—

But to come to close grip with the possible student recruit we must have personal contact. While we are away from our home countries this is only possible by personal letters to those whom we may have interested in Japan in previous years. How few there are who make use of this opportunity so ready at hand!

Our supreme opportunity, however, of intimately influencing students is while we are at home on furlough. The visitation of colleges and universities should be considered one of our greatest privileges, and should by all means be included in our home itineraries. It will be found that usually the undergraduate body is a better recruiting ground than the theological and special training schools, for the latter are often surfeited with visits of missionaries and board secretaries. A word of caution should be added. When speaking to students we must needs get into the student atmosphere, and make our thinking and consequent presentation conform to themes that will attract the student mind. Also, it must be remembered that brevity is a virtue with students. In one college I made two three minute talks on 'Two S.O.S. Calls from Japan' and 'The Yellow Glacier' respectively, and was able to register distinct results.

The great recruiting agency for foreign missions is the Student Volunteer Movement, and fortunate is the missionary who is linked up with that movement in the visitation of colleges. But even tho we may not have the entrée which that Movement gives, there will be found generally in every college a faithful band of volunteers, and it is worth all the time and trouble it takes, to find out the leader of this band, and to arrange for a meeting with this group. Decisions are frequently made at such times which

change the whole course of young lives. To most of us this will be the supreme occasion for securing reinforcements for our Japan field.

4. *Intercession for workers*—In all that has been presented as to methods, it will be understood that prayer is the accompanying attitude. Our Lord knew the needs of this world as we shall never know them, and he said: 'Pray ye the Lord of the harvest, that He send laborers.' The sending of workers is, accordingly, in the hands of our Lord Christ. In some inscrutable way He brings about circumstances that answer our prayers, if we pray in faith, nothing doubting. There should be no uncertainty about this. Therefore our superlative method for getting foreign messengers for Japan is to supplicate the Lord of the harvest, with all the faith and strength we have, not once, nor twice alone, but continuously, until He in His all-wise Providence shall send us, not one, nor a score, but a shipful of recruits to help us win this land for Him.

### How to Train the Foreign Messenger

THE second division of our subject concerns the training of the foreign messengers. Inasmuch as the writer is himself one of these younger recruits that needs training, to ask me how to train missionaries, is like asking a raw servant to teach others how to cook. Fortunately there are those who have given attention to this problem in increasing measure during the past few years, and it is from them I draw instruction, seasoned with some experience and observation on the field.

There are now, in Great Britain and in America, growing out of a report to the Edinburgh Missionary Conference in 1910, Boards of Missionary Preparation, who have given years of study to this question, and whose judgments are to be had in printed form, one of them being entitled "The Preparation of Missionaries appointed to Japan." The reason for the organization of these committees may be briefly stated in the words of one of the leaders in America: "The strength of missionary work abroad depends under God upon the efficiency of the missionary

force. It is not dependent upon numbers, it is not dependent upon the money that the missionary societies have, but it is dependant upon the efficiency of the missionary force put into the field. A small but efficient missionary force will be far more effective in the volume and permanency of the work accomplished, than a much larger but inefficient force, and be much less expensive."

This but emphasizes what experience teaches us, that along with our campaign to secure additional workers for the evangelization of Japan, we must set about to secure the highest possible efficiency among the workers that arrive in our field. How can this efficiency be secured? What training is needful, and how shall it be administered?

At this conference we are discussing the reaching of the hitherto unreached, and therefore the worker we are to train is to be one who can bring the message most effectively to the country sides and city streets of Japan.

Our method of training new missionaries at present is not above criticism. As the result of years of experience we have reached the point where it is agreed that a year in the Tōkyō Language School is a necessity, but thereafter the young recruit is located in some station which an older missionary to whom he is apprenticed, so to say, to learn the methods of work he is to use. The habit of mind and the methods of the veteran are thus passed on to the recruit, whether these be successful or not. The younger man must submit to the training. Oftentimes certain attitudes and prejudices are thus imbibed that can never be gotten rid of. This sort of haphazard, hit or miss, plan is not going to produce the most efficient missionaries.

It is in order to improve just such inefficient methods of training that the Missionary Societies at home are giving so much attention to this problem. According to their conclusion the training of the foreign worker may be divided into two periods, the training in the home land, and the training in the foreign field.

1. *Home Training*—It may seem useless for us here on the field to consider what forms of training should be underta-

ken in the homelands, but it may be that something of what we are here considering will reach the home constituency. At least it will do us no harm to retrace our younger years and see where we might have improved our youthful opportunities to good effect.

Most of us were trained in theological or special training schools. In the theological seminaries we were poured into the fixed moulds of the local pastorates, the course being too crowded to allow special study of subjects, that would fit us the better for our foreign service. However, there are hopeful signs of progress in some of these training centres at home, for some now offer special lectures on the history and philosophy of religion, as relating to comparative religion and even on the science of missions. The prospective missionary is being urged by the boards to lay deep the foundations for the work in foreign lands. It is beginning to be perceived that a Christian leader in a foreign land must have training along certain special lines, that vary to a considerable extent from the usual trend of instruction.

Among the subjects that must hold a foremost place in a prospective missionary's curriculum are these: The Religions of the World and an adequate Christian apologetic, the History and Philosophy of Religion, and the History and Science of Missions. Pedagogy is a study which is also recommended, for we must all be teachers of our religion, and teaching is not the natural bent of every man or woman. For most of us it is an acquired habit, if it is acquired at all. Much of our teaching is wrong pedagogically, for it is over the heads of our listeners. The true teacher studies his pupils, takes into account their psychic processes, and the probable attainment of knowledge. How very necessary it is to know how to impart knowledge, train memory, stimulate attention and action. This is what pedagogy is intended to teach the teacher. The reasons for the other suggested subjects of study are obvious. If to these studies, a course in phonetics be added, we shall have covered so much of ground as can best be covered in the homelands.

2. *Field Training*—When the recruit reaches the field, his training must be made more definite. He is now face to face with a veritable ogre, the foreign language, and it is with this intangible, elusive creature he must spend the remainder of his days. Thanks to the wisdom of our missionary leaders we have now in Japan an excellent Language School, founded upon modern principles of language study, to which we can safely entrust the training of our newcomers in the mastery of Japanese.

But there are other subjects besides language to be learned by the recruit, and it is to these that I want to specially call your attention, and, if my premises are correct, to the conclusion that we ought to enlarge the plan and scope of our present language school, so as to include these other, equally important, subjects.

Just as vital to successful missionary work as a thorough knowledge of the language is an intimate acquaintance with the nature, characteristics and customs of the people, whom we are to lead to Christ. While this can, and will be gained, no doubt in the later school of experience, still no one can gainsay that a good introduction to such a study might profitably be begun under competent teachers on the very first day of sojourn in Japan. Oftimes the young missionary, without able interpretation, forms wrong impressions of much that he sees and hears in this land of paradox. Allied with this is the question of Japanese etiquette, much of it so meaningless and burdensome to us, but a knowledge and practice of which is an essential acquirement for efficiency as a missionary.

Furthermore, how are we going to be effective workers unless we have more than a nodding acquaintance with the history, government and institutions of the land? More important still, the structure of Japanese society? Here the family, not the individual, is the rockbed, and any program of Christian extension, which fails to take this fact into account, is likely to end in discouragement and disillusionment. I have felt for some time that we as missionaries are not making enough effort to win whole families

to Christ. Usually we take the line of least resistance, winning one here and one there, but to make Christianity really indigenous in Japan, we must make an attempt to bring entire families to Christ.

How often we hear of a strong church weakened as over night, because built on a floating membership, and, true to its nature, it has floated away. Thirty-five percent of the membership of the church in Japan is said to be non-resident. One of the most successful of Japanese pastors has, for some years past, made it a rule not to lay so much stress on the getting of mere numbers, as on the leading of entire families into the faith. Consequently his church is solidly built, and is now expanding rapidly. Would not information as to this dominant feature of Japanese life, imparted early to the young missionary, help him tremendously in his plans and effort to plant Christianity firmly in this land?

It is being increasingly stressed in every mission land that the messenger of the gospel should not only know the characteristics of the people whom he is striving to win, and the nature of the social structure, which is to be transformed, not, so much, perhaps, in its outward form, as in its inward spirit, but also the religions and superstitions which dominate daily life. It is true that sin in the heart, and not the religious ideas of the people, is the real obstacle to be met. Still, in the presentation of the Christian message, it is important to know what is lurking in the minds of those whom we are trying to teach. When are thinking about and trying to present a certain religious idea, we so frequently imagine that the people we are speaking to are thinking what we think they are thinking, but it does not always work out that way. How frequently, after giving a message so plain and convincing that even a simpleton could not well mistake our meaning, have we turned to a rapt listener, who above all others must have understood our preaching, with the question, "You have understood the message, haven't you?" to be rebuked by the discomfiting reply, "No, I have not comprehended it." The religious and other superstitions of generations have covered the mind and heart



with a mass of debris, which must be removed somehow, before we can come to real grips with the soul underneath.

The study of the religions of the people and their religious forms and customs is not a mere idle pastime, nor a useless expenditure of brain force. By all great missionaries it has been considered a necessary approach to the heart of the people to be reached. It is said of Christ that 'he knew what was in man.' Would that we had like understanding!

For the preparation of our young missionaries along these lines, in order to make them more efficient messengers, we have as yet made inadequate provision in Japan. We have taken too much for granted. We suppose the recruit will buy books and read up on the land and its people, its history and its religion, but our supposition is not always well grounded. It is because this has been the experience of other mission lands as well, that it was proposed at the Edinburgh World Missionary Conference that a College of Study be established for the training of missionaries in each mission land. Growing out of a consideration of what I have already said, and for other reasons, I would suggest to this Federation that it change the name and scope of the Tōkyō Language School and make of it a Training College or Institute, with a curriculum covering the thorough and systematic study, not only of the language of the land, but of other subjects just as vital to effective missionary work in Japan.

As far as I have been able to learn, the only missionary body which has up to the present made a thoroughgoing and systematic study of the training of new workers, and has, in consequence, organized a definite system of instruction, is the China Inland Mission. The young missionaries of that mission on reaching the field are sent to two training homes, for men and women respectively, where, for a period of at least a year, they are placed under tutors in the study of the Chinese language, the comparison of methods of work, the introduction to Chinese history, life, and religions. Over and above this heavy course, they are given plenty to do in the way of practical

work, to serve as a guide for future endeavor. It is not to be wondered at that the China Inland Mission is making a wonderful contribution toward the speedy evangelization of China.

Might it not be well to take a leaf out of this experience and place it in our own note books? I am suggesting a definite enlargement of our Language School into a Training College. With the completion of the new Union Church in Tōkyō, our plant will be in readiness, with at least 12 class rooms. At present the course provides a few lectures during the year on some of the subjects mentioned, but this is not sufficient. It has always seemed to me that in stressing merely language study during the first year or two, we are imposing an almost unbearable mental burden, which is psychologically open to grave objections, and physically the cause of serious breakdowns from which some splendid young souls have never recovered.

In urging the reconstitution of our present Language School into a Training College, with at least a two years' course, I am aware of the criticism, which is apt to leap to the front in the minds of some of those, who, like myself, are engaged in country-side evangelization. Will not the young recruits, thus kept and trained for two years in a city like Tōkyō, become too fond of city work to be willing to go to a small country town for village evangelization? If I may judge from personal experience, the longer the young missionary is kept from his field of mission appointed service, the more he chafes, like a tethered steed, to be doing his bit.

As for practical work, which should also be included in a complete training course, the methods of city-evangelization used in Tōkyō should be closely studied. In preparation for country-evangelization, some work might be inaugurated in the neighborhood of Tōkyō, for Tōkyō Fu, is strategically placed next to one of the darkest spots in all Japan. At her very door lies Saitama Ken, with a population of 1,319,516, and with only one resident missionary. It may be that this Ken is visited from other centres, but such visitation can scarcely be called adequate

occupancy. Arrangements might be entered into, whereby this Ken could be used as a practice ground in country evangelization.

Connected with this Training Institute there should also be an Extension Movement. It is of importance to inculcate the idea that the period of training for effective service does not end with the completion of a specified course in language, but that it should include the first term of service on the field and the first furlough. In other words, the first six to eight years of the young missionary's life should be looked upon as a training period, no matter where he be located. A number of mission boards are now on record as favoring the use of the first furlough in study as further preparation for future service. If habits of study and improvement, in the acquirement of the language, in the knowledge of the people, and in methods of work, be continued through such a period as this, it may be safely assumed that they will

become lifelong, and that the age of forty or thereabouts, which is the usual period of lapses in activity and ideal, will be safely passed.

As a concluding word, the greatest gift the messenger has to give to Japan is the message of his life. Unless the life we live be a revealing of the truth and beauty, the goodness and the love of the Christ, what hope have we of being called efficient exponents of our religion? If we fail here, we fail in that which is most vital.

But the training of our recruits in their individual expression of the indwelling divine life, the development of those powers and capacities, that lie latent in each of us, waiting the hand of the tiller, must be left to the Master of us all. It is to Him we must turn in the recruitment of messengers and in their training, for without His touch upon the head, upon the hand, and upon the heart, we labor in vain in our effort to win this land for Christ.

## Garden Home—A New Venture in Tubercular Prevention

By MINNA TAPSON

**M**ANY a time have we sighted land, but now at last we have got there.

A good many readers of the *Japan Evangelist* will have heard something of the Garden Home scheme and every reader will know something of the need; probably those living in the big cities or else in the health resorts to which consumptives go will realize it best, but only those who have themselves tried to get a site for such work will have any idea of the Hill Difficulty to be climbed before it can be found. Still when there is the propelling force at the back of one; first, the conviction that it is the will of God; secondly, the perpetual appeal of wounded lives, especially of the young, it is harder to give up than to go on.

After various failures through local opposition, a word from a member of the Social Section of Tokyo Prefecture suggested a visit to the new municipal T. B. Hospital beyond Nakano and this at once proved fruitful. The fine staff of doctors took it up warmly and we are now in the act of purchasing about 1500 tsubo of land adjoining the extensive hospital grounds. The hospital itself is fine and up-to-date, a charity hospital with 450 beds and always hundreds waiting to be taken in, but as the class who go there usually wait until they are in an advanced stage before applying, they die at the rate of approximately 80 a month. The object of the Garden Home Association into which sympathies have

formed themselves is to take in patients in the very elementary stages. The first idea was to have a Farm Settlement for men patients, but as this would require not less than 5000 tsubo to do it at all adequately and as the land adjoining our site is ten yen a tsubo, we are waiting till the cause has won a large body of supporters and cheaper land can be found and are proposing to make this first effort on behalf of women patients. To judge from the reports of principals of girls' schools and colleges, the need for this is quite as insistent as it is for men.

Cultivation of vegetables, a poultry farm and, we hope, later a dairy will provide the principal food stuffs and the lighter part of the work with cultivation of flowers will give interesting and healthy occupation to the patients.

Professor Kitasato has been consulted on the scheme and gives it his cordial approval and has also kindly agreed to be our adviser. As funds stand at present the cost of the site is 10,500 yen or seven yen a tsubo. We had in hand to start with 6799 yen and we need at once 3300 yen if we are to effect purchase without borrowing. To raise this a crusade was carried on among the Japanese visitors in Karuizawa and everywhere met with courteous sympathy. So often there was a reference to the brother who has died, the son who is "resting."

It is too soon to write of results, but two methods of help are suggested; either to buy one or more tsubo or to become a member of the "sanjoin" with monthly payment of one yen. We aim at getting support not so much from the large gifts of the rich as from the

multitude of smaller gifts from the people, for it is a national problem that touches every class.

We want to rouse a sense of responsibility on the question, not to sit down and sigh over the greatness of the need and the impossibility of dealing with it, but to stir up each to do what he or she may to stem the evil. To us, of course, strength for the battle lies in the inwrought consciousness that God is at the back of it. It is not His wish that year by year all these splendid young people should fall victims to this disease. He wants them, body and soul, for His service and the Garden Home Association has come to birth simply because it believes God will make it a medium for His saving power to reach them.

At present the Japanese clergy who are taking it up (and one of them who is to be kanji has been doing all the troublesome technical part of the purchase right through the heat of the summer) are of the Seikokwai, but this is a bit of Christian Social Service which seems to lay claim on all the churches to work in cooperation.

Suggestions and offers of help of any kind are earnestly asked for from readers of the *Japan Evangelist*. The keen Christian doctor (Presbyterian) on the government hospital staff has written a little song, "Kekkaku Yobo no Uta." It does not seem exactly an inspiring subject, but it gives quite a lot of helpful information and brings in the hope that is left, even if the body is beyond repair. Copies of this and of other papers on the subject will be sent to anyone applying to the writer at 7 Sasugaya cho, Koishikawa, Tokyo.





## News Bulletin from Japan

### Prohibition for Youths Successful

SINCE its enforcement on April 1 this year, the juvenile drinking prohibiting act, passed in the last session of the Imperial Diet, has reaped fruitful results. According to the returns of the police bureau of the Home Department, the cases of violation are very few. Although numerous violations were reported during the early stage of enforcement the number has gradually decreased as knowledge of the law spread. It is reported that since the act became effective 99,146 members of the young men's associations throughout this country and its colonies have joined the anti alcohol league in support of the juvenile drinking prohibition movement.

Many letters, expressing the gratitude of young men, who became teetotallers since April have been received by Sho Nemoto, the staunch advocate of the anti-alcohol campaign, who introduced the juvenile drinking bill in the Diet as early as 1899; and finally succeeded in having it passed at the last session.—*The Japan Times*.

### Osaka Church Opens Consultation Office for Suffering People

THE Osaka Congregational Church, one of the oldest and largest churches in Japan, at Tosabori, Osaka, has now opened a new consultation office for personal affairs, in its own building, for the purpose of relieving people of their suffering, both spiritual and material.

The Rev. Dr. S. Miyagawa, pastor, and the Rev. Mr. Suzuki, assistant pastor of the church, are to undertake the work of helping people labouring under spiritual agony, while Messrs. Toyotaro Yuasa, and Toshio Matsumura, who are both well-known lawyers in Osaka, and who are members of the church, will voluntarily handle any kind of trouble such as the question of rights, recovery of damages, domestic complications, and all other matters.

All services are rendered gratis, and

secrecy will be maintained. This practical social service work of the Osaka Church, which is quite a new departure from traditional Christian service in Japan, is attracting considerable public attention.—*Osaka Mainichi*.

### Girl Students Seek New Religious Creeds

THE women students of Japan are rapidly growing away from the old religions of the country and are seeking new beliefs and ideals in an attempt to satisfy the cravings of their minds, according to Mr. Asou, dean of the Mejiro school for women. He declares that most of the students of the school are members of Buddhist families, but practically all of them are now renouncing that faith to declare their belief in creeds which are little known to the average person and which are little understood by the students who are supporting them. In support of his contention he states that many of the students who are now staying at Karuizawa have written to him and have asked for explanations of the new faiths and have renounced their belief in Buddhism.

As a result of an investigation which Mr. Asou has made among the students of the school it is shown that 76 per cent of them are members of families of the Buddhistic belief, 5.5 per cent are Shintoist, 3.1 per cent are Confucianists, 7.1 per cent are Christians, 3.1 per cent are believers in little known creeds and 5.2 per cent declare that they have no religious belief whatever. The figures indicate that the great majority of the students are Buddhists, but Mr. Asou states that the belief as they know it is far different from the religion as it is understood by the older generation in Japan.

A general restlessness among the students is believed to be the cause for so many of them taking up the study of the little known creeds. In speaking of the girls who are staying in Karuizawa, Mr. Asou declares that all of them are sincere in what they are doing and that

it is only in an attempt to satisfy their minds in regard to the higher things of life that they are renouncing the old religions and taking up other faiths.

—*Japan Advertiser.*

### A Japanese Missionary to Brazil

THE missionary spirit has recently had a significant illustration in a Japanese graduate of Auburn Theological Seminary, Rev. Midori Kobayashi. He was a graduate of Doshisha University, Japan, and having been awarded by a Committee in Japan one of the Oriental Scholarships, he came to Auburn Seminary in 1918 to prepare for the ministry. After graduation in 1921 he went to New York City to earn money to take him home. While in New York he heard of 30,000 Japanese in Brazil, absolutely without spiritual guidance, even from a Buddhist priest. This stirred his heart and he resolved that if possible he would go to Brazil as a missionary to his own people there. He wisely sought the moral support of a missionary board in order that he might undertake this service but found that no mission board working in that mission field could give him either financial or moral support. Undaunted, he resolved to go at the earliest possible moment at his own charges. Patiently and self-denyingly he worked in a restaurant until he had saved enough money to take him to Brazil and sailed in December, 1921. He is now working at Sao Paulo without financial or moral backing from any Board but is cheerfully, hopefully courageously witnessing for Christ. It stirs the heart to find a man, himself the product of missionary zeal, going to a land foreign to him and giving himself to this self-denying and singlehanded missionary endeavor.—*The Missionary Review.*

### Niigata S. S. Convention

A DISTRICT CONVENTION was held in Niigata from September 22nd-25th. Although not large in numbers—there were only thirty delegates from outside the city,—yet these delegates came from as far as Ueda and Wakamatsu

to the east and Fukui in the south, and represented the main centers in this part of the Empire. The out-of-the-city delegates were entertained in the homes of Niigata Christians, the first time in Japan, and as it was a decided success it is hoped it will be a precedent for future conventions.

On the first night the governor and the mayor sent cordial messages of greeting and Mr. W. C. Pearce brought greetings from the World's Sunday School Association and from the national organizations in many other of the countries he has visited.

Besides Mr. Pearce the other speakers were Mr. Nobechi of Tokyo, the story teller, Mr. Imamura the National Secretary and Mr. Coleman.

On Sunday afternoon the Sunday Schools of the city organized a large parade after which all gathered in a large hall for stories and addresses.

These district conventions have proved to be a wonderful opportunity for Christian cooperative work and show the enthusiasm that is created by strong united effort, and are doubtless helpful in promoting the general Sunday School movement as well as the definite Sunday School work.

### Mr. W. C. Pearce Visits Japan

MR. W. C. PEARCE, Associate General Secretary of the World's Sunday School Association arrived in Shimonoseki from Korea September 15th, and spent two very busy weeks in Japan,—two weeks very profitable for the Sunday School movement. He addressed large representative meetings of Christian workers in Hiroshima, Okayama and also meetings in Kobe, Osaka and Kyoto. He was one of the chief attractions at the district Convention held in Niigata from the 22nd to the 25th of September. In Tokyo he addressed a representative gathering of prominent Japanese together with both Japanese and missionary Christian workers at a tea given by Mr. Coleman at the Imperial Hotel. He also addressed a representative gathering of the Christian workers of Tokyo at the Chuokaido in Hongo and

also a gathering of Student Sunday School teachers from the Christian Girls' Schools of the city at Toriizaka. He met with the Board of Directors of the National Sunday School Association, and reported to them the work of his world tour in which he had visited twenty-eight countries before arriving in Japan, and organized in most of these countries national committees or sections of the World's Association. He was a guest at a dinner given by the Directors of the National Sunday School Association, on the evening of the 27th.

### Sunday School Building Given Boost

VISCOUNT Shibusawa and Baron Sakatani were promoters with the officers of the National Sunday School Association of a dinner in honor of Dr. Elmer A. Sperry and Mr. Pearce on September 29th. Viscount Shibusawa as representative of the Promoters' Committee of the World's Convention and Dr. Ibuka as chairman of the National Association gave addresses of welcome. In the midst of the after dinner speech program the company was greatly enthused and surprised by two voluntary contributions of ten thousand yen each for the proposed building in Tokyo. One was given by Mr. Tomijiro Kobayashi, a well known business man, and the other by Mr. Wada, a personal friend of Dr. Sperry and a representative of his interests in Japan. These contributions following the addresses of Mr. Pearce and Dr. Sperry as to what America would do, led Viscount Shibusawa to send word to Mr. Wanamaker by Mr. Pearce that Japan would certainly go ahead and carry out the program of raising yen one hundred thousand for the building. Dr. Sperry pledged the American committee to do their share.

### American School in Japan

THE enrollment at the American School in Japan at the time of this writing (Oct. 6, 1922) is 163. This is the highest that the school has ever reached in its history of twenty years. Last year at this time there were 120 on the roll.

Two regular teachers have been added to the staff this year. They are Miss Esther Steinmetz, who has been in Osaka during the past year, and Miss Charlotte Ayres, the daughter of the Rev. S. G. Ayres, of the Universalist Mission. Miss Steinmetz had her musical education in the University of Kansas and is teaching music in the American School. Miss Ayres is a graduate of the St. Lawrence University with special honors in French, which language she is teaching now in the school.

Two others are helping out in the work of the school. For the present Mrs. Geo. S. Patterson is doing the work in mathematics in the high school, and Mr. Leeds Gulick is assisting in the athletics for the older boys.

A Japanese clerk has also been secured for office work.

The library has expanded, both by gift and by purchase, to such an extent that new shelves are being put in, besides cases in each of the class rooms for books of particular interest to the different classes.

### Women Workers in Japan

STATISTICS concerning the number of women workers in Japan have recently been made public by the different departments of the government. These figures are for the 9th year of Taisho or 1920. They are the latest statistics available.

|   |           |
|---|-----------|
| In private factories...                             | 846,946   |
| In government industries...                         | 49,133    |
| In mines...   | 103,300   |
| In business...                                      | 174,249   |
| In the Department of Communication...               | 31,707    |
| In prison work as matrons, etc.                     | 259       |
| In the Railroad Bureau...                           | 7,836     |
| Teachers of primary schools...                      | 68,726    |
| In religious work...                                | 12,098    |
| In gathering marine products, etc.                  | 316,012   |
| In agriculture...                                   | 1,402,092 |
| As teachers of flower arrangement, koto and samisen | 11,711    |
| As writers  | 47        |
| As chauffeurs                                       | 21        |
| As conductors                                       | 214       |
| As detectives                                       | 4         |
| As doctors  | 300       |

For some unknown reason the number of women employed as nurses and midwives was not given, but the totals of working women in Japan according to these figures amount to approximately 3,000,000.



### First Juvenile Court in Japan

ACCORDING to the *Kokumin* the first juvenile courts in Japan will be established in Tokyo and Osaka on the first of January, 1923. The Tokyo court will have jurisdiction over the eastern part of the empire and the one in Osaka over the western districts, but it is hoped to extend the system over the entire country as soon as suitable persons can be found to serve in these courts. A building for the Tokyo Juvenile Court is now in the process of erection at Fujimicho, Kojimachi. It is interesting to know that the first judge of the Tokyo court is Mr. K. Mitsui of the Tokyo District Court, a prominent member of the Reinanzaka Congregational Church.

### Kanamori Closes Evangelistic Campaign

PAUL Kanamori, the well known evangelist, is just completing a year's evangelistic campaign with Nihon Kirisutokyokwai (Presbyterian and Reformed Churches). Kanamori has held meetings in all parts of Japan and in Manchuria, Korea and Taiwan. According to a statement appearing in a recent number of the *Fukuin Shimpō* 33,800 persons attended the meetings, 13,200 decided to investigate Christianity more fully, 1,200 asked for baptism and 450 have actually been baptized. These figures do not include the Tokyo-Yokohama meetings which are still in progress.

### Prof. Coe Not Coming

GEORGE A. Coe, Professor of Religious Education at Union Theological Seminary, has recently

written that it will be impossible for him to visit the Orient in 1923 as he had planned to do.

### Health of Tokyo School Children

THE Tokyo *Nichi Nichi* published some rather startling facts recently concerning the health of the children attending the primary schools. The authorities have just completed an investigation that covered the 195 primary schools in the city. Of the 240,000 children enrolled, approximately 110,000 are below normal. We give here just a few of the outstanding facts. 11,714 are suffering from malnutrition; 20,339 from scrofula; 63,212 from imperfect development of the body; 112 from heart disease; 412 from bronchial catarrh. Overcrowding in the class rooms, lack of adequate playgrounds and of proper sanitary knowledge are given as the causes.

### Disciple Seminary Affiliates with Aoyama

WORD has just been received from America approving the plan of affiliation of the Disciple Seminary at Takinogawa with the Theological Department of Aoyama Gakuin. This makes the second mission to affiliate with the Methodist school, the Evangelical Association having taken the step in 1914.

### Imperial Gift for Ex-convict Worker

MR. Hara, well known Christian worker for released prisoners, has recently received a grant of Yen 3,000 from the Imperial family.



## Along the Book Shelf

**What Next in Europ?** by Frank A. Vanderlip. Harcourt Brace & Co., New York. 1922. 308 pp. \$ 2.00. Mr. Vanderlip went to Europe searching for facts. He saw, and writes clearly: confusion and economic chaos facing the Old World. After discussing the position of each country, he devotes the last third of the book to reconstruction, concluding (1) that the League of Nations, although not entirely successful, is the only agency working toward the establishment of tenable conditions of statehood; (2) that labor will be an important, if not a controlling, factor in possible future wars; (3) that Europe must "get together" on exchange, national finance and credits; (4) that the United States should treat payments on European debts similar to the Chinese indemnity, to be given back for the rehabilitation of the countries making the payment; (5) that the United States is at a position of even greater importance than the period following the Paris conference; all eyes are upon her, and America must take the lead with sympathetic understanding and an unselfish purpose, in rebuilding Europe.

**Wonders of Missions**, by Caroline Atwater Mason. Doran, New York, 1922. 345 pp. \$ 2. A series of flash-light scenes of famous mission incidents: from the very first beginnings with William Carey, until Christian missions at last circled the globe. No attempt is made at a complete history of missions, but the history-making occasions have been painted in fascinating colors, with freshness and strength.

**The Rising Temper of the East**, by Frazier Hunt. Bobbs-Merrill Co., Indianapolis. 1922. Illustrated. 248 pp. \$ 2.50. The author, as reporter, visited most of the Eastern world. His observations carried him to Gandhi in India, to Egypt, China, to Kagawa in Kobe, to Korea and Siberia; and left him confident that the downtrodden people of the world, who have for centuries lacked initiative, are today awake or awakening. The universal demand is for self-government, even though it may not at once be efficient government. He found much of the world too crowded, but he found in Australia a great determination to keep out the so-called colored races. Turning to America, he suggests study and perhaps correction of her attitude toward the Philippine, Haiti, and Mexico, if a brotherhood of nations is to be established. After a warm tribute to the missionaries who have many times carried the germs of new life, he concludes that the growth of nationalism is inevitable, and in place of the present dictatorial attitude of strong nations must come a spirit of patient cooperation as the backward nations achieve their education and freedom.

**Evangelism**, by F. Watson Hannan. Methodist Book Concern, New York. 1922. 251 pp. \$ 1.50. A manual on the aims and ends of evangelism in the usual American church. The pastor must be the first to see, interpret, and meet with an adequate program, the social changes in the community. The focus of attention by the whole church on evangelism is stressed, as is the statement that every pastor must be an evangelist. The most successful evangelism is that resulting from the pastor's organization of every force toward this common objective. Special revival efforts, union meetings, year-round evangelism, Sunday School opportunity and responsibility receive careful attention. The last section (part vi) is devoted to ways for conserving results: instruction to new converts in the meaning of a Christian life, giving them a foundation by the establishment of the necessary doctrinal basis, and making them soul winners in practical application of Christian service.

**Japan in Transition**, by Loretta L. Shaw. Church Missionary Society, London, 1922. Illustrated, 126 pp, with a list of selected books on Japan. 1/6. A small book, with a wide range of subject matter. It opens with a description of the land and people, followed by the history of progress in democracy, and commerce. Great emphasis is placed upon the influence of Christian thought and converts. Attention is turned to women's place in the past, her achievements in the present, and her ideals for the future. Japan faces many critical religious problems: she is now a melting pot with Christian, Shinto, and Buddhist influences strong and active. The beginnings of Christianity are outlined, and the present extent over the Empire is noted, together with co-operative work among the various missions. The author touches the relations between missionary and Japanese workers, and their efforts are described in three divisions: preaching, education, and social service. The final chapter consists of four character studies, describing the lives of Madame Hirooka, I. I. Imai, Miss Kawai, and Paul Kanamori.

**The Foreign Missions Conference of North America**. Twenty-Ninth Annual Session. Edited by Fennell P. Turner and Frank K. Sanders. 326 pp. \$ 1.00. Without a doubt the most valuable section of this annual is the discussion on the "National Consciousness and the Church in the Mission Field," although the ground covered is rather familiar to the missionary in Japan. Friends of Mr. and Mrs. William R. Stewart will read with interest their appeal for Mongolia and rejoice with them in the response.

## PERSONALS

Rev. J. G. Dunlop, D.D. left for Canada on furlough per S.S. Empress of Canada, sailing Sept. 30th. Mrs. Dunlop has been in Canada for a year in connection with the education of the children.

Dr. Wm. H. Foulkes, Secretary of the New Era Movement of the Presbyterian Church in the U.S.A. passed through Japan early in August. He spent some days in Karuizawa later going on to visit mission stations in central and western Japan, Chosen and China. Dr. Foulkes is gathering material on which to base a stronger appeal for missions through the New Era Movement.

Rev. I. C. Lake and family, of Sapporo, and Rev. M. C. Winn and family, of Kanazawa, both of the Northern Presbyterian Mission sailed for a year's furlough early in July. Mr. Winn will study theology at Princeton Theological Seminary. Mr. and Mrs. Lake will be in Denver for some time after which Mr. Lake may also take up special studies.

Rev. and Mrs. Norman Binsted who for some years worked in Akita have returned to Japan to take charge of the Cathedral work in Tsukiji, Tokyo. After Mr. Binsted's first furlough he was for some time in charge of a parish in Washington, D.C.

Miss Amy Kinsley who had been expected back in Japan in August was married recently in Colorado. She had been planning to spend her next term of service with the kindergarten teachers' training school in Sendai.

Rev. and Mrs. S. H. Nichols of Hirosaki sailed by the S.S. President Jackson for Seattle August 12th on regular furlough. They will spend their vacation at the home of Mr. Nichols in Montclair New Jersey.

Rev. John A. Welbourn of Tokyo left on the S.S. President Jackson August 12th on regular furlough in the U.S. Mr. Welbourn was elected by the bishop and clergy of the Tokyo diocese as delegate to the general convention of the Protestant Episcopal Church which met in Portland, Oregon in September. He will proceed from there on his regular vacation. Mrs. Welbourn expected to join her husband in Portland.

Miss Helen R. Lade has arrived in Tokyo to take up her duties as nurse in St. Luke's Hospital. She will take the place made vacant through the resignation of Miss M. Doane.

Miss Ada Streck arrived in Japan on September 14th as a new missionary of the Evangelical Association. After completing her language study Miss Streck will teach in the Tokyo Bible School.

Adjutant D. G. Swanson has come from the U.S. to take charge of the subscribers' department of the Salvation Army. Mr. Swanson and his wife served a short term in China before coming on to Japan.

Miss Ruth Mershom, from Holyoke, Massachusetts, is in Tokyo studying the language and taking some of the work done by Miss Ferris in physical training at the Tokyo Y.W.C.A. Miss Ferris has returned to her home in Philadelphia on account of the illness of her mother.

Miss Constance Duncan has recently been sent by the National Committee of the Y.W.C.A. in Austral-

asia for the work in Japan. She will be in Tokyo at the Language School this year.

Mrs. Florence Newell is acting Friendly Relations secretary of the Y.W.C.A. and is living at the Nitobe house in Tokyo.

Misses Katherine Hatcher, Osaka, Mabel Whitehead, Oita, and Manie Towson of the Hiroshima Girls' School all members of the Southern Methodist mission are spending their furlough in the U.S.

Rev. S. A. Stewart, Principal of the Hiroshima Girls' School and his sister, Miss Agnes Stewart, sailed for America on furlough in July. Mr. Stewart will join his wife and children in Palmyra, Missouri after which they will be in Nashville, Tennessee for the winter.

The following changes have occurred among the personnel of the Friend's Mission:

Mr. and Mrs. Gurney Binford have moved to Shimotsuna, Ibaraki Ken.

Miss Edith Newlin is in Mito, Ibaraki Ken, taking the place of Miss Edith Sharpless for one year.

Miss Margaret James has joined the force of the Friends Girls' School, Mita, Shiba, Tokyo.

Miss Robertson, accompanied by two new ladies, the Misses Megaffin and Bishop, of the Canadian Methodist Women's Missionary Society returned to Japan by the Empress of Canada arriving September 4th and is now located at the Toyo Eiwa Jo Gakko, Azabu, Tokyo. Miss Megaffin and Miss Bishop are attending the Language School.

Dr. Sidney L. Gulick who arrived in Japan September 23rd after a short stay in Kyoto, left for China going by way of Miyazaki, Kyushu, to visit his sister, Mrs. C. A. Clark.

Miss Florella Pedley who arrived in Japan August 21st is now at work in the office of the president of Kobe College.

Rev K. S. Beam and family who sailed for the U.S. in August will settle in California for the present and do not contemplate returning to Japan.

Mrs. M. L. Gordon returned to Japan on September 18th and has resumed her work in Kyoto.

Miss Martha Howey, classmate of Dr. DeForest of Kobe College, is spending her sabbatical year in the institution teaching English.

Rev. and Mrs. Derwaecker of the Northern Baptist Mission who have spent the last two years in Tokyo at the Language School have removed to Himeji where they take up their work.

Mr. and Mrs. Clyde Auman have changed their address from 65 Miyashita cho, Koishikawa to No. 2 Aoyama Gakuin, Tokyo.

Miss Helen Barnes of the Women's Foreign Missionary Society of the Methodist Protestant Church has been located at 10 Motoshiro cho, Hamamatsu, where she will continue her language study and at the same time do some teaching.

Dr. Brocker of the Methodist Protestant Mission has been located at Atsuta, Nagoya.

Miss Gertrude Mallett of the Methodist Protestant Mission returned to the United States in August on account of ill health.



Miss Rachel Stander until recently a teacher at Aoyama Gakuin was married to the Rev. O. W. Low at Portland, Oregon, on August 6th by Bishop Shepard of the M. E. Church. Rev. and Mrs. Low will reside at 2918 P. Street, Lincoln, Nebraska.

Miss Clara D. Loomis of the Woman's Union Missionary Society has been spending a most interesting summer in Europe. After spending a short time in England she went to Paris to attend the International Conference of College Alumni, then on to see the Passion Play after which she planned to visit Mrs. H. Pierson in her charming home "Mukashi" at Blaricum, Holland.

Mrs. F. S. Bronson, the editor of the Missionary Link, the organ of the Woman's Union Missionary Society, spent four months in Japan, sailing on August 10th. She had already visited the work of the Union in China and India. Twenty-two years ago Mrs. Bronson, then Miss Julia Hand, came to Japan to help in the work of the Bible Training School and spent one term here. A few years ago she again came out to help in the work, spending two years in Yokohama.

Mr. and Mrs. D. O. Larsen, of the Omi Mission, sailed for America on the Empress of Canada, Sept. 30th on business for the Architectural Company. They expect to return about the middle of January.

Born: To Rev. and Mrs. Fred Dortzbach, of Omi Mission, on August 29th a boy, Elmer Merrell.

Mr. Wm. Waterhouse who for the past year has been working part of the time with Evangelist Paul M. Kanamori, and part of the time with the Omi Mission, in Hachiman, sailed for America on the Shinyo Maru, August 28th. He is interested in raising money for a proposed Bible training school for lay workers.

The Siberia Maru, September 2d, brought three recruits to the forces of the Reformed Church in the U.S. Mission. They are Miss Aurelia Bolliger of Madison, Wisconsin, Miss Helen Otte of Piqua, Ohio, and Mr. Ralph L. Holland of Berwick, Pennsylvania. Miss Bolliger being a regular missionary proceeds to the language school in Tokyo, while Miss Otte and Mr. Holland fill short terms as English teachers in Miyagi Girls' School and Tohoku Gakuin.

Rev. Alfred Ankeney formerly of Aomori, who has spent two years in Union Theological Seminary, is detained at his home near Xenia, Ohio, because of the illness of his mother.

Miss Ollie Brick formerly of Sendai, under advice of her physicians, has resigned from the service of the Foreign Board of the Reformed Church in the U.S.

Rev. and Mrs. Paul F. Schaffner, returned to America on furlough by way of Europe, sailing from Yokohama on the "Hakone Maru" Sept. 29 after spending five years in Wakamatsu, Fukushima Ken Station.

Mr. I. J. Fisher of Sendai, sailed for England on the "Hakone Maru," Sept. 29.

Rev. and Mrs. G. W. Schroer arrived on the "Korea Maru" Sept. 23rd to join the evangelistic work of the Mission of the Reformed Church in the United States.

Rev. Henry K. Miller, home on furlough from Tokyo was recently honored by Franklin and Marshall College with the degree of Doctor of Divinity. The address of Dr. and Mrs. Miller will be Reading, Pennsylvania until the spring of next year.

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## OUR CONTRIBUTORS

Mr. and Mrs. C. Burnell Olds came to Japan in 1903 as missionaries of the American Board. They have been stationed in Miyazaki, Niigata and Okayama. Mr. Olds' chief interest has been in evangelistic and social work, while Mrs. Olds has done some fine work in the kindergarten.

Cecil H. Boutflower was the Bishop of Dorking before coming to Japan. From 1910 to 1921 he was the Bishop of South Tokyo and since his return to England he is the Bishop of Southampton. Bishop Cecil, as he is known in Japan, was formerly associated with the famous New Testament scholars, Bishops Lightfoot and Westcott.

Horace E. Coleman is the representative of the World's Sunday School Association in Japan.

Carl D. Kriete is a missionary of the Reformed Church in the United States, stationed at Yamagata.

A. Oltmans is the well-known missionary of the Reformed Church in America, who during his furlough was honored by being elected President of the General Synod.

## THE DECEMBER EVANGELIST

### The Student Mind—Japanese Women

By MYRTLE Z. PIDER

### Social Service in Christian Application

By ISABELLE MCCAUSLAND

### The Future of the American-Japanese Relations in California

By PAUL B. WATERHOUSE

## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. November, 1922 No. 9

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Christian Lepers at Government Hospital.

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Issued Ten Months in the Year by the  
Federation of Christian Missions

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Christian Lepers at Government Hospital,  
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# THE JAPAN EVANGELIST

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VOL. XXIX.

NOVEMBER, 1922

NO. 9

## Editorial Comment

### Growing Temperance Sentiment

THE coming to Japan of Mr. Mark R. Shaw, a temperance specialist in the United States for the Methodist Episcopal Church, is timely. A term given to intensive, constructive work among students will strengthen the growing temperance sentiment and will give encouragement to all temperance forces. Japan, as well as other countries, is interested in the physiological and economic side of prohibition and is closely watching the situation in the United States. Now is the time for all the Christian forces in Japan to give special attention to prohibition publicity in order that the truth might be known and the public educated up to the point of action in favor of prohibition. The good degree of enforcement of the Minors' Prohibition Law passed last year is encouraging. As soon as possible a law requiring scientific temperance instruction in primary and middle schools should be enacted, or the Department of Education should be induced to make such regulations. Encouraging movements are the recent organization in Tokyo of a temperance society among university students and another among policemen. An official department of temperance has also been organized in Hokkaido. Special attention given to publicity among the official class should yield good results. A. G. P.

### Two Great Conferences

READERS of the *Evangelist* will find on another page the reports of the annual conferences of the Kumiai (Congregational) Church and of the Nihon

Kirisuto Kyokwai (Presbyterian and Reformed). Both of our correspondents call attention to the spirit of cooperation between the Japanese pastors and the missionaries, which is really the outstanding development in the Christian movement in recent years. The Kumiai Church and the American Board Mission a year ago adopted a scheme of cooperation in evangelistic work which was a distinct advance over anything thus far attempted. After one year of trial, Mr. Olds, our correspondent, is able to write that the plan is giving eminent satisfaction to all concerned. The Nihon Kirisuto Kyokwai at its recent conference grappled with this problem and is endeavoring to find a satisfactory solution. Its problem is complicated by the fact that four separate missions need to be consulted. The same leaven is also at work in other bodies and its development will be watched with great interest. We are wondering whether in this new tendency towards cooperation we do not find the answer to the much muted question of the place of the missionary in the Christian movement in Japan.

### The Appeal of the Lepers

RECENTLY the editor was asked to preach to the lepers at the government hospital at Higashi Mura Yama, Tokyo fu. Of the 533 inmates nearly fifty are Christians. As the editor stood before these unfortunate persons and tried to bring to them a message of hope from the Word, never did he realize more poignantly the futility of mere words to comfort and never did he more earnest-

ly desire the healing touch of the Master. No persons in Japan are more worthy of sympathy and good-will as the Christmas season draws nigh than these lepers from whose hearts all earthly hope has disappeared. For a number of years it has been the *privilege* of some of us to share with the lepers at Meguro and Higashi Mura Yama the abundance that God has given to us. We trust that this year also there will be a generous response to the appeal for the lepers' Christmas which appears on another page.

### Half A Century of Education in Japan

ON October 30th the Department of Education observed the fiftieth anniversary of the promulgation of the Imperial Rescript on Education. This occasion afforded a fitting opportunity to review the achievements of the past and to take a look into the future. After making full allowance for the mistakes of the past, the achievements of the government in education are nevertheless so great as to fill every Japanese with pardonable pride. Not taking into consideration the private schools, there are in Japan 25,457 primary schools, 254 middle schools, 327 high schools for girls, 8 high schools (Koto), 5 Imperial universities and numerous normal and technical schools.

Dr. Sawayanagi, who a short time ago made a tour of the West, investigating the educational work of western countries, wrote in the *Yomiuri* that the Japanese

educational system is superior in two respects. In the first place, Dr. Sawayanagi says that the Japanese educational system is more democratic and he bases his conclusion on the fact that the children of rich and poor attend the same school. Theoretically this is true, we presume, but those of us who live in the big cities and see the children of well-to-do people travel many miles to reach better schools wonder whether in practise this ideal has been attained. Dr. Sawayanagi says in the second place that in Japan city and country schools are more on a par than in the West. This is true and may be credited to the fact that the Japanese farmers live in villages instead of being scattered about on their farms as in the United States.

Schools in Japan just as in every other land under the sun have been used to perpetuate national ideals.<sup>\*</sup> One would hardly expect an institution supported by public funds to do otherwise. The shaft of criticism in this case must not be levelled against the institution but against the ideals to be perpetuated. It is important to remember that these ideals are gradually changing. Perhaps the most significant example of this change is found in a recent article appearing in the *Japan Advertiser*. According to this article the textbooks of the primary schools are to be revised; much of the narrow nationalistic and militaristic material is to be removed and material looking towards international good-will is to be substituted.

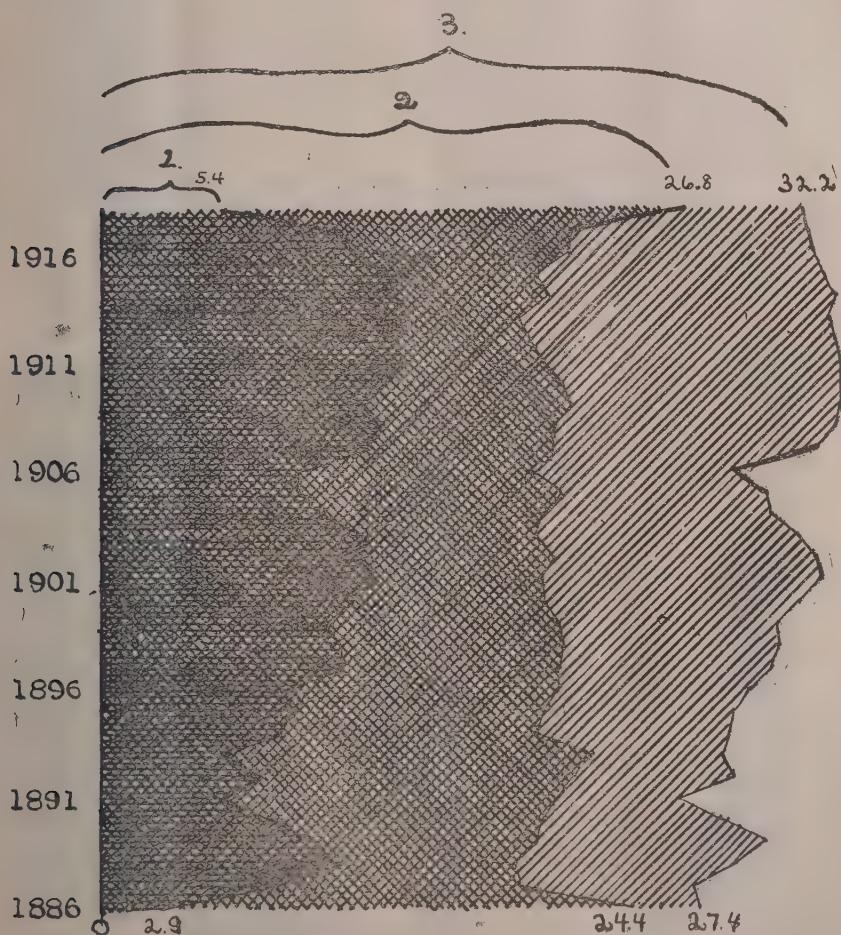


# Mortality Statistics in Japan and the Social Approach

By C. BURNELL OLDS

IN view of all the discussion that has been going on during the last few years in educational, religious and other circles, it is hardly necessary to urge upon Christian workers the idea that their task is preeminently a social task and that the gospel of Christ is a social gospel. We

are coming more and more to feel the social significance of our work as related to the community as a whole and we are beginning to study programs that will meet the situation. The question is a large one and, of course, cannot be considered in any detail in an article of this



- (1.) Increase per 1000 Population.  
 (2.) Deaths per 1000 Population.  
 (3.) Births per 1000 Population.



kind. However, with the help of charts that have been prepared on the basis of tables published by the Central Sanitary Bureau of the Home Office of the Japanese Government for 1920 and 1922, suggestions at least may be made as to a point of approach, and the direction that our activities should take in order to be of the greatest service to our communities may be indicated.

The tables presented, it will be seen, are of a twofold nature, the one set dealing with conditions in Japan alone, the other giving comparative statistics from such countries as furnish statistics of a uniform nature. In the latter set the largest number of countries included in any one table is 24, this including all that have compiled statistics as far back as 1886, the year in which the Japanese Government began its compilations in conformity with those of other countries. Unfortunately the United States is not in the list and the only countries outside of Europe that are

included are Chili, New Zealand and Japan. Consequently for general comparative purposes the statistics are obviously incomplete. The latest figures available are for the year 1919, and for many countries there are no statistics for several years prior to that date.

The charts are divided into three groups and are distributed as follows:

Group I. Statistics of birth, death and increase for Japan, from 1886 to 1918.

(1) The increase rate per 1000 inhabitants.

(2) The death rate per 1000.

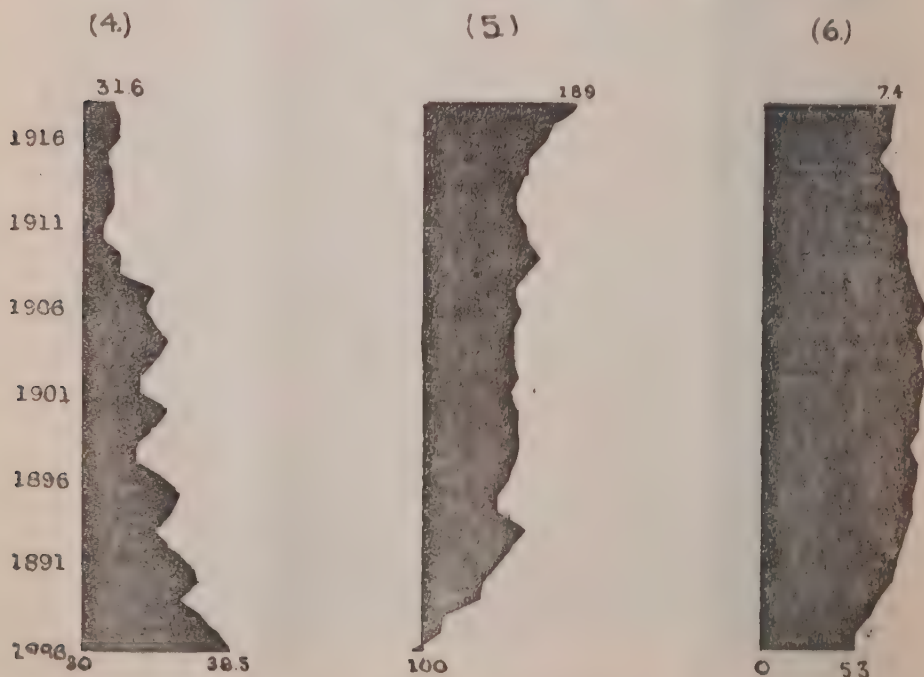
(3) The normal birth rate per 1000.

(4) The average age at death,

(5) The death rate of children under one year of age per 1000 normal births.

(6) The number of still-births per 100 births.

(7) The deaths by ages in five-year periods from birth till old age, the first period subdivided to show the deaths under one year of age.



(4.) Average Age at Death

(5.) Deaths under one year  
per 1000 normal births.

(6.) Still-births per 100 births.

Group II. Comparative vital statistics by countries, in five-year averages, from 1886 to 1916

- (8) The death rate per 1000.
- (9) The birth rate per 1000.
- (10) The increase rate per 1000.
- (11) The death rate under one year of age per 1000.
- (12) The death rate from pulmonary tuberculosis per 1000 (incomplete)

Group III. The death rate in Japan according to diseases, for 1916.

(13) The percentage of deaths by diseases, for all ages.

(14) The percentage of deaths by diseases, for children under one year of age.

(15) The proportion of deaths under one year of age from diseases that especially affect children.

Now in making a study of these charts we shall find first, by reference to chart I, that the death rate in Japan has been gradually increasing. The latest figure, 26.8 per 1000 for 1918, was 7.8 more than it was for 1888, which was then 19, the lowest at any time since statistics were first compiled.

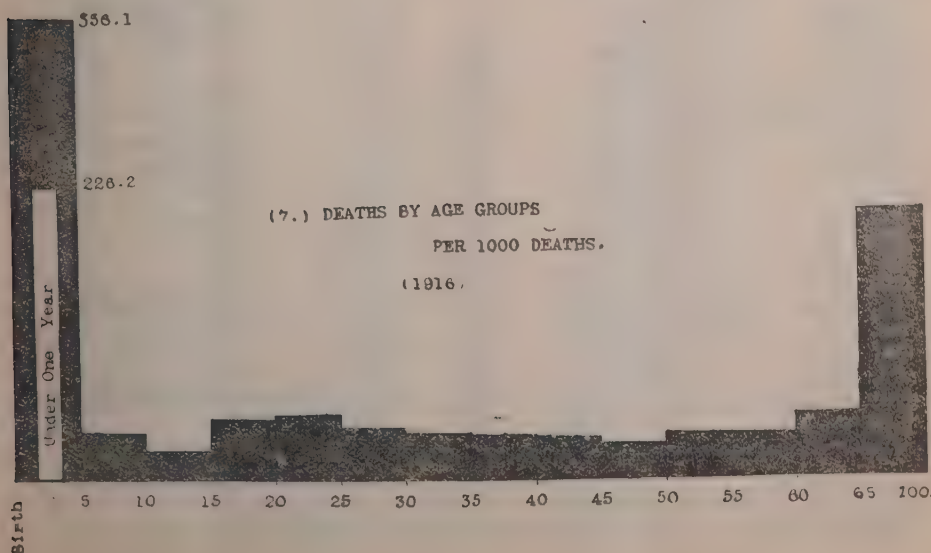
The birth rate, however, (chart 3) shows a gradual improvement, from 27.3 in 1886 to 32.2 in 1916, though the increase rate per 1000 fluctuates greatly, rising from 2.9 in 1886 to 10.6 in 1888,

and dropping to 5.3 in 1893; then again rising to a maximum of 13.8 in 1913, which it maintains for a few years, but dropping down suddenly in 1918 to 5.4.

Chart 4 presents a most distressing situation for it indicates that there has been a steady decrease in the average length of life, dropping from 38.5 years in 1886 to 31.6 in 1918.

If we compare now these statistics with similar statistics from other countries (charts 8ff.) it will be seen that of all the countries reported, Japan's death rate, while not the highest, is yet falling less rapidly than that of any other country. Even though we reject the latest figure, of 26.8 for 1918, which, in common with statistics from other countries for that year seems for some reason abnormally large, and take the average of the last eight years, of 21.4, still the figure will be seen to be very high. If we compare this with the latest figure of 9.1 given for New Zealand, the country with the lowest death rate in the world, and again with the figure 29.5 given for Chili, where the death rate is the highest in the world, we can see where Japan stands. This unfavorable condition is all the more aggravated by the fact also of a tendency for the death rate to increase rather than to decline.

To offset this tendency, however, there



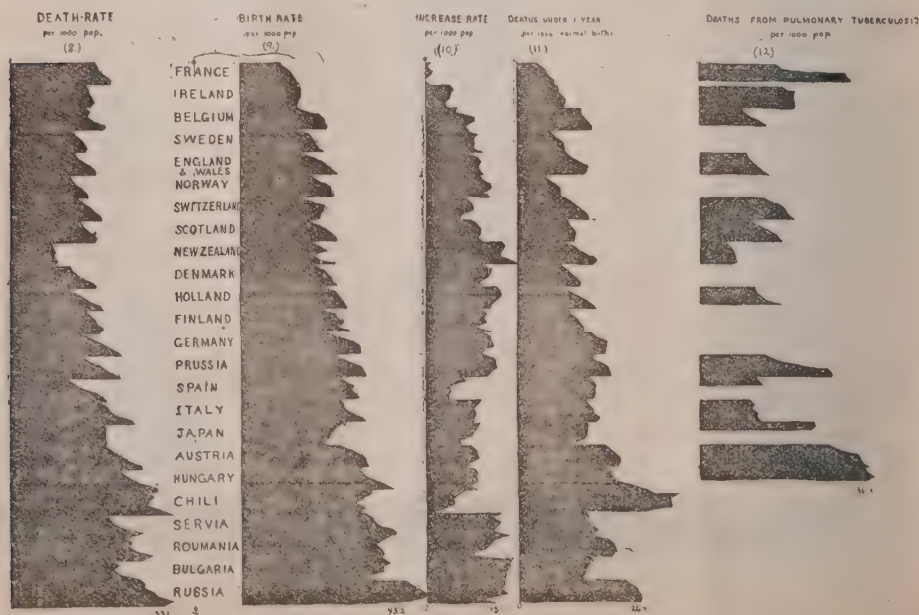
was for a time manifest a gradual increase in the birth rate (chart 3), but this culminated in 1911, since which time there has been a slow but steady decline, the latest figure being 32.2. It may be said also that the tendency to an improvement in the birth rate during the most of the period of thirty years under consideration has been shown by but three other countries, Bulgaria, Roumania and Chili. During the last two or three years, however, all of these countries show a retrograde movement. The birth rate in Japan is still seen to be rather above the world average, though it is not as high as it is in the countries in the southern part of Europe or in Russia or Chili, which does not flatter Japan, inasmuch as the average degree of intelligence in these countries is comparatively low.

When we come to study the increase rate (chart 10) we find Japan, with a rate of 13.7 in 1913, the highest figure recorded, far below the average of many of the other countries reporting (American Nipponophobes please take notice) though it is apparent that until the last three or four years there has been a rising tendency, which is now however apparently checked.

There are nine countries where the

figures indicate that the population is increasing more rapidly than it is in Japan but there is no country that shows an upward tendency during the last two or three years up to 1918. Bulgaria shows the greatest increase rate at present, with 20.6 per 1000 (1911-1915 average), Roumania is second with 17.7, while New Zealand, in spite of her low birth rate, is third with 16.7, though with a downward tendency. The lowest rate is shown by France, with -1.1 per 1000 (1911-1915) and is followed by Ireland, with 5.9. However, if later figures (1916-1919), were taken as a basis, it would be found that the countries that were especially in the theatre of the war would present much lower figures, though a tendency to recovery is apparent in the figures given for the last year.

Our conclusion must be therefore, that as regards the increase-rate of population and mortality statistics in general the tendency in Japan is not reassuring, as compared with most of the other forward-looking countries. Still it may be here observed that the relatively high or low position of a country is not necessarily indicated by the high or low increase rate, for a smaller number of better babies, as is the case in New Zealand, is doubtless





of greater advantage to a nation than a large increase of a relatively less efficient population, as in Russia or in the countries in the southern part of Europe. It remains to be seen whether the relatively low increase of population in Japan goes hand in hand with a relatively increased efficiency of its citizens.

It will now be our task, with the charts before us, to determine if possible, whether there are any ascertainable leakages and if so where.

A glance at chart 6 shows us that in Japan a rather large percentage of the births are still-births, 5.3 per 100 in 1886 and a larger percentage of 7.4 in 1918, though it is fair to say that during the last ten years there has been a gradual decline. These figures are not included with those that indicate the number of normal births but they nevertheless show loss. It may be further remarked in this connection, though the tables presented do not show it, that the birth statistics for 1916 indicate that, including still-births, 9.8% of all births were illegitimate and 8.8% of all live births were illegitimate. The bearing of this fact on the social situa-

tion is too obvious to need further comment.

Turning now to Chart 7 we find that of all deaths (not including still-births), by far the largest percentage, 35.6%, occur in children under 5 years of age, and of this number 22.6%, or nearly a quarter of all deaths, occur under one year of age. This, as compared with Boston with a percentage of 16, or of New York, where the conditions are probably the worst in the country, with but 21%, shows plainly were one great leakage is taking place.

This, however, is an improvement on the conditions prevalent in the two previous years where the figures were 39% and 26%, due probably to the fact that adult deaths in 1918 were unprecedently large on account of the influenza epidemic.

Chart 15 shows the above conditions even more graphically. From this it will be seen how large a percentage of the deaths from various common diseases occur in children under one year of age, many of which might be easily prevented, doubtless, if a little more care were exercised to prevent the spread of the so-

#### PERCENTAGE OF DEATHS BY DISEASES

##### (13.) ALL DEATHS

|      |                                   |
|------|-----------------------------------|
| 8.4  | PNEUMONIA                         |
| 1.9  | ACUTE BRONCHITIS                  |
| 3.4  | CHRONIC BRONCHITIS                |
| 7.3  | PULMONARY TUBERCULOSIS            |
| 3.   | OTHER TUBERCULOSIS                |
| 10.6 | DIARRHOEA & ENTERITIS             |
| 3.4  | DISEASES OF THE STOMACH           |
| .5   | DYSENTERY                         |
| 1.4  | BERIBERI                          |
| .9   | TYPHOID FEVER                     |
| .7   | MEASLES                           |
| 3.2  | CANCER                            |
| 6.   | MENINGITIS                        |
| 6.2  | BLEEDING & SOFTENING OF THE BRAIN |
| 3.   | HEART DISEASES                    |
| .8   | SUICIDE                           |
| 2.   | EXTERNAL WOUNDS                   |
| 1.   | DEFORMITY & CONGENITAL WEAKNESS   |
| 1.   | DISEASES PECULIAR TO CHILDREN     |
| 1.   | AMBIGUOUS DISEASES                |

##### (14.) UNDER ONE YEAR

|      |                                   |
|------|-----------------------------------|
| 10.2 | PNEUMONIA                         |
| 6.   | ACUTE BRONCHITIS                  |
| 3.2  | CHRONIC BRONCHITIS                |
| 3.1  | PULMONARY TUBERCULOSIS            |
| 15.4 | DIARRHOEA & ENTERITIS             |
| 1.6  | DISEASES OF THE STOMACH           |
| 2.   | DYSENTERY                         |
| .6   | BERIBERI                          |
| 9.7  | TYPHOID FEVER                     |
| 15.5 | MEASLES                           |
| 3.7  | CANCER                            |
| 9.   | MENINGITIS                        |
| 21.  | BLEEDING & SOFTENING OF THE BRAIN |
| 21.  | HEART DISEASES                    |
| 21.  | SUICIDE                           |
| 21.  | EXTERNAL WOUNDS                   |
| 21.  | DEFORMITY & CONGENITAL WEAKNESS   |
| 21.  | DISEASES PECULIAR TO CHILDREN     |
| 21.  | AMBIGUOUS DISEASES                |

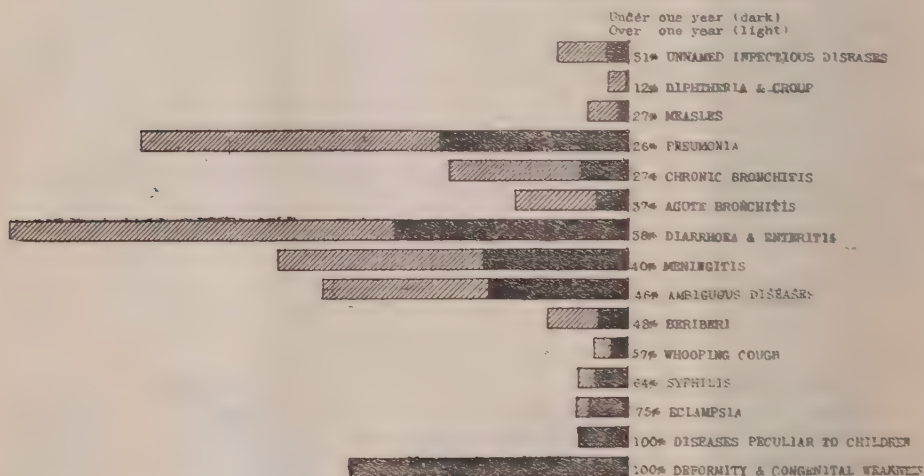
called light contagious diseases like measles and whooping-cough, which are not only the immediate cause of a large number of deaths in children but are the predisposing cause of many more serious illnesses. The figure for measles, 27%, would be further enlarged to 62% if it were made to include deaths under two years of age.

If we examine now the chart (5) that indicates the increase or decrease of the deaths under one year, for Japan, we see that there has been a most deplorable increase, from 95 per 1000 normal births in 1886 to 189 in 1916. Comparing these figures with similar figures from other countries we find there are 5 other

countries where there is a higher death-rate of infants and several more that are nearly the same as Japan. The highest of all is Chili, with 286 in 1911, and the lowest, as we would expect, New Zealand, with but 5.1. Japan's figure is 15.9 (18.9 for 1917), not relatively high, and yet it must be observed that her rate is on the increase instead of on the decrease, which is true of but few other countries.

The figures that deal with the death-rates of little children are extremely significant. Sir Arthur Newsholme, a great English authority on public health, has called the infant mortality rate the most sensitive index to social welfare that we possess. It is significant further that

(15) DEATHS FROM DISEASES ESPECIALLY AFFECTING CHILDREN



the countries which have the lowest mortality rates are the Christian countries.

The next charts, 13 and 14 (the figures are for 1916), indicate the various causes of death, first in adults and infants together and then in infants alone. In the adult list it will be seen that the diseases that are responsible for the largest number of deaths are diarrhoea and enteritis, 10% of the entire number. The next highest figure is for pneumonia, 8.4%, while the third is pulmonary tuberculosis with 7.3%, though if this latter figure were changed so as to include other tuberculosis it would become 10.3%, almost as high as diarrhoea and enteritis. Or if we exclude other tuberculosis and consider only

diseases of the respiratory organs, all of which are somewhat akin to tuberculosis, the total becomes 21% as over against only 14.5% for all the various diseases of the digestive system. Other diseases that result in a high mortality are bleeding and softening of the brain with 6.2%; then follow meningitis with 6%, cancer with 3.2%, heart diseases with 3%, external wounds with 2%, beriberi with 1.4% and all others under 1%, those under .5% not being considered at all, though the aggregate of 37.3% is very large.

The above figures include all deaths. For those under one year we see that the highest figure is assigned to deformity

and congenital weakness, 15.5%, which of course points to a condition of ill-health in the parents. Most of the deaths also resulting from such diseases as are indicated as "ambiguous," or as "peculiar to children" or "other diseases," which, with the one noted above, total 49.2%, may for the most part be attributed to ill-health in the parents, or to unsanitary surroundings or to ignorance on the part of parents as to the proper conditions of health. Taking the other diseases that are named, however, we find that diarrhoea and enteritis with 15.4% are highest in the list, then pneumonia, with 10.2%, then meningitis with 9.7% and then syphilis, with 2.1%. It will be noted that nearly all the deaths directly attributable to syphilis occur in children under one year of age, though as a predisposing cause of disease, it is undoubtedly true, as Japanese physicians have testified, that venereal diseases of one kind or another are the basis of the vast majority of diseases that end in death.

Analyzing these figures it will be seen that the diseases that result in the largest number of deaths, whether in children or in adults, are diseases of the stomach and bowels, which points at once to the question of diet. There is a great leakage here. Either because the food is not good, or because it is not properly prepared or the ration not properly balanced, or because the habits of eating and of the care of the stomach and bowels are not what they should be, the loss is constant and increasing. Then also, as the proportion of deaths from this cause is even greater in little children, we must conclude that a large part of our social task must be to concern ourselves with the subject of food and eating, and especially as related to infants. Also infants must be given better care in every way. We may safely assume that the reason for the large infant mortality in Japan is not due to a lack of love for the children, as it might be China and some other non-Christian countries, but to ignorance of the conditions that make for children's health. This indicates quite clearly at what point the social problem

should be approached. The first aim should be to help create a condition that will result in better and stronger babies being born, and this involves all the problems of sanitation and diet and housing for the community, and then, secondly, we must make a careful study of the care and feeding of children that we may be able to take part in a vigorous campaign of parental instruction along these most important lines.

Then a second group of diseases must be studied, and especially the conditions that produce them, viz., pneumonia and tuberculosis and kindred diseases of the lungs and bronchial passages, so that an intelligent campaign of education may be started in our several communities that will apprise the public of the danger from these diseases and teach them the methods of preventing and combating them. Fortunately these diseases, terrible as they are, are eminently preventable and in the first stages, curable, so that the most that is needed is just such concerted action on the part of the lay public as we may be able to promote.

A scrutiny of Chart 12 will indicate what progress the world in general has made in combating these diseases, though it is to be regretted that more complete, accurate and recent figures are not obtainable. The figures are for pulmonary tuberculosis only. Hungary it will be seen, with 35.6 per 1000, leads with the largest number of deaths from this cause, while New Zealand, with 5.5, leads the world with the smallest number of deaths. The greatest progress during the thirty year-period has been made by Prussia and France. All the countries reporting, indeed, show a decided tendency to improvement except Japan, were, unfortunately, the tendency is down rather than up. There is a slight improvement manifest in the average of the last five-year period, though there is a decided retrograde tendency in the last year. (The figures available are from 1899 instead of 1886 as in the other countries, and end in 1916)\*

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\* NOTE:—Figures published since these compilations were made show a slight improvement.



Now, with the figures relating to these two great groups of diseases before us we can see plainly where the great leakage is and where energy must be concentrated if we wish to help in improving the situation. Other diseases, especially those of an epidemic or infectious nature, are not to be considered in the same category with these two, for the deaths resulting from these other diseases are practically nil in comparison with the above named. Even typhoid fever, dreaded as it is, shows a mortality rate of less than 1%, thanks to a vigorous campaign against it, and diphtheria less than .4%, while the deaths resulting from cholera, small-pox, pest and the like are quite negligible.

Concretely then, the problem must be attacked at the point of the improvement of sanitary conditions, for ideal sanitary conditions alone will result in the elimination or the holding in check at least, of most of the diseases to which flesh is heir. Then personal hygienic habits must be taught and inculcated; then, as indicated above, a campaign for pure and nourishing food and correct eating habits must be waged, and then intelligent instruction regarding the care of little children. In campaigns of this nature we can certainly be of very large service if we have a mind for it. Among the many enterprises that we may be able to promote, or rather, as occasion may demand, are such things as the installment of sewers, the proper disposal of garbage and refuse, the correct construction and care of privies, the protection of the water-supply, the care of milk, the elimination of flies and mosquitoes, street-cleaning, sanitary housing and a variety of like undertakings.

Then, beyond the campaign for social health, of course, there must be a larger and more comprehensive campaign formulated for the promotion of social righteousness. This will include a temperance campaign which should have as its aim nothing less than the complete abolition of the drink and alcohol traffic and the use of tobacco, on the ground that the use of these two poisons is incompatible with the best interests and development of the individual and of society. Under this heading also will be

included a wise but fearless attack against licensed prostitution, the insistence upon better laws for social purity and a consideration in all its bearings of the problem of venereal diseases and purity in the home, and the effort to bring about a better public sentiment regarding all these social evils.

A third campaign will have to be directed against social injustice. There must be insistence upon better living conditions for the poor so that instead of being exploited and held down by the monied and capitalist class all may have equal opportunity for self development such as is enjoyed by the most favored. The "down and outs" must be given a chance, through some such enterprises perhaps, as that afforded by the "Goodwill Industries" that have accomplished so much in America of late years. Also co-operative movements, both in profit-sharing and in buying and selling the necessities of life, like what is being worked out in the co-operative stores recently opened in Osaka and Kobe, for instance, or a more general movement such as the Rochdale co-operative movement that has accomplished so much for the public in England and on the continent—such movements should have not only our sanction but should call out our best energy in the effort to get them into operation. We have several conspicuous examples of what can be done along this line, in the city markets and cheap eating-houses established in so many of the cities of the country lately under government or city auspices.

Fourthly, there should be instituted a campaign looking toward an increase of social enjoyment and happy community life. Houses to serve as community centers should be planned for, whether this may mean the erection of certain buildings especially for the purpose, the utilization of the community school-house or the use of some other building already at hand. Such centers, when once created, could be used for a variety of purposes, reading-rooms, libraries, for social recreation, community gatherings of every sort, clubs, lectures, concerts, movies, conferences, etc. etc. Outdoor

playgrounds also should be started and equipped and supervised, vegetable and flower gardens provided for the children, un-ightly places cleaned up and beautified with shrubbery and flowers, parks and other little breathing-places opened up, community sings, community sports, socials and like community activities of every kind arranged for, such as would help in the development of the community spirit. Through the wise martialling of the forward-looking forces of the community by means of neighborhood clubs etc., for the study and operation of these ideas, the task is not so impossible as it looks.

Still it is a large program and one, that seems, at first sight, to be not only beyond the hope of our attainment but one that is quite remote from our primal interest and responsibility. But is it so? With the slogan, not to do but to get things done, in the background of our minds, anything that we can do toward awakening and developing the community spirit will be in direct line with the achievement of our ultimate purpose, the Christianization of the nation. And if we identify ourselves with this great social movement that has already acquired a vast momentum in the country generally and stand behind it and direct

it, and help to call forth into efficient action the spirit of brotherly service which is the central impulse of the gospel, we may be able to accomplish as much for the Kingdom perhaps as by our halting and stammering efforts at preaching.

We must remember, however, in all our social work, that not what we do for people will make them better men or lead them to salvation but what we succeed in getting them to do for others after they have caught the Christian impulse. Our objective is and must be increasingly, nothing less than the inculcation of the spirit of Christ in individual lives—a spirit that will move out spontaneously in the direction of friendly service through whatever channel. Only that when put into operation, will transform the world and bring in the Kingdom of God.

As for us, our program is cut out for us. We, as Christian leaders, must, through concrete service, lead in the demonstration of the spirit of Jesus, keeping before our eyes ever the vision of society redeemed and reorganized through the dynamic of the spirit of the Master in our lives and in the lives of the people of the communities in which we live. To inculcate that spirit vitally is our task.

## Leprosy

By A. OLTMANS

THE disease of leprosy goes far back into ancient history, but just how far no one seems to know. In the Bible we first read of it in connection with the call of Moses to become the deliverer of the people of Israel from the bondage of Egypt (Exodus IV : 6-7), and somewhat later in connection with the rebellion against Moses under the lead of his sister Miriam (Numbers XI : 10). The minute directions given in the Mosaic Laws concerning the recognition and treatment of leprosy and lepers (Leviticus XIII & XIV) indicate that the disease was

a not uncommon one already at that early time. The story of Naaman the Syrian captain (II. Kings, Ch. V), that of the four leprous men in the camp of Syria (II. Kings, Ch. VII : 3-10), and that of King Uzziah (II Chron. 26 : 19-23), are further illustrative of some of the main features of the disease.

In the time of Jesus leprosy was evidently quite prevalent in Palestine. He wrought frequent miracles of healing on them, gave such healing a prominent place among the evidences of his Messiahship, and included the command

"Cleanse the lepers!" in his charge to the disciples when sending them out to preach the Gospel.

Some time about the 12th century A.D. a great wave of leprosy came sweeping over Europe which gradually increased in virulence until practically all the European countries were badly infected. Some have connected the origin of this sudden influx of the disease with the Crusades, but this is doubtful inasmuch already before that time leprosy is known to have existed in some parts of Europe. Another theory is that Roman soldiers imported the disease into Europe from Egypt. It is a well known fact that leprosy, when once introduced into a country or district, spreads with astonishing rapidity. For example, leprosy was brought into the Hawaiian Islands in 1845, some say from China, and soon grew so rapidly that in a comparatively short time the Islands became, in proportion to the population, one of the most leprous sections of the world. By 1891 one in every thirty of the population of the Islands was leprous.

The terrible condition in Europe during the 13th and 14th centuries was vigorously taken hold of by the erection of segregation asylums throughout the countries, in which the leper patients were kept, humanely treated but carefully guarded against contact with well people. In France alone there were at one time 2,000 of these leper asylums, in England 500, and throughout Europe as many as 21,000. In this way the spread of the disease was arrested, procreation of lepers practically stopped, those that were infected with the disease died in course of time, and by the opening of the 15th century Europe was free from the dread plague except in some of the Scandinavian countries and in some districts along the Baltic.

The greatest leper country in the world at present seems to be India, though this is not absolutely certain because of the lack of accurate statistics on the subject in some other countries such as Africa, China and some parts of South America.

The estimated numbers of lepers at present throughout the world vary all

the way from one to three million. Most investigators agree that *two million* among the earth's population is not an exaggerated estimate. This would mean that an average of *one* in each 750 of all the people of the world is leprous. The proportion of lepers in Japan at present is calculated by authorities on the subject to be considerably below this average of the whole world, but here also statistics are confessedly unreliable as Government registration is obviously very incomplete in the matter of leprous persons.

In the United States, though the number of lepers is doubtless comparatively small, the statistics are also very incomplete. The figures given arrange all the way from 250 to 2,500, but for several good reasons the latter figure is probably far more correct than the former. This, of course, does not include our Island Possessions. By the annexation of the Hawaiian Islands and the purchase of the Philippines we acquired several thousands of lepers as Federal wards, but have also succeeded, as will be shown later, in making the greatest triumphs in all history along the line of not only segregation of lepers but also of actually mastering the disease to a degree of certainty never even dreamed of before.

At present both the Far East and the Near East countries are badly affected with leprosy. The disease has its areas of "Leprous Foci" as they are called, and these may be large or small. In the United States, viz., the State of Louisiana has several foci, and in general the Gulf States are more widely affected than the rest of the country. This fact does not, however, have a thing to do, as it seems, with the large proportion of colored people in those parts, as by actual count there are more white than colored lepers in some of these districts. A thorough investigation into the matter would probably disclose that no State in the Union is entirely free from lepers within its borders.

As to the *origin* of leprosy, **Origin and Spread of Leprosy** either historically or at present in individual cases, there is as yet no definite knowledge. Experts speak of leprosy as being "endemic" in certain localities and



"imported" in others. But these are only relative terms and probably mean nothing more than that the disease has been known to exist for a longer time in certain countries or localities than in others. Leprosy has been produced in certain animals by inoculation. Bedbugs and mosquitoes are carriers of the leprous bacilli and thus may become spreaders of the disease. To this and similar causes is probably due the rapid spread of the disease in certain localities, more than to infection directly from one person to another. That the latter, however, is also quite possible is the general opinion of experts, though danger from this cause does not begin to be as great as ordinary people have always imagined. Tuberculosis is now considered to be far more dangerous as an infectious or contagious disease than is leprosy. Long and intimate contact of well persons with lepers in the hospitals, as well as many cases of families in which there is a leprous member, have conclusively proven that the leprous bacilli are carried over with great difficulty, and comparatively rarely, by mere external association. It also is a well attested fact that leprosy is not inherited from parent to child, that is, children of leprous parents are not inherently lepers. But they easily become such by remaining with a leprous parent, especially a mother, from birth on through years of childhood. In India, where many children of lepers are cared for, almost from birth, in so-called "Homes for Untainted Children of Lepers" about 98% of such children never have a trace of leprosy. Of the remaining 2% some get into these Homes too late, having already contracted the disease, to which they doubtless had more or less innate tendency, before they were separated from their leprous families.

It has also been found that a house in which lepers have lived may become leprous and convey the disease, even years later, to healthy occupants of the same. This is an interesting confirmation of the statements found in Leviticus Ch. XIV : 33-53.

The incubation of the leprosy bacillus runs often over a period of several years, not infrequently from ten to fifteen, and

may run even over twenty-five or thirty years before it becomes symptomatic. This is the main cause of the great difficulty of preventing leprous persons coming into a country by immigration, viz., into the United States, as during the period of incubation the bacillus is not discernible even by medical experts except microscopically. One serious result of this has been the importation of leprous soldiers returning from the Philippines since the Spanish-American War. Some were not known to be lepers until ten or twelve years after they had returned to the United States.

Another cause of leprosy in the United States, as doubtless in many another country, has been the non-reporting of known cases, because of an utter lack of facilities to care for the patients after they have been discovered. That is also the case, to a great extent, here in Japan.

From ancient times, as far back in history as known, leprosy as a disease has been loathed and feared more than any other disease, and the leper has been the "pariah" *par excellence* among all the nations until this very day. In badly affected countries lepers have usually fallen back upon beggary as the only possible means of dragging out a miserable existence. This is true still today to a great extent in not a few countries that have many lepers, though fortunately a somewhat less dark day seems to have dawned, even for the leper, in many parts of the world.

*Segregation* has thus far in any country been the only means of getting rid of leprosy to any appreciable extent. This, as noted before, seems to have been the method of ridding Europe of the dreadful scourge during the Middle Ages. Those numerous leper asylums throughout Europe served mainly two purposes, viz., they provided at least a measure of humane treatment for the patients during the remainder of their lives, and they prevented effectually the further spread of the disease, the final result being the extinction of the lepers by the natural process of dying off in course of time. Closely scrutinized, even this method of ridding the world of leprosy is not alto-

gether free from inhumanity. One feature of it is a drastic application of forced "birth-control."

"Segregation" differs from "isolation," the former being mostly effected in groups, while the latter usually concerns individuals placed in isolation hospitals or in wards of general hospitals, or, worse still in solitary confinement with treatment not much better than that given to brute beasts. This last has often been the method used in countries where only isolated cases occur and hence no special provision for leper patients is made. It also is very likely the method used in not a few cases where the fact of there being a leper in the family is purposely concealed, for one reason or another, from the authorities. Such concealing contravenes and makes futile all efforts at segregation and is one of the causes of the continuance and spread of the disease, especially when the concealing is not accompanied by strict isolation from the rest of the family and by careful sanitary regulations. This last, from the nature of the case, is usually woefully lacking.

Segregation on a large scale in modern times has been undertaken in the Hawaiian Islands and in the Philippines, both under the direction of the U.S.A. Department of Health. In Hawaii there is a Receiving Station at Kalihi, outside of Honolulu, where suspicious cases are kept for some time under close supervision and examination. If leper symptoms become evident, the patient is sent to Kalaupapa, the place of the leper colony on the island of Molokai. There the lepers are living a village life by themselves with a sprinkling of well people, physicians, nurses, etc., and carry on by themselves all the functions of a well ordered community with all its ordinary institutions for intellectual, social and spiritual improvement. A high mountain range separates that part of the island from the rest where ordinary people live. The best medical care and nursing is provided by the Hawaiian Territorial Government at a not inconsiderable cost. Married couples are allowed to continue to live together, but children are taken away from the parents immediately upon birth and placed in a Children's Home. Visits

between parents and children are permitted, but bodily contact is forbidden. As a result of this thorough segregation method the rest of the Hawaiian Islands are rapidly getting rid of leprosy.

In the Philippines the segregation leper colony is on the Island of Culion about 200 miles south-west of Manila. The task here is much greater than that on the Hawaiian Islands because the number of lepers is much larger. But by the vigorous method of segregation the known cases of lepers in the Islands were reduced by more than 50% in less than ten years. This very great reduction was doubtless partly due to the fact that many of the patients when segregated were in the advanced stage of the disease and hence beyond the possibility of even partial recovery. A continued strict enforcement of segregation rules will most likely result in practically stamping out leprosy in the Philippines within a single life-time.

Segregation in India, as far as it goes, takes the form of numerous leper hospitals, there being over seventy, which is about one half of all the leper hospitals in the world. Besides these hospitals, there are in India a number of "Homes For Untainted Children" of lepers. All of the leper hospitals in India, however, shelter only about 6,000 patients, which is only one out of every thirty-three lepers there are supposed to be in the country. In most of the other countries of the Orient the percentage cared for in hospitals is still less, while in Japan those cared for in the different hospitals are about one out of every twenty.

In South China a small island has recently been set apart by the Government as a leper segregation place for patients of that district.

Negotiations were under way at one time for establishing a segregation colony for lepers in Korea on some outlying island, but this has not yet materialized. The same subject has been up before the Japanese authorities regarding lepers here in Japan, but the expense involved in such a big undertaking has hitherto been the main obstacle in the way.

In the U.S.A. segregation of lepers has recently taken a new and favorable

turn by the establishment of a Federal Leprosarium at Carville, La., in which place there was for a number of years a leper hospital under the care of the State. The only other two leper hospitals in the United States were at Penikese Island, Mass., and San Francisco, Cal., in both of which there were only a few patients.

The Government of Japan at present has five leper hospitals in the following places: Outside of Aomori, in the north; at Higashi Mura Yama, a few miles outside of Tokyo; at Osaka; at Oshima, near Takamatsu on Shikoku; at Kumamoto, in the south. At the close of last year there were about 1,500 patients in these five hospitals, 1108 men and 390 women including children. What I have seen of these hospitals impresses me very favorably as to the care, both medical and otherwise, the patients are receiving. Nevertheless, escapes from them are quite frequent, especially at times of local festivals when some of these patients desire to ply their former trade of begging.

Besides these five Government hospitals for lepers in Japan, there are six private hospitals, four of which are under Christian auspices. In these six there are altogether about 300 patients. Two of them are conducted by Roman Catholics, at Koyama near Gotemba and at Kumamoto; one is conducted by Miss Ridell at Kumamoto, and the "I-hai-en" (Garden of Comfort for the Outcast) at Meguro, just outside of Tokyo, conducted by the "Kozensha," a Society composed of Japanese Christians and missionaries. One hospital, near Kofu, is under the care of Buddhists, and one is a section of the "Kinoshita Byo-in" in Komagome, Tokyo-fu.

The nearest approach to a leper colony in Japan is at Kusatsu, the famous Hot Springs place, about twenty miles from Karuizawa. Here the lower part of the sloping town is occupied exclusively by lepers. At the close of 1921 there were 210 registered there, 165 of whom were residents, and 45 transients living in hotels situated in the leper part of the town. The hot springs at Kusatsu are believed to contain curative properties for the disease of leprosy.

The total number of *registered* lepers in Japan at the close of 1919, the latest statistics obtainable, was 16,261, of whom 11,670 were men and 4,591 women, inclusive of children.

In the physical examinations of young men last year for military service, an average of 5 out of every 10,000 were found to be leprosy. These all being men, and the proportion of women lepers to men being that of 1 to about 2.5, the natural conclusion might seem to be that the total number of lepers in Japan would be considerably less than 5 in every 10,000 of the entire population. But this is not the case, because, those found to be lepers by a strict examination for military service doubtless were largely unsuspected cases, of whom there are a great many in any country or district seriously affected and without segregation laws.

#### Medical Treatment of Leprosy

Very little was known about medical treatment of lepers until about the middle of the 19th century. There is, however, one remedy which was used in India for centuries, namely, Chaulmoogra Oil, an oil pressed from a bean that grows there. This was given internally through the mouth, but it was very difficult to take, some patients not being able to take it at all, because of its nauseating effect on the stomach. In recent years Chaulmoogra Oil compounded with camphor oil and resorcin has been given by hypodermic, or rather, inter-muscular, injection. Surprisingly good results have been obtained from this treatment in the Philippines, the Hawaiian Islands, in Korea and in a number of other places. Dr. Victor G. Heiser was the man who, on the Island of Culebra in the Philippines, used this medicine first on an extensive scale. Leprosy, formerly considered incurable, is not now any longer so considered, as a number of "cured" lepers have already passed through several years of test to find out whether or not the disease had permanently been overcome. It is now the opinion of those who know best, that leprosy is curable, especially in its earlier stages. The numbers of those dismissed as cured are constantly growing, although the question as to how many years must



elapse, before no recurrence of the disease in the dismissed patients need be looked for, has not yet been altogether settled. Concomittant measures for relief, alleviation and arresting of the progress of the disease, are also progressing apace, so that, where the patients are cared for in a scientific and humane manner, their lot may almost be called paradisaical compared with what it was formerly when these poor fellow-creatures of ours were simply loathed and shunned and not infrequently treated in a most barbarous and brutal manner. For example, the present care for lepers in China was largely the result of a horrible story—true to fact that somewhere in that country a number of lepers had been driven together and buried alive in a deep trench. With the increasing number of hospitals for lepers throughout the world, and with the growing certainty of the possibility of curing the disease, such gruesome things ought never to happen again in any country.

#### Christian Work Among Lepers

In this connection we remind ourselves again of the very extensive work done by the Roman Catholic Church during the two or three centuries of Lazaretto care for the hundreds of thousands of lepers. For it must be remembered that this task was largely committed to the Religious Orders of the Church, and often assumed by her men and women with an ardor, devotion and self-sacrifice, that finds few parallels in the history of Christian philanthropy.

At present the one main agency for Christian work among lepers is the *Mission to Lepers*. It was founded in 1873 by Wellesley C. Bailey, at that time missionary of the American Presbyterian Mission in India. Its organization was in Great Britain, the home-land of Mr. Bailey, and was first called "Mission to Lepers in India," later, "Mission to Lepers to India and the East," and now simply, "Mission to Lepers." It has at present under its care 95 leper hospitals in 13 different countries, with 7,000 leper patients, while through its cooperation Christian instruction is provided in 22 other leper asylums where there are over 9,000 lepers. The headquarters of the

"Mission to Lepers" are at present in London.

Some years ago, as a result of a visit of Dr. John Jackson, then Traveling Secretary of the "Mission," to the U.S.A., there was organized a Cooperating Committee in America, of which Wm. M. Danner became, and still is, Executive Secretary. This Committee has recently been incorporated as "The American Mission to Lepers," and cooperates with the parent "Mission to Lepers" in Great Britain. Detailed information regarding the work of these cooperating Missions can be obtained by writing to Wm. M. Danner, 156 Fifth Avenue, New York City, and to W. H. P. Anderson, 33 Henrietta St., Covent Garden, London, W. C. 2.

The actual work in the various leper hospitals for which these two Missions are caring is done by missionaries, medical and other, in cooperation with Christian workers from among the people of the respective lands in which these asylums are. Much of this work, specially that of the missionaries, is voluntary and unpaid, and not a little of it is done outside and over and above their ordinary missionary tasks.

As mentioned before, in India there are also a number of "Homes for Untainted Children" of lepers, under the care of the "Mission." Of these children, if removed very early from their leprous parents, hardly any develop the disease, and when grown up they are sent out to service among well people.

The "Kozensha," Society for work among lepers in Japan, has under its direct care the "I-hai-en" (Garden of Comfort for Cast-aways), a Christian Leper Asylum at Shimo Meguro, just outside the Tokyo city limits. It has at present 80 patients, about half of whom are sent in by the Government for temporary shelter and for whom the Government pays the hospital 65 sen per day for each patient during his stay. The others are called "Our own patients," and are as a rule in the hospital for their life-time. Christian work is carried on regularly, both by the patients themselves and by the superintendent, Mr. Otsuka, as well as by some from the

outside. All our own patients, and several of the Government patients, are Christians.

The accounts of the "I-hai-en" are carefully audited by the Japanese and the foreign treasurers. Quarterly accounts are audited by them and the President of the "Kozensha" and the reports sent to the "Mission to Lepers" together with a financial report of the monies received by the foreign treasurer from the "Mission to Lepers" and from friends, and the disbursements made to the Japanese treasurer for the "I-hai-en."

The "Kozensha" meets once in three months to hear reports and to pass upon them as well as to confer on the work as a whole.

The present expense of running the "I-hai-en" (Meguro Leper Hospital) is high on to ¥1,000.00 per month, or 12,000.00 yen annually. About one half of this amount is appropriated by the "Mission to Lepers" in Great Britain. The other half is obtained from Government pay for their lepers, as stated above, from annual gifts of the Tokyo City, Tokyo-fu, (Tokyo District), the Home Department, the Imperial Charity Fund, and from interested friends in Japan and in America. Occasionally a patient, when entering the hospital, pays a certain sum, while a few others pay a certain amount monthly.

The "Kozensha" also carries on regular religious work in the large Government Leper Hospital ("Zensei Byo-in") at Higashi Mura Yama, in which there are about 500 patients. There is now a nucleus of forty Christians, some of whom were baptized there and others when they were temporarily in the "I-hai-en."

In connection with the Osaka Government Leper Hospital there is a flourishing Christian Church under the guidance of a Japanese pastor who himself was formerly a patient in the hospital but was cured. Dr. A. D. Hail is taking a deep interest in this work and has helped it greatly, especially along spiritual lines.

At the Government Hospital at Oshima, Shikoku, the Rev. S. M. Erickson is actively interested in the spiritual welfare of the patients.

Occasional Christian work is done in the Government Hospital near Aomori. In the Government Hospital at Kumamoto Christian work is carried on both by Protestants and by Roman Catholics. There are 22 of the former and 30 of the latter faith among the 350 patients.

In the Hospital at Kumamoto under the care of Miss Riddell, and in the two Roman Catholic ones at Koyama and at Kumamoto, there is, of course, regular Christian work going on. In the former there are 62 patients, 58 of whom are Christians.

In the Kumamoto Roman Catholic Hospital there are 50 patients, and in the one at Gotemba 68.

The field for Christian work among lepers in Japan is constantly widening, and the sympathy of friends, as they come to know about this work, is decidedly growing. One project now under consideration, and on which the undersigned has been requested to confer definitely with the "Missions to Lepers" in the U. S. A. and in Great Britain during his furlough, is the establishment in Japan of a Home for Untainted Children of Lepers, along the line of the work done so extensively in India and with such fine success. The plan is to begin here on a small scale, with prospects of enlargement as the needs may arise.

Mr. Wm. M. Danner, in his recent booklet "Ridding the World of Leprosy," sums up the work done for lepers in the following words:

"The whole spirit of Missions is gathered up in the four objectives of the Mission to Lepers:

- To preach the Gospel to the lepers,
- To relieve their dreadful suffering,
- To supply their simple wants,
- To ultimately rid the world of leprosy."

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N. B. For many of the facts in the above article the writer is indebted to the "Report of the Committee on Public Health and National Quarantine, United States Senate, Bill S. 4, 85."

## Intercession for Unity

By CECIL H. BOUTFLOWER

*This article, written by the present Bishop of Southampton on his voyage home, was delayed in communication.*

IF I rightly understand a request which has reached me at second hand, I am invited as I leave Japan behind to write some word of reflection on our common faith and hope to brother Christian missionaries, one in heart and aim, though separated in organisation and ideals. I look back with pleasure to more than one occasion when I have been privileged, as a guest, thus to speak at the meeting of Federated Missions. Our topics then were devotional. What I desire to say now is more direct in reference to conflicting ideals.

For several years it fell to me, through connection with the Faith and Order Conference movement in America, to take some initiative in promoting observance in Tokyo of the week of worldwide Intercession for Unity. That week fell unfortunately in January, within a fortnight of the Week of Prayer, for so many years promoted by the Evangelical Alliance, and our efforts to get it altered proved unavailing. (Last year, I am glad to note, the change was made, and henceforth the suitable week after Ascension Day is to be observed). But apart from special obstacles, it was apparent that there was even in the missionary community of Tokyo, no general and *ex animo* response to the appeal. With the exception of the Russian Orthodox Bishop and two or three other leaders, the sympathy I met with seemed given rather on general principle or with personal considerations of good nature than with any strong instinct of desire for definite Christian Unity: and the Intercession Services revealed the fact that interest taking this shape of intercession was very limited amongst us all, and specially so outside my own communion. The repeated experience set me thinking and questioning. I did not want to "worry" others to prayer. I was almost relieved that it has not fallen to me again to be re-

sponsible for any initiative. And now the summer of last year, (1920) has brought the Lambeth Conference of Anglican Bishops, and the preliminary meeting at Geneva on Faith and Order questions. And as a member of the large Committee which prepared the Lambeth Appeal, and as an interested listener at Geneva, I have had further opportunity to weigh our own situation in Japan.

The experience referred to reveals, not assuredly any lack of goodwill or of desire for that kind of unity which men see to be according to the will of God, but a lack of conviction as to the need or desirability of *visible organic unity*.

I have reason to think that some friends were really puzzled—though too courteous to call it "humbug"—by this zeal for a vague and future unity displayed by some who, like the missions of my own and of the Eastern Orthodox Church, have been slow to avail themselves of the "step in this direction" provided by practical federation. They have failed to grasp that what appeared to them as the half or three-quarter loaf, so much better than no bread, may appear to us, apart from other difficulties, as a recognition and canonisation of organic disunion, on a friendly working basis: and that such minds may demand and pray for some fundamental Union first and postpone till afterwards the expression of it in federated works and sacramental inter-communion. Federation and cooperation have done so much in Japan to remove some of the practical drawbacks to division that these who can easily avail themselves of this road will be naturally slow to feel the pressing need of anything more fundamental. They scarcely recognise the vast areas in which neither communion nor cooperation can be heartily realised till some basic principle of unity has been formulated and accepted.

Before we can definitely pray and



work for this unity we must think it *desirable*, and that no mutual good-will or limited federation for action will do instead. But that is a big *question*. There seem to be at least four different ideals in the field.

I. The Catholic (in general) stands for the ideal of the submission of the Individual and the Part to the Whole—though not necessarily of one part to another :

II. The Roman Catholic for submission of the Individual and Part to one part which claims to be the Whole, and to the Pope as its authorised Head :

III. The Orthodox Church and most of the xvth century Protestantism for submission of all to some particular standard of Doctrine, which they claim to follow :

IV. The average modern Protestant for the maximum good-will and cooperation among *mutually independent* voluntary associations of individuals.

The first three are alike in desiring an organic unity on principle, and the fourth class, whom I have especially in view, will include very many who desire the same thing, some of them intensely, if not on direct principle, yet sometimes on an instinct that inward unity of the Spirit should find organic outward expression : more often on experience of the loss and evils that remain without it, even after good-will and practical cooperation have done their best.

This experience has grown strong in many mission fields, where either the waste of overlapping effort or the stumbling-block of visible division before unbelievers have weighed heavily. And no mere federation can wholly remedy this, so long as some cherish distinctive tenets which others are not willing to allow and provide for, and there is no organic Whole to appeal to.

This experience has been further emphasized to the point of the intolerable during the war, especially among the army chaplains of all denominations. The presence of a few more such among us in Japan would be a powerful stimulus. And rightly it has been most keenly felt as concerns the Lord's Table, that Rite of Unity. Yet this difficulty

can hardly be got over so long as half of Christendom demands a qualification for its celebrants which the rest will not accept.

It is the recognition of these facts which underlies the Lambeth Suggestions. Their essence is that we should add to that general agreement on matters of Faith which would to-day embrace the great majority of Christendom, such agreement of mutual conformity in the matter of Order as would secure us one Ministry technically acceptable to all, and so lay the foundation of an organic Whole to confront the world and authorise or restrain the Parts. For the sake of this we have dared to call for mutual sacrifice. The writer, like many others who signed the Lambeth motions, is not to be deterred in so great a cause by (e.g.) the claims for some conditional reordination which he supposes the Roman Church, if ever she moves, would be likely to demand of him. He would correct the Nicene Creed of the West to-morrow, if the Eastern Orthodox Church claims it. He would substitute hereafter Baptism by immersion for the present custom of the Church if the Baptist expects it. He attaches no importance to these demands in themselves : but when the opinion of a considerable section of Christendom demands them as the price of so vital a thing as organic unity, he would not hesitate to conform unless it can be shown that they are evil in themselves. That each point matters *somewhat* in its doctrinal inferences or tendencies he can quite imagine : but that they matter much in comparison of the huge evil of our state of schism he cannot believe. The one evil is problematic and matter of opinion ; the other is a staring certainty.

With inclusive organic unity once established and acknowledged, there should be room for all existing variety of work and worship, and considerable liberty of creed and pious opinion : one universal and visible Church, basing its outward expression on mutual recognition of one indwelling Spirit, allowing to its subordinate branches or associations every kind of liberty not inconsistent with the good of the Whole.

But this whole view, apart from details,

begs (as we said) a big prior question. Over against it stands the kind of mysticism which is anti-institutional *in principle*: which denies the proper visibility of the Church on earth, either meaning by "the Church" the elect known only to God or using it for a name for the general Christian leaven in the world. Of this attitude the Friends are supposed (not altogether correctly) to be the typical representatives; but it has also voices, which may be prophetic, in the widespread "anti-institutional" mood of the time with its claim that the "man of good-will" should take the place of the old time "man of faith."

We recognise this anti-institutional or mystical spirit, where it is something very different to mere laxity and popular indiscipline, with respect. We observe its inconsistency with some of the New Testament Epistles, but we see in it an effort to go behind the practical opinions of the sacred writers to what it conceives to be an essential principle of the New Testament dispensation. And so far as it rests on mystical intuitions, we can say nothing which will carry weight with those who have them.

The Friends, it should be observed, have not held aloof from the World Conference on Faith and Order. They were worthily represented by a lady delegate at Geneva. But in the main it is hard to see how those who appear on principle to deny visible and sacramental embodiments of the spiritual, can be united in any organic Church as more than associates of good-will.

Then again, though modern Protestantism includes men like Prof. Royce to whom, not less than to any Catholic, churchmanship or loyalty to "the beloved Society" is of the very essence of being a Christian, yet a very large number, without claiming any special private inspiration, would still on principle put loyalty to their own opinion—which for this purpose they call "their conscience" above loyalty to the Whole, and regard

any degree of submission to collective opinion as wrong.

It may often seem precarious, if not hopeless, to win or keep such men in any unity which has a defined creed; but the assured presence of the One Spirit in their lives will be a challenge we dare never brush aside to seek a way for their inclusion in the one visible Body also. It is not likely that such Individualists-on-principle will offer much initiative towards any unity save of good-will. Such men may in time proclaim some alternative scheme or message to help us realise the Kingdom of God on earth and organise the attack on the world. Meanwhile with us who believe otherwise will lie the responsibility to see how far we can get with common plans.

But we who so believe need not wait for the emerging of plans to be in earnest in united intercession. And among its secondary results such joint prayer will keep what we believe to be our Lord's ideal bright before us however long and slow the path, and keep sweet and fresh the atmosphere for whatever good thing, however contradictory of our own plans, God may have in store. Spiritually and psychologically the atmosphere of waiting prayer is the first and lasting condition of blessing.

I hope that in handling such highly controversial matter I have not mistaken my instructions? In the conviction of those with whom I am associated in the "Faith and Order" movement, men of many opposed denominations, it is primarily just such matters that we have got to face and deal with. The stage of vague and amiable generalities is passed. By now we may, thank God, count on the atmosphere and the mutual desire to understand to which His Spirit has led us. Given frankness and an eirenic temper, the sooner we get down to *differences* the better. That they lie deep in principle I have tried to indicate. That they will forever form a barrier to the joyful outward expression of the conscious inward unity of Life in Him who is All to us I should feel it faithless to believe.

# Two Great Churches in Annual Conference

## I. The Kumiai National Council

By C. BURNELL OLDS

THE temper and trend of a great organization, ecclesiastical or otherwise, often comes to highest expression in its annual meeting. It was so at least in the case of the Kumiai Body which met for its 38th yearly conclave in the historic Kobe church, from the 5th to the 10th of October.

It was a noteworthy event in the history of the church in Japan, for the reason that it was the first meeting held since the union of forces between the American Board Mission and the Kumiai churches was effected, and for that reason it is worthy of more than passing interest on the part of other Christian bodies.

To say that it was the largest and most significant meeting of its kind in the history of the denomination is perhaps no exaggeration. In point of numbers of accredited delegates it exceeded other similar meetings by a fourth or more. Pastors and evangelists from every part of the Empire, and from Manchuria, Korea, Formosa, Shanghai, Hawaii and the mainland of America as well, together with lay delegates from most of the 106 Kumiai churches and the 42 recently added so-called Mission churches swelled the regular delegation to 191 and the delegation of corresponding members to 52. Seven of the former number were missionaries with voting and other privileges, in no respect different from those of their fellow Japanese workers, while a larger proportion of the corresponding delegates was made up of missionaries. Hitherto Mission-administered churches were on a par with all the rest.

This resulted in a new sense of oneness in purpose and feeling. All distinction between Mission and Kumiai on the one hand, and foreign and Japanese on the other, was broken down. All felt that they were brothers with equal privileges and equal opportunities.

Nor did this result in the shelving of the missionary. On the contrary never

were the missionaries more deferred to. Every one of the four public evening meetings, that were arranged for the discussion of the departmental work of the denomination, was addressed by a specially appointed missionary speaker who shared the platform with one or two Japanese brethren who had been selected in the same way. The same kind of courtesy also was extended to the missionaries in connection with the Workers' Meeting held at Arima before the regular meeting convened. The Board of Directors, too, in all of their deliberations, are always more than ready to share their privileges and responsibilities on important committees and elsewhere with the three Mission representatives who meet with them in all their meetings on terms of perfect equality. And so we have yet to hear from anyone concerned a note of dissatisfaction with the arrangement that was entered into last year as a result of our common venture of faith.

An important feature of the meeting this year was the conference section of the program. In addition to the customary routine business and the consideration of the work in general, an evening each was set aside for the discussion of policies and methods as related to the educational work of the denomination, its social work and its use of literature and music, all of which conferences called out not only contributions that were carefully prepared, but a variety of discussion was entered into that was both practical and stimulating. Especially manifest was the interest in the subjects of literature and music, two fields that hitherto, it was recognized, had been practically untouched. As a result of the discussion, however, so important was the subject deemed that two committees were arranged for which should give special study to the needs and conditions, with a view to the possible creation of a new department or bureau so that the work of the



denomination along these lines may be brought up to a higher standard.

Other conference also, on Sunday School work and the evangelistic program, were held and while the latter subject brought out a great variety of opinion as to method and emphasis, it was quite apparent that the common desire and purpose of all was to push forward to new achievements in evangelism corresponding to the needs and opportunities of the new age.

The spirit of prayer and intense devotion to the great cause and to the great Lord whose cause it is was manifest from first to last. The best half hour of the morning session each day was set apart for a devotional meeting, and it was always difficult at the end of the hour to check the tide of prayer that welled forth as the expression of the common impulse. The sermon on Sunday morning by Mr. Nagasaka on the subject, "For me to live is Christ," was remarkable for its quiet spiritual power and it lifted the congregation to a high plane of aspiration and purpose. This was followed by a communion service which culminated in an offering for the forward evangelistic program of the year amounting in all to yen 3051.60.

The denomination has always been characterized by a sense of mission to an unusual degree but now with the new amalgamation of forces that has been effected, it realizes that never was its opportunity greater. The budget for the general work of the denomination outside of what the churches raise for their own support locally now approaches yen 80,000 a year, 45,000 of which is contributed by its own membership, the remaining yen 30,000 to 35,000 being the sum which the Board contributes as its share in the cooperative enterprise. It is interesting to observe with what earnestness

all are studying to see how to make the available forces of men and money more productive, and especially is there a desire manifest to give to the missionary and his money a place of ever increasing usefulness.

Certain important changes were effected at this meeting in the organization of the denomination, all looking toward a more democratic system of government and administration as well as to greater efficiency. The tendency is evidently toward decentralization, by which the responsibility for administration shall devolve less upon the central office and more upon the sectional conferences (*bukwai*), into which the churches are divided. The result will be to bring the denomination into closer accord with the principles and polity of the Congregational churches in America.

In conclusion a few impressions growing out of observations at this meeting. It was remarkable with what facility this large body was able to put business through, not only with despatch but with full discussion and with due weight being given to every possible difference of opinion.

Again, the older men and the younger men do not think alike in this body. That is evident. There are splendid fighters among them, too, on both sides. But they are still able to consult together and to work together to the mutual advantage of both and they will continue to do so. It is becoming evident in this connection, however, that eloquence, which was the forte of the leaders of the past, counts for less than it used to, and hard headed sense and experiential faith are the characteristics that give the new leaders their power. And so we have reason to believe that a great future lies before the Kumiai church in Japan as well as a great past behind her.

## II. The Synod of the "Nihon Kirisuto Kyokwai"

By CARL D. KRIETE

THE thirty-sixth annual session of the Synod of the *Nihon Kirisuto Kyokwai* was held in the recently renovated and beautified *Kaigan* Church in Yokohama, October 12th to 16th. It

was most appropriate that this Synod, marking the fiftieth anniversary of the founding of this denomination, as well as the beginning of Protestant work in Japan, should have been held in this

Church, where the denomination had its beginning fifty years ago.

The statistics given at the Synod indicate that at the end of the fifty years, the *Nihon Kirisuto Kyokwai* has a membership of 37,657, of which number 2,490 were baptized during the last year; 22,547 pupils in the Sunday Schools; 178 ordained ministers and 507 elders, carry on the work of the denomination.

But it was quite significant that the Synod spent little time in a self-congratulatory review of the past, but focussed its attention on the work that lies before in the next fifty years. It was noteworthy that the Fiftieth Anniversary Committee should have brought in for the main part of its report a new plan of cooperation with the various missions associated with the Church. This plan proposes to unify the work of the whole denomination, by merging the work now carried on by the *Dendo Kyoku* (Board of Missions) of the *Nihon Kirisuto Kyokwai* and by the cooperating or affiliated Boards of the four Missions.

Since early in this year, this Anniversary Committee of the Synod has been negotiating with the four Missions with a view to the establishment of this Board. The four Missions, (Presbyterian Church in the U. S. South, Presbyterian Church in the U.S.A., Reformed Church in America and Reformed Church U. S.) were asked to present a plan of cooperation to the Anniversary Committee. This work being completed at the end of the summer, a counter proposal was made to the Missions from the Synod's committee.

These two proposals became the basis of the plan which was adopted at the Synod, and which will now be submitted to the Missions for their approval.

The main outlines of the new plan are as follows: The work hitherto carried on by the *Dendo Kyoku* and the various Mission Evangelistic Committees, to be merged into a Joint Board of Missions having sixteen directors, eight elected by the Missions, and eight by the Japanese Church. This Joint Board shall fix budgets to be submitted to the Synod and the Mission Boards in the homeland. They shall employ and dismiss all men. But the details of administration shall be left to local committees consisting of Japanese and Missionaries in equal numbers, to be elected by the Missions and local Presbyteries.

This plan called forth very great interest, and evoked considerable discussion, the point at issue being whether authority be centered in the Central Board or in the local Committees. If this plan is approved by the Missions, it will go into effect sometime next year, and will surely mean much in unifying the work of the whole denomination, which under the present methods is apt to be divided into four denominational groups.

There were present at the Synod 71 clergymen and 43 elders, two of the latter being women, 36 advisory members and 14 missionaries. A feeling of self respect and of maturity characterized all the discussions of the Synod. Under the blessing of God, this church ought to make a noteworthy contribution to Church History during the next fifty years.

### To Friends of the Leper Hospital at Meguro

Once again the Christmas season is approaching, and with it the time at which hearts can be made glad with but a very little. Those who have yearly contributed towards the Christmas celebrations of both the Leper Hospital at Meguro as well as that of the government hospital in the country, and who may wish to do so again are asked to kindly send their contributions to Miss A. M. Spencer, Aoyama Jo Gakuin, or to Miss S. Bauernfeind, 84 Sasugayacho, Koishikawa, Tokyo.

## Mrs. J. D. Davis

### WIFE—MOTHER—FRIEND

By GENEVIEVE DAVIS OLDS

IT was thirty-nine years ago that Frances Hooper Davis first came to Japan as teacher in the Doshisha Girls' School. Born in Worcester, Mass. in 1854, the influence of a Christian home and her subsequent training were all such as to make her eminently fitted for missionary work.

Though quiet and unassuming in manner, her quick wit, cheery, unselfish nature and sympathetic heart won for her a host of friends. The children of the Kyoto station can never forget all she meant to them and when in 1888 she came into the Davis home, four of these children considered it a joy and privilege to call her mother. For thirty-four years this relationship continued to be an almost ideal one. When two of the older children returned to Japan to take up missionary work, the Kyoto home was always open to them and some of the happiest memories of the grandchildren are connected with these visits to Kyoto, where she was their loving comrade and devoted friend.

Those who frequented the Davis home in Kyoto know how devoted a wife and comrade she was to her husband. Her constant thoughtfulness in sparing him many needless interruptions and the cheery unselfish spirit with which she met the little annoyances of the daily home life, contributed very much to the health and happiness of her family and filled the years with memories that are a constant inspiration.

Her husband's students and friends never failed to receive a warm welcome and though Mrs. Davis never learned to speak Japanese fluently, her ready sympathy and loving heart won for her many friends among the Japanese.

Though the period of her teaching in the Doshisha Girls' School was a short one, the love and appreciation felt for her has been expressed by the establishment

of a Frances Hooper Davis Scholarship in that school.

After the passing on of her husband in 1910, her friends urged her to remain in the United States, but her heart was in Japan and so in spite of her loneliness, she returned to take up a new work as house mother in the foreign teachers' home in Kobe College. For ten years her loving devotion to the daily needs and comfort of the teachers contributed much towards their usefulness and endeared her to them all. Here, too, she had a large circle of friends among the Japanese teachers and students as well as in the foreign community.

She was a loyal friend who could always be trusted. The secret of her ability in making friends and keeping them was that she never spoke ill of anyone. No word of unkind criticism was ever known to fall from her lips.

Perhaps the trait most characteristic of her was unselfishness. The kind and loving deeds that filled each day were simply the natural expression of her loving heart.

Mrs. Davis has always enjoyed perfect health so that she seemed little prepared for the months of pain and suffering that came to her during the last two or three years of her life. The brave, unselfish spirit in which she met the doctor's verdict of malignant cancer was truly characteristic of her. It was Monday of Thanksgiving week when she was first told of her condition, but she went on with the preparation for the family and station celebration as usual and it was not until after the jollifications were over that anyone in the family knew a word of her trouble.

During the two years or more of her invalidism in the United States, her home was with her son, Louis, in Denver, where the best specialists and nurses gave her every help that modern science could



offer and a loving son and daughter devoted themselves to her comfort. During this period her letters which had always meant so much to all her children and friends were filled with pleasant items of the happenings in her home, but with scarcely a hint of her own discomfort and suffering.

The last few months of her life she was seldom free from pain, but she never complained. Her constant comfort was in repeating passages of Scripture and familiar hymns and in speaking of her dear ones, especially those in Japan. Her youngest son, Jerome, and his wife, were with her during the last weeks and they were a source of joy and comfort.

She passed away very peacefully on the evening of July 12, only a few moments before the arrival in Denver of her son, Merle. A quiet little service was held the next day at which the three sons and their families were present, the

three daughters, Clara Bridgman, Helen Chandler and the writer being far away in Africa, China and Japan. Seven of the thirteen grandchildren joined in singing the hymns she loved so well, while each one spoke of the traits in her character which had been most helpful.

Some weeks before the end came, Mrs. Davis had prepared a message to send to her children and friends. It was "Rejoice and be glad, for I am at rest." Christ was always a real presence in her life, so that her Homegoing was indeed a joyous one. Her heart was always in Japan, so that it is indeed fitting that her ashes should later be laid to rest beside those of her companion on the eastern hills of Kyoto.

Six children and thirteen grandchildren besides a large circle of friends both in Japan and America will continue to love and cherish the memory of her whose loving spirit seems ever near to bless and inspire.

## Organized Sunday School Classes

By HORACE E. COLEMAN

ONE of the greatest problems that faces the Sunday School worker is that of holding the boys and girls after they enter the teen years. We know they can not be held any longer with children's stories. Their Sunday School teacher must lead them into real study in the conduct of the Sunday School lesson. Moreover we have found that we must do something to meet the other needs of their natures through mid-week activities. It is absolutely impossible to do all we must for the boy and girl in religious education during one hour on Sunday.

Our Sunday School committee and the officers of the National Sunday School Association have been working for some time on a concrete plan for this organization to propose to Sunday School classes. The organization may be very simple but

the important thing is to plan for some meeting during the week with activities that will hold their interest, and also be helpful and profitable for them, and lead them into service for others. The organization may consist of a president, secretary and treasurer, with various committees to conduct the club activities. These committees may be membership, educational, social and religious. A program committee might make plans for both athletic and social meetings. The activities are planned after the general idea of the Boy Scouts but we feel we should have our own Sunday School organization. As soon as we have a few hundred classes we shall have a national promotion committee and an organization that any Sunday School boy may be proud to belong to. So far as the name is concerned we have found none satisfactory to

all, so for want of a better we are suggesting now (Sunday School) *Shonen Kurabu*, or *Kyū Mei Dan*. We have been working for some time on a suitable motto and have finally decided on "Service First,"—*Hoshi Dai Ichi*. We believe this will appeal to all as appropriate, as one of the chief things we mean to promote through our organization in the way of Christian training is that of service.

We give below the ten principles for the guidance of our organization which we suggest be committed to memory and be recited or brought before the Club in various ways at every meeting.

While these are made out largely from the Boy Scout Law we have put in two definite religious articles which we feel are important in order to make our organization as definitely religious as it ought to be. These principles have been translated and with explanation will be published in the November number of the *Aozora*, our paper for boys and girls.

It is not now possible for workers to say that organized classes cannot succeed in Japan, as there is one organization of boys in Okayama that has been in existence for twenty years. Almost all of the first group have become Christians, one is a member of Parliament, another a rear admiral in the navy. Through the latter large number of his family became Christians. We were much interested to learn that it was Mrs. Pettee who led to the organization of this class twenty years ago, and who cooperated steadily with the Japanese teachers in helping in the meetings with those boys. She probably never did anything in Japan that will bear fruit longer than that one piece of work. We appeal to our missionary friends to cooperate with the Japanese for the promotion of this

organization movement as through this there is a possibility of holding the boys and girls in the Sunday School and the possibility of discovering through them thousands of teachers and earnest workers for the church of the future.

### GUIDING PRINCIPLES FOR THE SHONEN KURABU

Motto:—Service First. *Hoshi Dai Ichi*.

1. *Spiritual needs* and ideals are supreme.
2. *The Ideal Christian Life* is our determined goal. The involves unselfish service for the Church and Society as a whole.
3. *Cleanliness* in body and mind and home is a fundamental condition of true character.
4. *Honesty* must be strictly adhered to in all personal and social relations.
5. *Respect* for the personality of others and a courteous attitude will always be maintained.
6. *Kindness* to all dumb animals and all wild life as a part of God's good world will be practiced and encouraged in others.
7. *Cheerfulness* is the oil that makes all social relations run smoothly and enables hard tasks to be done easily.
8. *Loyalty* to all to whom loyalty is due is an important element in the healthful conduct and functioning of society.
9. *Courage* to face any danger must be cultivated, and to stand for the right under all circumstances.
10. *Helpfulness* to others in whatever circumstances, and a *friendly* attitude toward all should be a part of every day's experience.



## News Bulletin from Japan

### Aoyama Jo Gakuin in New Location

**O**VERCROWDED conditions have made necessary the removal of the Aoyama Jo Gakuin, the girls' school of the Methodist Episcopal Church, from its present location at Aoyama. Ground for the new plant was purchased some time ago for ¥150,000. The new plot contains 7939 tsubo and is located at Daikan Yama, Shimo Shibuya, Tokyo fu. Eight buildings are to be erected upon this plot: a main building, an assembly hall, a domestic science hall, a music hall, a dining hall, a gymnasium, two dormitories and a foreign residence. The total cost of these buildings will be in the neighborhood of ¥750,000. One of the buildings, the domestic science hall, has already been completed at a cost of ¥145,000. It is a brick structure with three class rooms, four sewing rooms, one embroidery room; a laundry with up-to-date equipment, a drying room, a cooking room with modern appliances and an etiquette room of 42 mats. The building is heated by gas and is equipped with water works run by electric motor. The present number of students enrolled in the school is 823. The new plant will be able to take care of 1000. Alumnae have contributed ¥15,500.

### Nihon Kirisuto Kyokwai Statistics

**A** RECENT number of the *Fukuin Shimpō* contains the statistics of the Nihon Kirisuto Kyokwai (Presbyterian and Reformed) which were presented at the annual meeting of that body in Yokohama.

|                              |          |
|------------------------------|----------|
| 1. Number of members...      | 37,657   |
| 2. Number of baptisms...     | 2,494    |
| 3. Average attendance...     | 8,280    |
| 4. Sunday School enrollment. | 22,517   |
| 5. Ordained pastors ...      | 170      |
| 6. Elders ...                | 507      |
| 7. Contributions ...         | ¥416,811 |

### Christian Educators Honored

**O**N October 30th the Educational Department celebrated the 50th anniversary of the promulgation of the Imperial Rescript on Education. At

that time teachers who had rendered forty years' continuous and distinguished service received a gold medal from the Department of Education and a silver cup from the Emperor. Among the teachers so honored there were five Christians: Dr. D. W. Learned of Doshisha University; Dr. K. Ibuka, until recently president of Meiji Gakuin; Dr. M. Sato, president of the Imperial University at Hokkaido; Prof. K. Miyabe of the Imperial University at Hokkaido and Mrs. Waku Ninomiya, head of the Kanagawa Kindergarten.

### Sunday School Branch Associations Doubled.

**A**T a reception given in honor of Dr. Elmer Sperry at the Imperial Hotel, Tokyo, Secretary Imamura of the National Sunday School Association called attention to the remarkable increase in the number of Branch Associations throughout the country. In the course of two years the number of such Associations has increased from 57 to 106. Mr. Imamura attributes this result to the influence of the World's Convention held in Tokyo two years ago.

### First Woman Professor at Imperial University

**I**N the appointment of Miss K. Yasui as associate professor at the Imperial University in Tokyo another tradition of long standing has been set aside. Miss Yasui has been the professor of Botany in the Girls' Higher Normal School, Tokyo.

### Imperial Household Department to Aid in Eta Uplift

**T**HE *Tokyo Asahi* reports a novel experiment in uplifting the despised Eta class which promises to be successful. A certain young man, who had the misfortune to be a member of this class, graduated from a higher normal school with honor and has been employed as a teacher in a middle school. When it became known that he was a member of the outcaste class, his position became



unendurable. Influential friends, however, took up his case with the result that he is to be employed by the Imperial Household Department. In this very practical way the Department hopes to demonstrate that it at any rate longer shares in the prejudice against the Eta.

### Work for Japanese in America

A DIRECTORY of Oriental Missions has been compiled by the Oriental Missions Council on the Pacific Coast. The Directory has been issued with the hope that those who are in charge of work among Orientals in America may be led to formulate plans looking forward to greater cooperation, and to aid civic organizations in the speedy Americanization of these Oriental peoples. According to this Directory the number of Japanese on the Pacific Coast and in the Intermountain region increased from 24,326 in 1900 to 111,010 in 1920. Only 71,952 Japanese are in California, the balance being scattered throughout the states of Washington, Idaho, Oregon, Utah and Colorado. There are 19,911 Japanese in Los Angeles County. Eighteen mission boards are at work among the Japanese and their property valuation is \$948,175. 168 workers are employed in these missions at a cost of \$236,190, of which amount the Japanese themselves contribute \$119,173. The number of church members is estimated at 5,390.

### The Nippori Settlement

MR. Y. KOBAYASHI, a member of the Central Tabernacle, Tokyo, at a cost of 30,000 Yen equipped the Nippori Settlement with land and buildings. This Settlement is in charge of the Canadian Methodist Mission and consists of a dispensary open daily to the poor, a primary school for poor and unregistered children, a relief department, a church and a Sunday School. The primary school and night school having a registration of 130 children, is entirely supported by Mr. Kobayashi. The school, in addition to the regular courses required by government regulations, teaches sewing machine work and is now opening up an industrial

department. This department will teach the children a useful occupation and at the same time, will earn a little money for them.

One of the main purposes of the Settlement is to make an original study of the problem of poverty and careful records are being made with that end in view. Mr. Kobayashi is specially interested in this investigation. A Social clinic is held every Wednesday at 2 P.M. Visitors interested in Social work will be gladly welcomed. The Japanese name for the institution is the "Airindan" and the address is 1502 Nippori, Kanasugi.

### A Geisha's Funeral

A WOMAN of 48, once a famous geisha, was found by a Nippori Settlement relief worker in a dying condition. It was said that she was once the favourite of a certain famous statesman. Her face and body were badly decayed with disease. The Settlement nurse was at once called and until the end came gave what assistance she could. The woman was living with a man who was not her husband and they were both heavy drinkers. Bad as her habits were, she had a reputation in the poor community and they did not wish her to be buried like a dog. As for themselves they had no other expectation. When it became evident that she could not survive they collected a little money among themselves and brought it to the Settlement workers who took charge and prepared her for her last rite. At the hour appointed for the funeral a group of Christians gathered at the door of her little 3 mat house. The neighbors deeply grateful for this act of recognition stood around. The service was read and prayers were offered. The melody of Christian hymn rose over the body of that poor soul. What a sacrifice she had made on the reeking altar of false filial piety. She gave not only her body but her soul. It was fitting that the servants of the great Discoverer and Lover of souls should have stood by her side that day, and were permitted to lay to rest that discarded clay after the dark and world battered soul had taken its flight.

**Tent Meeting in Kyoto**

REV. W. E. TOWSON, missionary of the Methodist Mission South, reports some very successful tent meetings held this summer. "There has just closed in Kyoto a union tent meeting of ten days' duration, the circuit and the city churches uniting in the effort. There was an average of three services a day, though the temperature was over 90 in the shade, part of the time. The tent was pitched in the yard of the home of Rev. W. E. Towson. Dr. Hiraiwa, former Bishop of the Methodist Church, one of the ablest preachers in the country, spoke seven times, some of his messages being over two hours long; still he held the closest attention, gripping his hearers every time. The services were evangelistic in character and resulted in 166 names and addresses being handed in of those who desired to become Christians. At the closing service over one hundred were forward for prayer, constituting one of the most impressive sights I have seen in Japan. There were some conversions and the religious life of our Christians was greatly strengthened. Their co-operation in the work was beautiful. Every night a company of them would hold street services, using a drum, a dozen lanterns, with distribution of tracts, singing and speaking. There was perfect order at the tent—I never saw it surpassed anywhere—at all the services. The eagerness of the people to hear the gospel and the utmost spirit of friendliness, on the part of the people, were impressively indicative, in this great stronghold of Buddhism, of the receptive spirit among the people towards the Christian message. The campaign was preceded by special prayer, besides early morning and other prayer services."

**Anti-Tuberculosis Society Active**

THE White Cross Society, organized eleven years ago by Christian men to fight the terrible plague of tuberculosis, in an annual statement recently issued sums up its activities as follows: (1) Open Air School with 156 children taken care of since its establishment in 1917; (2) Consultation Offices for early diagnosis at which 7,318 persons have received treatment; (3) Sanitarium at

Kamakura in which 579 patients have been treated since 1911; (4) Free Treatment for the poor, 10,805 persons availing themselves of the privilege in eleven years; (5) Literature, such as the monthly paper, the *Hakujiji*, and pamphlets; (6) Lectures and Exhibitions held in churches and schools all over Japan. A new book, "Talks on Tuberculosis by Fifteen Specialists," has just been issued. This book contains 226 pages and sells for ¥1.88, postage included. The address of the Society is 20, 1-chome, Moto machi, Hongo, Tokyo.

**Temperance Specialist Arrives**

EARLY in November Mr. Mark R. Shaw of Chicago accompanied by Mrs. Shaw and her mother arrived in Japan for a term of temperance work especially among the students. Mr. Shaw is Field Research Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. The whole mission body extend a welcome to specialists of this kind and no doubt there will be hearty cooperation with Mr. Shaw as long as he remains here.

**W. C. T. U. Delegate to Convention in America**

MRS. OCHIMI KUBUSHIRO, National Secretary of the Japan W. C. T. U. (Kyofu-Kwai) and niece of Madam Yajima, sailed in September for the United States, being a delegate to the World's Convention of the W. C. T. U., held in November in Philadelphia. Preceding that meeting she expected to study the workings of the 18th Amendment, the methods by which suffrage for women was attained, the methods of attack on the Social Evil and the movements towards a warless world. Miss Anna A. Gordon, President of the World's Organization, is giving every assistance possible. Mrs. Kubushiro expects also to attend the convention of the National W. C. T. U. of America to be held in Atlantic City following the World's Convention and later to go to England, returning by way of the ports at the end of the year.

### Temperance Posters

A SPLENDID set of new temperance posters has just been issued by the W. C. T. U. of Japan. For the first time vital statistics for Japan on the effects of alcohol have been gathered and presented in poster form. For schools, Sunday Schools, churches and the general public they can be effectively used. They are on sale at the W. C. T. U. Headquarters, 46 Sancho-me, Shinmachi, Akasaka, Tokyo, at two yen a set (12 posters).

### Fellowship of Reconciliation

ON the evening of Nov. 10th, the Tokyo and Yokohama group of the Fellowship of Reconciliation held its second monthly meeting of the season at the Y. W. C. A. in Kanda, Tokyo. Supper was followed by a comprehensive and statesmanlike address on the League of Nations by Mr. D. Tagawa, member of the Diet and Acting-President of Meiji Gakuin. Mr. Tagawa said, "There is in Japan among the educated classes an appalling ignorance of the organization and the ideals of the League of Nations, which in the last analysis is an ignorance of the spirit in which the League was conceived. The spirit of the League of Nations which the people of Japan fail to understand is the spirit of Christianity itself, for it was in that conception that the League was brought into existence. Mr. Tagawa added that if Japan is ever to understand the League, it must be through the interpretation of its ideals to the public by Japanese Christians. Mr. Tagawa believes that international good-will can best be promoted through international universities, an international language such as Esperanto and through international clubs. Mr. Tagawa further declared for greater reduction of armaments, for granting self-government to Formosa and Korea and for suppression of the traffic of opium.

### National Peace Council

NINE organizations working in Tokyo from various angles for international good-will and world peace have joined this autumn in forming a

National Peace Council. This Council will not only be a medium for communication with similar Councils abroad, but will also head up the various lines of activity in such a way that their united strength can be used to forward any particular measure. The celebration of Armistice Day in the form carried out by the City of Tokyo in Hibiya Park was due to this Council. The principal speakers of the afternoon, Count Uchida, Minister of Foreign Affairs, and Mr. Kamada, Minister of Education, sounded notes of international good-will. Thousands listened attentively. Scores of doves were set free at the close of the program as a sign of that peace which must be diligently sought by the people of all nations.

### Home Missions Through Homes

IN New York City alone there are between three and four thousand Japanese, nearly all of them returning to their own country within the space of four or five years. Between 500 and 700 are engaged in business; about 300 are students; about 2,000 belong to the working class—very migratory in their movements—serving in hotels, restaurants and such occupations chiefly. Only between 100 and 150 are women and children. More than 300 Japanese travelers a month pass through, in and out of New York. All of these people see America only on the outside. Few, if any, make personal acquaintance with the better type of Americans, and enter into the Christian home. Some of these business men and students and travellers are the ablest men of all Japan, are helping to shape its policy now, and are to be its leaders in the future.

What can the Christian Church do to help these men to understand the real value of the Christian religion in American civilization? One answer can be given, which is often overlooked. It is the answer of personal contacts and friendships between the Japanese and Christian men and women of America; and acquaintance on the part of these Japanese business men and students with Christian homes.—*The Friend*.



## PERSONALS

Miss Sarah Ellis, formerly of the Friends' Mission, is again working for Japanese women at Angel Island, California. Miss Ellis mourns the loss of her father who died after a long illness.

Miss Ruth French, formerly of the Baptist Girls' School at Kanagawa, has accepted a position with the Y.W.C.A. at Seattle as a port worker. Her work will be for all women regardless of nationality who enter the port, but the largest number will be Japanese.

Miss Gertrude Kuecklich arrived from Germany on the Pres. Jefferson, October 14th. Miss Kuecklich is a kindergartner, connected with the Evangelical Association and will be stationed in Tokyo.

Miss Esther Seimetz, who has been helping the Y.W.C.A. in Osaka, has accepted the position as teacher of music in the American School.

Mr. Alexander Paul, a secretary of the United Christian Missionary Society (Disciples), St. Louis, Mo. has been appointed as Oriental Secretary, and will begin his work this fall. He passed through Japan in October en route to China and the Philippine Islands. He will return to Japan next spring and spend some months with the Disciples' mission here.

Mr. and Mrs. J. E. Moo and three children, and Miss Mary Kingsbury of India were the guests of Disciple missionaries in Tokyo and Osaka during two weeks in September, while waiting for a boat. Miss Kingsbury is going to India for her sixth term of service.

Miss Ada Scott has returned to Japan and will live at No. 72 Myogadani Machi, Koishikawa, Tokyo.

Mr. and Mrs. R. D. McCoy returned this month, and will live at No. 65 Miyashita Cho, Koishikawa, Tokyo.

The Rev. and Mrs. G. H. Moule who worked for a number of years in Kiushiu and afterwards settled in England have returned to Japan at the call of their mission, the Church Missionary Society. Mr. Moule has been appointed professor at the Central Theological College, Ikebukuro, Tokyo.

The Rev. and Mrs. A. C. Hutchinson who have been resident in Ikebukuro, Tokyo, where Mr. Hutchinson has acted temporarily as professor at the Central Theological College, have returned to Kiushiu and expect to be located in or near Kurume.

Rev. and Mrs. J. P. Nielsen of the Lutheran Mission left on the Pres. Jackson, Oct. 14th. The ill health of Mrs. Nielsen necessitated an early furlough.

Miss Doris De Berry arrived in Japan in September as a worker of the Japan Evangelistic Band. Miss De Berry is studying in Mr. Matsumi, a school.

Mr. and Mrs. C. S. Wilkinson of the Japan Evangelistic Band arrived back from furlough early in November. They bring with them their small daughter, Dorothea, born about a year ago. Mr. and Mrs. Wilkinson will work with the Evangelical Association in Fukushima ken.

Rev. and Mrs. G. P. Pearson and Miss Sallie Alexander of the Presbyterian Mission returned to Japan from furlough on Sept. 28th.

Mr. B. Carer Miliken, one of the secretaries of the Presbyterian Board of Foreign Missions arrived in Japan early in October.

Miss Ida R. Luther, formerly of the Pres. Mission, was married to Dr. Cousland on Sept. 20th. The wedding took place at the home of Mr. and Mrs. G. S. Converse, Sumiyoshi. Dr. J. G. Dunlop performed the ceremony.

Rev. J. S. Aremtrout of Philadelphia, a specialist in Daily Vacation Bible School work and a secretary of the Presbyterian Board of Religious Education, spent some time in Japan during October. Rev. Aremtrout has gone to Korea on behalf of the World's Sunday School Association.

Rev. E. S. Booth, D.D., for forty years principal of Ferris Seminary, Yokohama, retired from active work on September 1st. After travelling with Mrs. Booth for some time in China and Korea, they will take up their residence in America. Miss Jennie Kuiper succeeds Dr. Booth as principal of Ferris Seminary.

Mrs. A. Pieters returned to America in August on account of the serious illness of their two daughters, Dorothy and Elizabeth. Latest reports are very favorable, but it is still uncertain whether it will be necessary for Mr. Pieters, also, to return or not.

The following new recruits reached the field in September to join the Mission of the Reformed Church in America; Miss Gladys W. Hildreth, Short Term Teacher, to take Miss Moulton's place in the Department of Music at Ferris Seminary, Yokohama.

Gerald Mokma, Short Term Teacher, for Steele Academy, Nagasaki.

Miss Florence V. Buss, assigned to the Music Department of Surges Seminary, Shimonoeki.

The following are to attend Language School in Tokyo: Rev. and Mrs. John Ter Borg, to reside at 2, Meiji Gakuin. Miss Flora Darrow, to reside at 10 Shimo-Osaki Machi. Miss Dora Eringa, to reside at 10 Shimo-Osaki Machi. Miss Florence Walvoord, to reside at 10 Shimo-Osaki Machi.

On Oct. 4, in the Hakata Lutheran church Miss Mary Lou Bowers was married to Rev. Louis G. Gray. Miss Bowers has been a member of the Lutheran Mission for seven years and has been engaged in evangelistic work in Fukuoka, Hakata. Mr. Gray is a member of the faculty of Kyushu Gakuin, in the English department.

Sick leave has been granted to Rev. S. O. Thorlaksson of the Lutheran Mission, stationed at Nagoya. Mr. Thorlaksson and his family left on the President Wilson, Oct. 12. They will spend their furlough at home in Winnipeg, Canada.

As reinforcements for the work of the Lutheran Mission, Rev. and Mrs. J. Arthur Linn, Miss Helen Shirk and Rev. Hajime Inadomi arrived from the United States on the Shinyo Maru, Oct. 8. Rev. Mr. Linn is a brother to Rev. John K. Linn, who will soon assume his duties as a teacher in the theological department of Kyushu Gakuin. Miss Shirk comes as a trained kindergartner. Rev. Mr. Inadomi returns to his native land after having studied ten years in colleges and seminaries. Temporarily he will also teach in the theological department of Kyushu Gakuin. The Linn and Miss Shirk will study at the language school.

Rev. and Mrs. Arthur C. Knudsen and Rev. and Mrs. Geo. W. Schillinger, who have spent two years in the language school, have been located in Nagoya and Saga, respectively.

Adjutant Herbert Climpson of the Salvation Army Headquarters staff has recently been promoted to the rank of Staff-Captain.

Mr. and Mrs. H. H. Munroe of the Southern Presbyterian Mission arrived in Japan in October. They are again stationed at Takamatsu.

Dr. and Mrs. Walter McS. Buchanan returned from furlough in the latter part of August and are now located in Kobe, where Dr. Buchanan is teaching in the Kobe Theological Seminary of the Southern Pres. Mission.

Dr. W. M. Turnbull, dean of the [Nyack] Missionary Training School of the Christian and Missionary Alliance, accompanied by Mrs. Turnbull, arrived in Japan during the first week in November. From Japan they will proceed to China, India and Palestine.

Rev. and Mrs. Arthur Petrie are hoping in the very near future to move nearer Hiroshima in order that Mr. Petrie may give more time to teaching in the newly opened Bible School of the Church and Missionary Alliance.

Miss MacReynolds and Miss DeMiller of the C. M. A. are attending the Tokyo Language School.

Dr. Chas. T. Paul, for many years a missionary in China and at present president of the College of Missions at Indianapolis, arrived on the Empress of Canada, Oct. 30th. Dr. Paul is spending a year in the Orient, studying Buddhism.

From *The Friend* we take the following notice concerning Dr. Doremus Scudder, formerly pastor of the Tokyo Union Church:

"Dr. Doremus Scudder, executive secretary for the Greater Boston Federation of Churches, has resigned and is preparing to go with his family to southern California.

The move was taken after consultation with his physician, who recommends a long season of quiet and mental rest. Although Dr. Scudder has made remarkable recovery from exterior wounds and bruises caused by an automobile accident which nearly robbed him of life at Williamstown, Aug. 2, his nervous system remains in a somewhat shattered condition, making it inadvisable for him to continue at work which is a continual strain on mind and body."

Mr. and Mrs. Ira D. Crewdson and Master Kenneth arrived on the "Empress of Canada" to begin their work with the (Disciples) United Christian Missionary Society. They will live at 72 Myogadani Machi, Koishikawa, Tokyo, while in language school.

#### BIRTHS

A daughter, Eileen D., to Rev. and Mrs. G. D. M. Bach at Brooklyn, U.S.A. in June.

A daughter, Mary Harriet, to Rev. and Mrs. E. N. Chapman at Shingu on Sep. 30th.

A son, Maurice R., to Rev. and Mrs. E. T. Horn at Kurume on Oct. 11th.

#### DEATH

Mrs. C. A. Clark of Miyasaki, Kyushu, died at Shanghai on October 22nd.

## GOOD JAPANESE BOOKS FOR CHRISTMAS PRESENTS

—O—

### For Juvenile:

|  |      |
|--|------|
| Crossroads House—Martin H. Weyrauch                                | ¥.15 |
| Gold and Incense—M. G. Pearse, Trans. by Honda...                  | .35  |
| Handbook for Japanese Girl Guides, Illustrated Trans. by Sakanishi | 1.00 |
| Little Duke—Young, Trans. by Morita                                | .90  |
| Pollyanna—Porter, Trans. by Hironaka                               | 1.20 |
| One Girl's Influence—Speer, Trans. by Hironaka                     | .70  |
| Story of Joseph—Miller, Trans. by Ito                              | .50  |
| Lucette's Dream—D. Trott   | .10  |
| White Queen of Okoyong (Mary Slessor)—Livingstone Trans. by Ito    | 1.20 |
| Victories and Heroes of Peace—Gould Trans. by Muragishi            | 1.30 |

### For Adults:

|   |      |
|---|------|
| The Way of Power—Dr. J. Paul Tr. by Matsumoto             | .65  |
| Via Dolorosa—S. Nikaido                                   | 1.00 |
| Christian Perfection—John Wesley                          | .60  |
| Psalm as Devotional Literature—Inagaki                    | 1.20 |
| Living Christianity—T. Miyagawa                           | .50  |
| Mystery of Suffering—J. H. Bookes                         | .75  |
| History of Christianity—Kashiwai                          | 5.00 |
| Manhood of the Master—Fosdick, Tr. by Kurihara            | 1.00 |
| The Way Made Plain—Brookes                                | .75  |
| Meaning of Prayer—Fosdick                                 | 1.00 |
| Doctrine of Person of Christ—Mackintosh, Tr. by Kashiwai  | 5.00 |
| Hope in Life and Victory in Death. by T. Tomita           | .60  |
| Come Ye Apart—Miller, Trans. by Tsugane                   | 1.50 |
| Teaching of the Old Testament—Knudson, Trans. by Miyazawa | 4.00 |

### For Sunday School English Bible Classes:

|   |     |
|---|-----|
| Shokoshi Christmas number                                   | .08 |
| Christmas Cards with Japanese Texts                         | .05 |
| Card: "If I Ascend up into Heaven, Love is There" (English) | .05 |
| Gospel of Christmas   | .02 |

—O—

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## OUR CONTRIBUTORS

Paul B. Waterhouse is a graduate of Princeton University and of Hartford Theological Seminary. He is a member of the Omi Mission. From 1918 to 1922 Mr. Waterhouse was connected with the American Missionary Association, working for Japanese along the West Coast. Mr. Waterhouse has therefore had exceptional opportunities to become acquainted at first hand with conditions in California.

Isabelle McCausland has had an extensive experience in social work in America. At present Miss McCausland teaches Sociology in Kobe College.

Myrtle Z. Pider is a teacher in the Woman's Christian University.

Cora Keith Warren has been connected with the American Board Mission since 1899. For the past nine years she has been closely associated with Mrs. Clark in all the activities of the Miyazaki station.

J. Edgar Knipp was for nearly ten years Educational Secretary of the Missionary Society of the United Brethren Church. He is at present the Superintendent of the Japan Mission.

Arthur Jorgensen is connected with the Literature Department of the National Committee of the Y.M.C.A.

Jerome C. Holmes is the Director of the Japanese Language School.

## THE JANUARY EVANGELIST

### Bushido and Japanese Honesty

By W. H. ERSKINE

### The Missionary as Japanese Associate

By C. BURNELL OLDS

### Some Unreached Spiritual Areas in the Christian Program

By GUY C. CONVERSE

## THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXIX. December, 1922 No. 10

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Issued Ten Months in the Year by the Federation of Christian Missions

### EDITOR:

Paul S. Mayer, Shimo-Ochiai, Tokyo.

### ASSOCIATE EDITOR:

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### SUBSCRIPTION:

Per Year, Postpaid, Domestic, ¥4.00; Abroad, \$2.50 or 10/- Single Copies, 50 sen, 25 cents 1/-or.





Congregation of the Japanese Union Church in Los Angeles

# THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XXIX.

DECEMBER, 1922

NO. 10

## Editorial Comment

### Some Real Thinking

TO one who feels that missionary counsels have been dominated too much by slogans and too little by ideas, an article by Dr. J. H. Oldham in the October number of the *International Review of Missions* is a welcome contribution to the literature of missions. The article, entitled *New Spiritual Adventures in the Mission Field*, weighs carefully and with commendable open-mindedness the pros and cons of the present tendency in the principal mission fields of the world to express the common aims of the various Christian bodies in national councils. It is earnestly to be hoped that all future discussion of this question in Japan may register the same high level of moderation and insight.

The main body of the article deals with these actual and prospective councils from the standpoint of their significance, the grave problems confronting them, and the nature of the service they may be expected to render. The writer believes the article to be the starting point from which all future thinking on the subject of national Christian councils must proceed; within limits it does for our thinking on this problem what, for example, Bryce did for the study of American political institutions in his *American Commonwealth*. In other words Dr. Oldham has made a contribution to the subject which it is impossible to ignore.

It is not the purpose of this brief editorial comment to review what Dr. Oldham has to say, but rather to call the attention of readers to its timeliness

and conspicuous excellence. It marks the scientific approach to the problem, a method which one feels bound to say is all too rare in missionary thinking. This means praiseworthy freedom from dogmatic assertion and eagerness to follow the course marked out by constructive reason, permeated in this instance by a vital religious faith.

A. J.

### What is Loyalty?

THE recent death in Kobe of Robert Young, owner and editor of the *Japan Chronicle*, brings up an old question as to what constitutes loyalty—for Mr. Young was almost continually under the fire of accusations of disloyalty to the various governments and movements in which he took enough interest to criticise their inconsistencies.

Reviews of his life and work, which have appeared in both Japanese and foreign papers, make it evident that few men have had a wider or more helpful influence upon Japan—al tho his unreserved criticisms of the weaknesses of the government, both national and in his chosen city of Kobe, caused many to suspect and still more to hate him during his long journalistic career.

The object of his newspaper, we infer, was to bring the news of the world to his subscribers—who were presumably for the most part foreign residents in the Orient. Because Japan is a part of the world, he included Japanese current events and policies with the rest. Because his home was in Japan, he gave the particular attention to things Japanese, which he should have bestowed

upon the affairs of any other part of the world in which he might have resided. Because he had both an inborn and a cultivated passion for truth and hatred of hypocrisy, he was thoro in his quest for facts and also thoro in his attacks on sham. For this reason, as is always the case, those whose own judgments are swayed by prejudice loudly accused Mr. Young of prejudice, while those who love truth above party relished his unusually penetrating editorials.

Undeniably he exposed many official faults; but it is believable that his motives were quite the opposite of disloyalty to the Nation. Certainly he was equally severe in his criticisms of his own Nation. Certainly, also, his criticisms and his constructive suggestions were not infrequently taken to heart and produced beneficial reforms.

Undeniably his attitude towards the Missionary movement was unreservedly critical; but always it took the form of an appeal for the faithful following of the principles of Jesus as against the deviations of bigotry or sectarianism, of which unfortunately too much evidence came within his world-wide survey. For this frank and severe criticism all truth-loving missionaries owe Mr. Young a debt of gratitude. Our movement has been too much sheltered and sanctified by hero-worshipping supporters in the home lands, till, like the royal families of the earth, it is in danger of devitalization. We should welcome criticisms and set a stricter limit to the doses of adulation we permit ourselves.

The tutors of crown princes are not permitted to correct the blunders of their pupils, lest they seem to presume to

criticise royalty. A friend of ours was excused from his duties as one of the official playmates of the present Emperor, when the latter was Crown Prince, because he forgot himself in one of their games and played fair and square, thus winning for once! Nothing so greatly handicaps the development of youths of the nobility as this silly idea that they are above criticism. And nothing is worse for our missionary movement than the parallel notion that criticism of its imperfections and appeals for its greater efficiency constitute disloyalty to the Cause.

\* \* \* \*

Probably few Japanese patriots rejoiced more over any forward step of this Nation than did Robert Young; and certainly few Japanese suffered more genuine anxiety over any mistaken policy. One must have a hopeless sort of head-piece who imputes disloyalty to the land of his sojourn to one who thus gave the best part of his life to active efforts for its betterment.

\* \* \* \*

### What is Loyalty?

ARE loyal *friends* only those who praise and never those who point out our faults?

Are loyal *teachers* only those who give high marks and never those who correct our errors?

Are loyal *fellow-workers* only those who flatter us (and our mutual work) and never those who dream of greater things and tell us their visions?

W. M. V.





# The Future of the American-Japanese Relations in California

By PAUL B. WATERHOUSE

IT is very illuminating to note that the waves of anti-Japanese agitation in

California have come in cycles every four years, and have been usually simultaneous with presidential election campaigns. The famous Gentlemen's Agreement of 1907 was the result of political agitation during an election campaign; then again following the political campaign of 1912 came the Anti-Alien Land Laws of 1913, forbidding the sale to aliens, ineligible to American citizenship, of any agricultural land whatsoever, and also forbidding its lease to such aliens for a period of more than three years. Another fierce agitation was started during the election campaign of 1916, and was only headed off because of strong representations from Washington declaring that such agitation was detrimental to America's interests during the world war. Then again in 1920, the war being over, the politicians once more suddenly awoke to the "terrible menace" of the Japanese. Greatly exaggerated and highly sensational attacks were made and widely circulated, claiming among other things that the Japanese Government was secretly and craftily planning to acquire the Pacific Coast by "peaceful penetration" and that even the Japanese birthrate alone was bound to swamp the white race in California in the near future. The result was a drastic Alien Land Law, forbidding not only the sale of agricultural land to the Japanese in any form whatsoever, unless specifically granted by treaty right, but also forbidding all leases of such land, including crop-contract leases. This law also forbids those ineligible to citizenship (namely Chinese and Japanese) to purchase shares or stock in any company, association or corporation entitled to hold or acquire agricultural land, or to be guardians of their own American-born children's property.

I am glad to say, however, that a

decision of the California State Supreme Court on May 1st, 1922, declared that the provision of this Alien Land Law, by which aliens ineligible to citizenship were forbidden to act as guardians of the agricultural land of their American-born children, was unconstitutional. Another recent important decision by another court interprets the anti-leasing provision as not forbidding crop-contract leases. So already the injustice of this law is being recognized even in California's Judicial circles.

Furthermore, the alleged fear that California's population was in danger of being swamped by the Japanese through the birthrate alone was proved to be groundless by the census report of 1920. That report showed that California's increase in population was not dependent upon the birthrate alone, for during the previous ten years, namely from 1910 to 1920 the total population of the state increased one million forty-nine thousand, while during the same period the Japanese population from all sources whatsoever only increased by less than twenty-nine thousand so that only 2% of California's population is Japanese.

In like manner the fear that in a short time the Japanese will buy up and own all the best land in the state disappears when one realizes that they own less than one per cent of the land and lease only about three per cent.

Another argument often brought forth is that the Japanese have brought Buddhism into America which is menacing the Christianity of the country. But the Japanese themselves have organized what is called; "The Patriotic Volunteer Anti-Buddhist League," in which they reject Buddhism for the following stated reasons.

1. "Because Buddhism has largely made the Japanese people its captives and prisoners, and even many of the Counsellors and Chief Servants of the Emperor

himself have come under its influence, thus impairing their personal dignity, especially when they stand before the Sages and Officials of other countries.

2. "Because Buddhism closes up the pathway of true life of mankind, destroys the sense of real personality, and in the end causes its followers to degenerate in a large measure into a mere animal existence, and hence to lose sight of the ideals and goal of true human character.

3. "Because through the harmful and injurious teachings of Buddhism, its adherents fail to develop and maintain the fundamental righteousness of a world brotherhood; for Buddhism denies the following:

- a. The eternal self-existence of a Personal God.
- b. The personality of individual man.
- c. The immortality of the human soul.

The foregoing are the chief reasons why we, the Volunteers, after thoughtful and prayerful consideration, dare to reject Buddhism as a religious system." These principles constitute the belief of thousands of American Japanese.

It goes without saying, that so long as the Christianity of America remains true to its ideals and remains a reality in the lives of men, just so long will there be no need to fear the inroads of Buddhism.

The main argument, however, against the Japanese is the oft repeated but unsubstantiated statement that the Japanese cannot be assimilated. To use the words of V. S. McClatchy, Publisher of the Sacramento Bee, who is the recognized leader of the anti-Japanese agitators;

"The Japanese can *not* assimilate and make good citizens because of their racial characteristics, heredity and religion.

"The Japanese *may not* assimilate and make good citizens because their Government claims all Japanese, no matter where born, as its citizens.

"The Japanese *will not* assimilate and make good citizens. In the mass, with opportunity offered, and even when born here, they have shown no disposition to do so, but, on the contrary, pronounced antagonism."

At the suggestion of Mr. Morris, formerly ambassador to Japan, I made a fairly thorough survey of the second generation Japanese in California, to secure first-hand accurate information as to the life and trend of thought in the younger generation who have so much to do with the future of the Japanese in California. The question of assimilability is being answered by them, not in theory, but in fact. Questionnaires, dealing with education, occupation, religion, language and future plans were sent out and about two thousand replies received. In addition, many personal interviews were held with both parents and children.

Owing to the fact that the vast majority of the Japanese of the second generation are still very young, nearly 1600 of the replies were from children under fifteen years of age. There is, of course, little value in replies from children so young, except in so far as they show the general tendencies among them. Practically all of them were attending the American public schools, and nearly two-thirds of them were attending some Protestant Sunday School. Thirty-five per cent gave their religion as Christian while nineteen per cent were Buddhists. The rest gave no answer regarding their religion. There was a strong tendency among the boys to become "business men," while the girls wished to be dress-makers, stenographers or teachers. Taking them as a whole, there was little difference in the answers from what might be expected from children of that age of any other nationality.

In talking with the teachers in the grammar schools, as well as the superintendents of schools about the Japanese children in their classes, the almost universal opinion seemed to be that there was no problem so far as the morality or studiousness of the children was concerned, and on the play ground they mingled with the other children on an equal basis with practically no consciousness of race distinctions being evident on the part of any of the children. One of the teachers in the Oakland schools said, "We teachers always like to have at least one or two Japanese children in our classes as an example to the other

children, for they do study hard." One Superintendent of schools in a district where about ten per cent of the children are Japanese said, "The only difficulty we have with them here is that occasionally some older Japanese boy or girl wants to go into the first or second grade just to learn English. We have solved that problem, however, by having a special class in English for them till they are ready to go into the grade were they belong." It goes without saying, that one of the greatest agencies for the Americanization of the Japanese or any other alien race, is the public school.

The Japanese parents themselves showed great concern about the kind of education and influences surrounding their children. One little mother, much distressed over the knowledge that her young son was fast acquiring the language and manners of the street, exclaimed, "Why, he is getting neither good American nor good Japanese etiquette." One father said that whenever his children got naughty he'd threaten to send them back to Japan if they didn't behave, and that seemed worse to them than giving them a whipping. A young boy in his teens, worked for spending money. He said that his father did not allow him much money because he thought he would spend it for clothes. "My father does not want me to have fine clothes; he thinks it will make me 'too fresh'" He thought it a mistake for fathers to be too strict—"that makes boys worse," he said. Another father told of how he had sent his young eleven year old son over to Japan for education. "But", said he, "Yoneo disliked every Japanese ways and customs in their daily life. He despised Japan as a country inferior to America and didn't want to go to a Japanese school." Before a year was over, the boy had packed up and came back to America to enter High School, and then to go on to college.

One teacher in a Los Angeles school told of how the day before Lincoln's birthday a lad of eight years and one of five came to her to settle the question as to which was the stronger, Washington or Lincoln. The older boy wished to be assured that Lincoln was not for the

Germans. He said, when Shigea, (the younger boy) was big he wanted to go to war so he could fight. The teacher turned to the little five year old in some surprise and asked whom he wanted to fight. With wide open eyes he said, "I want to fight for Americans." She asked him if he were an American. He nodded his head, yes, saying "I am for Americans." This same teacher tells of a Japanese Boy Scout who stood with many school children watching a parade. As the flag passed, an American man standing beside the boy failed to remove his hat. Touching the man, the boy said, "Sir, the flag is passing." Another man standing near, wishing to show his approval of the boy's act, offered him twenty-five cents. "No," said the boy, "I cannot take your money. I am a Boy Scout."

It is of greater value, however, in judging of the future of the Japanese in California, to study more carefully the answers of those from fifteen to twenty-two years of age. Three hundred and forty-two replies were received which is approximately 40% of all the Japanese of that age in California. Out of this number practically all had attended grammar school, while over fifty per cent were students either in High School or college. On the question of religion, one half were Christians, and one-fifth Buddhists, the rest giving no answer. A great many occupations were represented by the parents, farmers naturally predominating; others were fishermen, merchants, tellers, laborers, teachers, photographers, florists, and gardeners. It was a noticeable fact, however, that, although it is natural for Japanese children to follow the occupation of their father, the majority of those in America did not wish to follow their father's occupation, no matter what it was. It is quite true that at present a great many Japanese women work in the fields, but it is also equally certain that the women of the second and third generation will absolutely refuse to do so. The Japanese women of the second generation will be stenographers, dress-makers, teachers, nurses or "business women."



So much for a general summary, but a few of the individual cases also prove decidedly enlightening.

Ernest Ishigaki is the son of a San Pedro fisherman. He says:

"I like to stay in America as long as I can, because this is the finest country I ever saw. I haven't any plans for the future, but I like to grow up as a man and help the poor people, even if I were poor. I will help the other with my best wishes and my best love. I do not know what I can do but I like to do the right thing always."

Another fisherman's son says, "I studied in Grammar School about one year, without Sunday, Saturday and some other vacations. I want to make Japanese people to believe the Christ and throw away images."

"I want to be a practical citizen of the U. S. A."

"I wish to serve the U. S. in any possible way."

"I want to be an American citizen and work for America." This is the spirit of the answers throughout.

One young man who has been in America six years, is the son of a farmer but wants to be an architect. He is hoping to go to the University of Pennsylvania and writes among other things the following:

"I came to America not because I did not love Japan but because I loved America more. But if America is going to maintain or continue to manifest this unfriendly feeling towards the Asiatic people at large, I am intending to leave America as soon as I finish school and go to China or elsewhere and not only help declare the Asiatic Monroe Doctrine but will also do my poor best to maintain it and shut the doors of Asia as America shuts American continents.

I admit that we, the Japanese, are not without faults, but still I maintain that the treatment of the Asiatic race in America is entirely unworthy of the mighty Republic. For instance, to deny the right of naturalization, and to deny the rights and privileges of the children born in this country, are the most inhumane acts, and such laws are very unfair and unjust indeed. *I am entirely*

*willing and unquestionably and undoubtedly and decidedly willing to become an American citizen provided that the treatment is just and impartial."*

"My immediate plan," says another, "is to be a great business man, and expect to be a good man." Evidently he didn't think that the two were necessarily synonymous.

A nineteen year old boy says, "I want American people to talk to me." How quickly would such a young fellow respond to the hand of friendship and how necessary it is to bring him into contact with the right kind of influences.

James Kanazawa, 21 years old, a resident of Los Angeles, whose father is a farmer, says; "I want to earn my living on honest principles, and live in peace and harmony. I do not seek material happiness at the expense and sacrifice of humanity, but I prefer to lead a spiritually happy life with clear conscience. Since this is my country and because I consider it proper to abide with its religion, laws and customs, I will not hesitate to exercise my moral and legal rights. *I shall consider this my country even though the entire populace of this country should desert me!*"

The evidence thus obtained is overwhelmingly conclusive that the second generation of Japanese not only can but actually are assimilating American ideals and customs and standards of living. From my own experience and contact with thousands of young Japanese in California, I believe these questionnaire answers are typical of the prevailing spirit of *all* the second generation Japanese, and instead of being "antagonistic," as Mr. McClatchy asserts, they are earnestly and sincerely desirous of becoming good citizens.

It is true, however, that there are a great many Japanese immigrant farmers, who, though they have been in this country anywhere from three to ten years, yet to all appearances have not been assimilated the least whit. Such a man's English is poor, his manners are worse, his whole standard of living and way of thinking is "Japanesey." He is a conservative Buddhist, loyal to Japah and cares little or nothing about the

country he is living in. He is out of touch with the progress that his own country of Japan has made, and has come in contact with only the poorest of American life. In fact, because of the unfriendly attitude of some of the Americans around him, and the discriminations legislated against him, he is driven more within himself, and becomes hostile to the agencies which might help him. But the future of the relations between the Americans and Japanese in California fortunately does not depend on him. On the contrary it naturally rests to a far greater extent on the second and third generations. So far there are practically no third generation Japanese in California, while of the second generation hardly more than 500 out of the 17500, are over sixteen years of age. All the facts go to show that these children, no matter how backward their parents may be, are most rapidly assimilating American life and are being assimilated by us. So long as the further immigration of fresh laborers from Japan is held in check, either, as at present, by the Gentlemen's Agreement, or by some other wise arrangement we need have no fear of the ultimate outcome. The enactment of a flexible percentage immigration law, such as is proposed by Dr. Sidney Gulick, would provide for a complete stoppage of Japanese immigration, until it was clear that those in congested areas had become truly Americanized, and had succeeded in establishing wholesome relations with the rest of the population. Then restricted immigration could be allowed with safety and the question of the assimilation of those already here would solve itself in another generation.

One thing which should be fully realized and more strongly emphasized is the close relationship of the work between the missionaries in Japan and those working for the Japanese in America. The stronger and more successful the evangelization of the Japanese in America the more progress will Christianity make in Japan, and vice versa. Between five and six thousand Japanese go back to Japan from America every year, either to stay permanently or for a visit of several months. What a wonderful impetus it

would give to the work here if each and every one of them had come into vital contact with a living Christianity before his return! The missionaries of the Baptist, Methodist and American Board should keep in the closest touch with their colleagues on the Pacific coast and realize that their work is identical. The Pacific coast should make an excellent recruiting ground for strong workers here in Japan. Take for instance Mary Eleanor Naka, twenty-one years old, the daughter of a farmer, but a student at Mills College, who says;

"I do not expect to go back to Japan unless it is the wish of the Heavenly Father for me to do work there. Recently I became interested in the Student Volunteer Movement and although not a Volunteer myself, I am willing to go, if God permits and it is His desire, wherever the call may be."

Or the case of the young man also about the same age who says;

"I like to give my whole life in spreading (the) Christianity among the Japanese. I prefer to live in America but the cry of the need of Christian workers in Japan might necessitate me to go back."

We spend lots of money in sending our pastors and evangelists to America for further training, but here are young men and women already being trained in America, who, if the call should come to them with a strong enough appeal, would return, I am sure, to do valiant service for the Master right here in Japan.

### Suggested Solutions

THERE are two plans proposed for the solution of the problem of the future of American-Japanese relations in California. One is that proposed by the California Exclusion League and endorsed by such organizations as the American Legion, Native Sons and Daughters, and the State Federation of Labor. It has five planks, as summed up by Mr. McClatchy, the recognized leader of the propaganda, namely:

1. Cancellation of the Gentlemen's Agreement.
2. Stopping of "Picture Brides."

## Evangelist Picture Section



Ninety-five Per Cent of the Strawberries in California are Raised by Japanese



A Fleet of Fishing Boats Owned and Operated by Japanese



## The Japanese in California



A Japanese Sunday School in Los Angeles



A Japanese Court in California

3. Future exclusion of Japanese with other Asiatics as immigrants.
4. Formal recognition of the policy excluding unassimilable Asiatics from citizenship.
5. Amendment to the Constitution so that citizenship by birth will not be conferred on those whose parents are ineligible to such citizenship.

The other is the constructive solution proposed by Dr. Sidney Gulick and backed by the American League of Justice, The American Committee of Justice and the majority of the 222,000 people who voted against the Alien Land Law at the last election. This proposes that Congress shall pass a "flexible percentage immigration law", free from race discriminations, which would effectually stop Japanese immigration, until those already here were fully assimilated. It would raise the standards for naturalization and grant citizenship to *all* who qualify, irrespective of race. It would provide also for a thorough-going Americanization program which would aid materially in the assimilation process.

The first of these proposed plans does not seem to the writer to solve the problem at all, but on the contrary to greatly complicate and increase the present difficulties rather than alleviate them. Let us consider these five proposals very briefly.

1. To cancel the Gentlemen's Agreement on the ground that Japan has willfully violated that Agreement, when, as a matter of fact that charge has not been substantiated, would be an insult to a sister nation which America could not afford to give.

2. The proposal to stop the entrance of "Picture Brides" is unnecessary because the Japanese Government has already stopped giving passports to "Picture Brides."

3. To specifically exclude Japanese with other Asiatics as immigrants when they are already practically excluded by the Gentlemen's Agreement, really adds nothing but an insult to Japan's honor, by assuming that immigration still continues in violation of the Agreement.

4. To make an *a priori* assumption that Japanese are unassimilable, and therefore absolutely and forever debarred from citizenship is undemocratic and unfair. The fitness of any person permanently residing in the United States, does not depend on race, color or slant of eyes, but on his character and personal qualifications, his knowledge of English and our forms of government and his personal attitude of loyalty to that government. Moreover, this proposal does not in any way affect immigration, but is merely calculated to increase the friction and leave the way open for further legal discriminations against a helpless minority of disenfranchised aliens. It would tend to consolidate them and increase race consciousness and greatly hinder the process of assimilation.

5. The last proposal to deny American citizenship to American-born children whose parents are ineligible to such citizenship instead of helping the situation would cause great confusion. In the first place it would not affect the 30,000 American-born Japanese children who with their children would always be citizens. Thus there would be two groups of American-born Japanese, citizens and those who never could be citizens no matter how well qualified they were to function as such. In case of marriage between the two groups, of what country would the children be citizens? An impossible situation would arise with friction and confusion everywhere and what benefit to California would come from it? None whatsoever. The proposal is unjust, un-Democratic, un-American and useless.

The above proposals seem to the writer to show a misunderstanding of the real problems involved and a totally mistaken idea as to how the situation should be met. To fully carry out these proposals would mean that the future of the American-Japanese relations in California would become increasingly complicated and irritating, inevitably resulting in bitter race prejudice, violence and perhaps even war.

What then are the real problems needing solution? In addition to the proposed immigration legislation men-

tioned above which should forever free the minds of the people of California from the fear of an inundation of Asiatic labor immigration, the problems are, as Dr. Gulick points out;

- “1. How to overcome existing irritation between Americans and Japanese, especially in rural communities, and create in its place an attitude of mutual appreciation and good will.
2. How to teach to Japanese our American customs and practices, especially in regard to our family life and to our democratic institutions of government.
3. How to overcome race cohesion in economic enterprises and secure co-operation across race lines.
4. How to prevent further race segregation and secure a better distribution of those in congested areas.
5. How to prevent Japanese of the second generation, born in America, from becoming a race-conscious group, functioning distinctly and separately in business, in politics and in social life as Japanese-Americans, rather than as ‘straight Americans’ with no hyphen.”

To solve these problems a double-headed program of education is needed, one for Japanese and one for Americans. The Japanese should be taught not only the rights and duties of citizens, and be urged to qualify and become citizens if they plan to stay permanently in the country, but they should also be shown how Americans live, their ideals and economic standards, and the necessity of adopting them as rapidly as possible.

In Wapato, Washington, at the suggestion of the American Missionary Association, the services of an American woman have been secured who is to go and live for three days at a time in each of a given number of Japanese homes, the participating families to provide her a salary of \$100 a month. Her duties are to show the, as yet un-Americanized, mother how to adopt American ways of living, also to gather the neighbor Japanese into the home for cooking,

English and Bible classes, and at the same time in every possible way to bring them all into touch with their American neighbors as well. It is hoped that a real transformation can be effected by this method of direct personal contact and intensive Americanization, and that similar methods will be adopted in all Japanese centers.

The program for the education of Americans would be to seek to expose all falsehoods, exaggerations or even half truths about Japanese, and to present the actual facts and real problems, thus helping to promote a spirit of friendliness and cooperation rather than one of antagonism and race prejudice. In other words, we would encourage all efforts to meet the situation in a truly Christian spirit the exercise of which would go far toward solving the whole problem.

Dr. Gulick further suggests that: “In order to overcome particular abuses, state laws may be needed to prevent unfair racial combinations in restraint of trade, unnecessary Sunday work, excessive hours of labor, unsanitary or immoral living conditions. Legislation fitted to prevent the development of congested areas of a single people or race may also be desirable.

“Such a policy as this, followed out constantly for two or three decades, would gradually solve the Japanese problem in an American and honorable way. American-born Japanese under such conditions would absorb American ideals, modes of life and standards of labor. The strenuous economic competition of the Japanese now complained of would gradually vanish as the American-born and American trained children take the place of their foreign-born parents. These children would be as characteristically American as the American-born children of any other foreign people. Sunday labor and excessive hours of work would automatically cease and also the agricultural labor of wives and young children.

“The rising generation of Japanese would be distributed industrially and economically and absorbed psychologically and doubtless politically into the



general community, which condition furnishes the most hopeful method of preventing the rise of Japanese group consciousness. There would be a strong tendency of English-speaking Japanese to scatter, thus serving to reduce the over population in areas now congested.

Can any thinking person doubt for a minute as to which of the above two proposals for the solution of the "California problem" would really relieve the situation? The future of the American-Japanese relations in America depends largely upon which of these two views or methods is consistently followed out. To my mind, the one method is fraught with grave dangers to our democracy and to the future of the people of California, while the other presents the only real way in which a happy outcome may be obtained.

While in the Imperial Valley, in Southern California, in the course of my work as a representative of the American Missionary Association, I had occasion to look up a young man, named Miyake San, whom I had previously met in Japan. From a former pastor of a Kobe church I had heard the story of his early boyhood, as a member of this pastor's Sunday School. On one occasion they were organizing a campaign to raise money for a new church, and all were gathered together to pledge what they could for the new building. The "Fujinkwai" pledged so much, the men's Bible class doubled the amount; here and there individuals were pledging as much as they could out of their meager incomes, when suddenly up jumped little ten year old Miyake san, and said, "I'll pledge fifty yen for the boys!" A ripple of laughter went around the room. "How could that little group of boys raise fifty yen for the church! Why it was impossible. If those youngsters pooled all the money they had in the world they couldn't produce ten yen. Little Miyake San was merely carried away by the enthusiasm of the others and didn't really know what he was talking about," were the thoughts of the older people as they started to ignore the pledge, so utterly impossible of fulfillment. But young Miyake San insisted.

"No Sir! I want you to put down our pledge! We boys will give fifty yen.' So to please him, they put it down "Fifty yen from the boys of the Sunday School class," with no idea whatsoever that the pledge would be redeemed.

But Miyake San got the boys together and said. "See here, a friend of mine has promised to give me a lot of picture post-cards of Niijima, and if we'll go out on the hills and pick wild flowers and make bouquets and put these post-cards with them we can sell them for ten sen apiece and make a lot of money." So they set to work with a will, inspired by Miyake San's enthusiasm, and soon scattered all over the city of Kobe were little boys selling flowers and post-cards. The pastor one evening was walking out in the suburbs of Kobe on his way to see a sick parishioner when suddenly, from the roadside in the dusk of the evening twilight, a little boy accosted him "Say, Mister, don't you want to buy some flowers?"

"What are you selling flowers for at this time of night?" asked the pastor.

"Oh, we boys are raising some money to help build a new church and we've earned a lot of money already! Won't you please buy a bunch? Here's a post-card that goes with it too. It's only ten sen!"

So he bought the flowers and the boy went away happy. Early and late those boys worked, and when the day came for them to redeem their pledge, they brought in more than they had promised, much to the surprise and admiration of everyone in the church.

It was about noontime down in Imperial Valley when I found Miyake San. He had just come in from the fields for dinner, so he invited me to come into their rough bunk-house and eat with them. After the meal was over we sat around the table while he told me the story of his later life.

"When I left school," he said, "I went to work with my two brothers who had a flourishing business in Kobe. But I was not satisfied. At last I told my brothers that I was going to leave them and go to America."

"Why, what's the idea?" they asked. "Aren't you getting a good enough salary?"

"No, it isn't that," he replied, "but I want to go to a Christian country. I want to live and work with Christians, with people who are honest, whom I can trust and who will trust me. I don't care how low down I'll have to start or how hard I'll have to work, because I am a Christian and I want to live and work with Christians."

So he left his home and his brothers and his country and came to America. "Christian America!" thinking very naively, very childishly if you will, that in "Christian America" everybody was a Christian, and to be trusted as a brother. He came, trusting every American whom he saw. The story he told that afternoon, of how his trust had been abused and violated, of how he had been cheated and deceived by those whom he had supposed were Christians, because they were Americans, would make you blush with shame for those countrymen who, of course, were not Christian at all. The story is too long to tell, but just one incident might be mentioned.

An American neighbor told him that if he would clear off a certain piece of land and put it in shape for cultivation he could have the use of it for the next three years without further charge for rental. It was a verbal agreement, for surely a "Christian American" could be trusted to keep his word! So Miyake San went to work with a will and succeeded so well that in the first year

he was able to get a partial crop from a portion of the tract, to tide him over till the next year. By the planting time of the second year it was all cleared and ready for use. Then the owner came, demanding a high cash rental. When the "Jap" indignantly refused, reminding him of his promise of the year before, the owner denied making any such promise and drove the "dirty Jap who was trying to sneak out of paying his rent," off of his land and used it himself. "These Japs are tricky, you know, and you have to watch them every minute or they'll cheat you out of your eye-teeth!"

"Down here in the Valley," continued Miyake San, "sometimes in the distance you can see a beautiful lake with mountains and trees reflected in the still waters. It is a beautiful sight! Then suddenly it disappears—it is only a mirage! And often I've sat here in my bunk-house in the evenings after work and wondered if Christianity were only a mirage too. Ever since I was a little boy in Sunday School way back in Japan, I've loved Christ and thought his teachings were the most beautiful in all the world! I've loved them and tried to follow them, but now in Christian America I wonder if after all it is anything more than a beautiful picture. *Teacher, is Christianity only a mirage?*" There were tears of bitterness and disappointment in his eyes as he asked the question which trembled on his lips.

The future of the American-Japanese relations in California rests in a great measure on the answer to that question.



## Social Service in Christian Application

By ISABELLE McCausland

I AM especially glad to speak to you on Sunday, because I am always glad to emphasize publicly my belief that that form of Social Service which counts most is what I call "Applied Christianity"—the type which Christ demonstrated.

The first year I was in Kobe I was asked to give some lectures on Current Social Problems before a Sociology Class at Kwansei Gakuin. I was most surprised to find before me an audience of 128 young men, and astonished I enquired—"Is this an elective class?" "Oh, no" was the reply—"We require attendance at this class, after Bible study. We give this course in current social problems to give the students ideas as to how they may apply the Bible teachings they have been studying—We believe this the most effective way of helping our students to put their Christianity into practice." Isn't that a fine plan? I wish every theological school and college in the country would start a similar class.

Out here in Japan where Christianity is new I have heard of so many young men and women deeply troubled about their own souls, full of doubts as to their own salvation, "fightings without and fears within," and meantime, mind you, meantime there is usually no action on their part for others, because, forsooth, they are not yet sure of themselves. Now I know that we should be very patient with a Japanese mind thus groping, for we must realize the introspective turn their intellects have gained thru ages of mysticism and brooding, but it seems to me that, as leaders we must also turn the too introspective gaze of the seeker away from his own condition to look out at other children of God who have not yet achieved even the small modicum of truth which has already come to him or her.

Exercise is just as surely a law of growth in spiritual realms as in physical and it is true for all of us that if we put to work the little faith we have, it grows far faster and better than when we huddle

ourselves over its infant weakness. Now how can we give these young seekers in Japan an impulse and an urge to do something for Christ that is very practical and worthwhile? How can we inspire in them an active hunger for the Kingdom which shall compel them to "get busy?"

In these days when knighthood has languished, when there is no longer the call for loyalty to any visible flaming sword, when the spirit of youth still here, as in other lands, looks about for a high call to which it may leap and a mission which it may worthily follow—what trumpet call can the church sound out, and where are the leaders we may train? Because after all that is chiefly what we are here for, isn't it? To give inspiration and standards and information and training to the Japanese Christians that they may do for their own country what no foreigners can ever do for them permanently? Even in America, the great call is—Where are the leaders? We must surely keep our eyes open for them over here, and wise are those missionaries and teachers who have an eye ever out for latent ability among the Japanese youth all about them, however uncouthly or shyly it may be concealed.

Evangelistic workers we must have truly, and I am especially glad to be lecturing next year in three schools for Evangelistic workers, Methodist, Congregational and Episcopal, for these very much need to know of distinctive needs and lacks in their church fields, and of methods of practical alleviation, correction or prevention of those lacks.

Just our ordinary Christian citizens need to know of these things—listen to Margaret Slattery.

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### Author's Note—

This paper was prepared for intimate presentation before a comparatively small group and not for publication. It is given here only upon urgent request, so readers will please pardon personalities and the informal manner of statement.



"The people of all the earth must be taught that hopeless poverty and city slums are intolerable to them. They must be taught to hate uncleanness and to fight it to the death and to love sunshine and to seek it at all costs. They must be so taught that the thought of profit at the expense of the body, mind or soul of any human being is hateful to them. They must be so taught that the discovery of ways and means of inheritance for the world shall be as fascinating for keen minds as the explorations and inventions of the past have been. They must be taught that freed from ignorance and superstition they will seek God, finding in him that satisfaction which, seeking after all else, they have failed to find." Are we prepared for a leadership like that? By this kind of teaching, whether done by Church, Settlement, school, thru the public press, by propaganda, by example, by toilsome experiment, by most patient demonstration—by all this and the co-operative effort which makes its achievement possible, I mean Social Service which I believe is the Applied Christianity which Christ taught first and which Japan needs just now, I think, more than anything else in the world.

Well, some of you say, "But I am not prepared for this kind of teaching or demonstration—I have no technical knowledge of these things and no time now to stop and get it. See!" Let me whisper to you—not many people in the world are—not many have a definite science as to these things. Most of our Social Service is still in its experimental stages and no American, yes, and no Englishman can afford to stand up and say to his Japanese brethren—'Behold us.' In my country we do thus and so," because alas! when the truth must be told, how long have we been doing much better than they? and alack! how well are we succeeding? (along labor-lines for instance?) The library of social science is a record not of achievements, but still of experiments.

And so I say to you earnestly if you see an evil which you know should be corrected or prevented, don't hesitate only for lack of your own knowledge

how to attack it. You have all educated minds and Christian ideals, I hope, as to humility and the need for friendly co-operation when it comes to working with your Japanese brothers. Keeping these two things in mind, and reading or asking as much as possible of any others who are not so new in the land, and praying always for guidance and common sense, then plunge in, I say, and try to do something, for truly we are all amateurs together in these social service fields. You must somehow get a vision and perspective of your purpose or you may without such aim "go round in an eddy of purposeless dust" (Mind now, for the comfort of the elder members of this Conference, I am not urging you to unconsidered action)

But I have no sort of patience with those too cautious souls who say "We must step carefully now. Let us not attempt anything unless we can do it well and establish an example." What about the example—the moral standard we are daily setting when we offer no visible protest to evils we know and our neighbours know exist? That clever Frenchman, Romain Roland, writing on the Drama, says—"No red-blooded man or woman can see evil without wishing to cure it, or at least to cry aloud his protest." You and I have Christian consciences, a heritage which we do not often stop to consider and have failed to appreciate until we came to this land where standards are not ours. I say we ought all to be better Pro-testants.

Often I have been startled to find that even my Japanese Christian College women were at a loss to understand why I so resented or grieved over abuses we chanced to see—some huge load pulled by some struggling, panting little child up the hills of Kobe, perhaps. "But Sensei, these boys—they are the children of the workers. That is their place in life, isn't it? to do heavy tasks like that?" Thus, the daughter of a Japanese pastor! But wait, do not scorn her. Did your grandfather perhaps keep some slaves? Was it possibly your uncle who testified only the other day before a Congressional Investigation, yes, in the U. S. that "both the minds and the fingers

of children between twelve and fourteen years of age are quicker and more active than their elders and that therefore Industry needs children!" Oh, yes, Christ needs more Pro-testants, but Japan is not the only place where he needs them. And we must be most tolerant in our condemnation, and very, very humble. Remember it is the sin we protest against and toward which our righteous indignation should flame, but don't let your wrath mistake its victim and light upon the sinner. Scorn is so easy—How we despise the Chinese coolies for enjoying their eating of rats, yet cannot understand how the Jews and the Mohammedans think we are even more despicable for eating that unclean animal, the pig! Again and again I try to remember in Eastern lands where so many things seem strange to us, that where a custom is wrong we must denounce the practice but not the practicers!

And as for not doing a thing at all unless we can begin in a model way—What about that Christ whom we follow, who preached from a fishing-boat, from a donkey's back and in the fields? He didn't wait for a mahogany reading desk and an oak-panelled room! He seized his opportunities and just made the most of them wherever he happened to be! Didn't he?

And we can't always wait to make a survey and compile a yard of statistics. Now mind you, I am not condemning surveys, for I know them to be most valuable as foundations for work and for general perspective and comparisons. If you can make them and use them, well and good, but after you have been out here even a little while longer you will recognize that many miles of figures have been tabulated, and alas! laid on the shelf—that the knowledge thus accumulated is, alas, too seldom used for a foundation or anything else. Mr. Woodsworth, Mr. Outerbridge and I in Kobe Sociology Classes all know and deplore the tendency of our Japanese students to pad their theses heavily with many sheets of fine figures, quoted from investigations and Gov't reports galore, showing perfectly well the conditions as they do exist, but having accumulated

this evidence—how can we make it more conducive to action? In the very last number of my *Congregationalist* President John Graham Brooks said recently to the members of the 20th Century Club—"Patient and expert investigation is accomplishing much but the tabulation and indexing of cases and the study of curves must not supplant the need of human sympathy and understanding."

I think there is no other single type of Social work fuller of import and riper in results than the Settlement House, yet I have known only one or two in any land which has not grown up from some modest beginning—a room for a Mother's meeting, a back-yard for a play-ground, a kindergarten or a doctor's office and then the plant grew to adapt itself to Community needs beyond the original worker's dreams. We need not go out of this Conference for an example. How many of you I wonder have visited Mrs. Reischauer's school for deaf mutes? I saw it in its modest beginnings and I think she has demonstrated all those processes I urge upon you—the longing to help, the study of the problem, the consultation with experts, the prayer, the faith, the great common sense and the guidance that came to make her attempt a success. Here is Mrs. Scott, working without a budget and doing big things in Osaka, just by trying here and there and making the most of her opportunities for influence—truly developing interest and leadership among the Japanese. Don't be afraid of small beginnings—the mustard-seed of the Bible story; Benjamin Franklin's kite and its spark of lightning from the skies—perhaps your own modest attempts in the Master's service are pregnant with unsuspected power if only we have faith.

And so, though I would talk to you about works—I come back again in the end to "faith," for without it where would our labors end? Some of the Social work I have seen attempted, and I believe much that is now being done in this country will fail and has failed because there is no vision beyond the immediate effort. Social work as a cause suffers from this, as it does also from certain unfortunate more or less professional workers.

I remember my own Pastor's daughter

at home told me with horror "I went to visit a New York City Settlement, and the head worker, a woman, was smoking a cigarette," Well, I was just as sorry about that as she was—in my own Settlement, in there where I worked we didn't permit even the men to smoke, but I remember I replied, "Yes, and I know a Methodist minister in Ohio who chewed tobacco and a Western Baptist preacher who ran away with another man's wife!" But in spite of my answer she always will recall that one particular horrible example of a Social worker she saw in New York, yet we should remember that we do not condemn the ministry for its few failures, and I am happy to remember the hundreds of earnest, inspired Christians all over the world whose names lend dignity and honor to the cause of their ministry whether in Public Welfare work or in the Pulpit. In fact several of the most successful Social workers I have known were regularly ordained ministers of the Gospel, working out in daily practice among their humble brethren the principals they proclaim on Sunday in some pulpit.

There is a point of comfort to be remembered when you hear people lamenting that no more young men are entering the ministry—that there has been in the past ten years a steadily increasing stream of College youth going out into this new form of ministry all over the world. Listen to Alva W. Taylor in his article "Ministers Outside the Ministry" written for the *Christian Century*—"These young people are not one whit less inspired by the Christian motive than are those who enter the pulpit. I have known and taught hundreds of them and I know whereof I speak. They are consecrated in heart and mind and deliberately devote themselves to occupations that require tireless application to human beings with most distressing problems. They must deal, not with polite church members, but with the poor, illiterate, diseased, alien and sinful—they wrestle with much indifference in the public mind. There may be a lack in the pulpit ministry just now but there never were in the history of the world so many enlisting for that other ministry

which consists of going about doing good."

My last point is this—You will grant that ever since Christ's time it has been a commonplace of Christian teaching, as someone has said, that church-members should be pitiful of weakness both spiritual and physical—should visit the sick and the afflicted and those in prison, but only gradually have we achieved vision enough for forestalling evil. The Red Cross now instead of only handing out rations of food to starving men in a bread line builds roads thru China so that famine may not again so easily depopulate a people. Instead of waiting until accidents happen and letting the women folk faint or shriek wildly thru the neighborhood for help as in older times—there are classes now and text-books in Red Cross First Aid Relief, so that everybody who will may be informed and prepared against emergencies—and Safety First Campaigns help to prevent the accidents.

If it is Christlike to visit the sick and the poor we know now that it is better to work for fewer homes thus afflicted. If it is a Christian duty to console the mourners it is more virtuous and requires far more of vision and patient hard work to save that life so it need not be prematurely mourned. The very greatest of redemptive acts of to-day are those which prevent the disaster of souls, says Dr. Taylor. Dr. Erdman came close to saying that last Sunday, didn't he? It is true that we Christians must still try to get as much honey as we can out of dead lion skins but we don't intend there shall be as many lions dead or alive in the future.

We hope in this Conference to treat one or more evils quite concretely. I am sure the emphasis of all your ponderings will swing to the preventive side of the problem—and then, what can we do about it?

With some hesitancy, for fear of being misunderstood, I quote the following lines which I asked my Kobe College girls to write into their notebooks this year—Please don't think I would ever dare nor care to belittle our greatest single agency for efficiency, that I could speak lightly of prayer, but listen—



"No, God is not only in Heaven—  
 He has come down on earth to see  
 That nothing is wrong with the world  
 he made—  
 The wrong is in you and me!  
 He meant the world for a garden spot  
 Where brothel and saloon stand.  
 Childhood he meant for growing time  
 Now look at the toiling hand!  
 Woman he meant for mother and mate  
 But look at our slaves of lust  
 Yet good folks shake their heads and  
 say  
 We must pray to God and trust!  
 God has a million books of our prayers  
 Unopened upon His shelves,  
 For the things we are begging of  
 Him to do  
 He wants us to do for ourselves!"  
 Here is another bit, from Mrs.  
 Browning, which perhaps you may like

better—We write this on our first page of  
 our Current Problems Notebooks at Kobe  
 College—

"We must be here to work  
 And men who work can only work for  
 men  
 And, not to work in vain, must compre-  
 hend  
 Humanity, and so work humanly  
 And raise men's bodies still by raising  
 souls as God did first.  
 "But stand upon the earth"  
 I said, "to raise them—this is human  
 too as God did last."  
 "And work all silently  
 And simply," she returned, "as God  
 does all."  
 The man most man, with tenderest  
 human hands  
 Works best for men,—as God in  
 Nazareth."

## Central Japan Missionary Association

By J. EDGAR KNIPP

THE fall meeting of this Association  
 was held November 14 in the  
 Osaka Kumiai Church with a large  
 attendance of missionaries present. Mr.  
 Guy C. Converse, chairman, presided.  
 Mr. J. Gurney Barclay of Matsue who  
 recently spent six months as a member  
 of the Church Missionary Society dele-  
 gation visiting their work throughout  
 India gave an interesting account of his  
 observations. Among the difficulties  
 mentioned by him is the fact that  
 oftentimes the caste spirit is carried over  
 into the church. In the Tinnevely Valley  
 district where there are hundreds of  
 thousands of Christians 85% are cocoanut-  
 climbers and 15% belong to the higher  
 classes. In that section an Englishman  
 must be chosen chairman of the Church  
 Council in order to keep the balance  
 between the two parties. The more the  
 foreigner tries to eradicate this feeling, the  
 more it is emphasized. In the north of

India the anti-foreign feeling is especially  
 strong. Even the American missionary  
 is subject to distrust and suspicion,  
 because he belongs to the ruling race.

Among the encouragements in India  
 today are the strong mass movements,  
 which bring to the Christian Church a  
 vast opportunity. The problem is, not  
 how to make converts from among the  
 outcastes, but how to take care of them  
 after they have turned to Christianity.  
 Another encouraging feature found es-  
 pecially in the Dornakal district is the  
 strong evangelistic spirit that prevails.  
 There are in that district no paid  
 evangelists, for the Christians themselves  
 bring in the non-Christians in large  
 numbers.

The problems now confronting the  
 Christian forces in Japan were ably  
 presented by Rev. Hatanaka of Kyoto  
 in his excellent paper on "The Japanese  
 Church and the Spiritual Crisis." To

meet the situation it is his deep conviction that great emphasis must be placed upon establishing Christian homes. Homes should be the units we seek to reach in our evangelistic campaigns, and in time of marriage we should urge that Christians marry Christians. Since the government schools are turning out graduates lacking in moral training more Christian educational institutions from the kindergarten up should be established and those already in operation should be made more thoroughly Christian. "If as missionaries and pastors we simply preach moral ideas and social teaching, we shall fail, for the Buddhists are doing that. We must affirm our faith in the reality of the unseen and in the living Christ."

At the afternoon session the subject was "The Missionary and His work as an Evangelist." Suggestive papers were read by Dr. A. D. Hail on "The Missionary as a Pioneer," by Dr. S. E. Hager on "The Missionary as a Spiritual Overseer" and by Rev. C. B. Olds on "The Missionary as a Japanese Associate." Among the points emphasized were that pioneers are born not made. Providential openings must be entered at any cost. Now is the time for Christian extension by moving out into new centres. To extend the work as it ought to be extended, how can it be accomplished without pioneering by the Japanese church as well as by the missionary.

We must have the spirit of our Master whose masterpiece was the training of the twelve. From one standpoint a missionary must combine the work of overseer, pathfinder and associate. But just as the early missionary leaders in Japan did their most effective work within the range of personal association, so it is today.

Some spirited discussion followed. In the opinion of some the day for preaching by missionaries is drawing to a close, while others were of the conviction that the foreigner with a message will still be gladly heard by many Japanese. The wonderful progress already made was hinted at by Dr. J. B. Hail when he mentioned how that at the time of his arrival in Osaka fifty years ago, the Osaka Church met in a house of twelve mats and the rent was paid largely by the mission. Now this body meets in a large new commodious building representing with its site an investment of ¥235,000 paid for by Japanese Christians.

Miss Kate Tristram at the morning devotional service spoke upon "Paul's Message of the Cross." Special music was rendered by Miss Edna Erffmeyer and Mr. Sweet. For the following year Dr. C. J. L. Bates was chosen chairman, Rev. C. B. Olds vice-chairman, Rev. W. H. Erskine, secretary and treasurer, and members of the Executive Committee, Mrs. J. H. Scott and Mr. F. Parrott.



# The Student Mind—Japanese Women

By MYRTLE Z. PIDER

IT is little more than seventy-five years since the young daughter of a New England lawyer spent many hours working on a sampler these verses, presumably absorbing them into her system as she worked:

"Plain as this canvas was, as plain we find,

Unlettered, unadorned, the female mind;

No fine ideas fill the vacant soul,

No graceful coloring animates the whole;

By close attention, carefully inwrought  
Fair education paints the pleasing thought.

My heart exults while to the attentive eye

The curious needle spreads the enameled dye,

While various shades the pleasing task beguile

My friends approve me, and my parents smile."

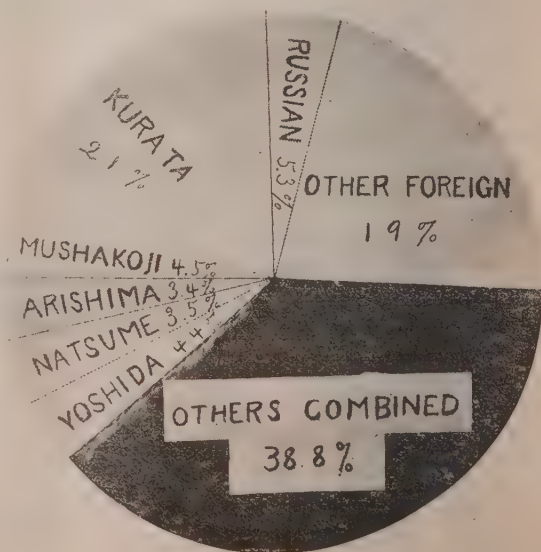
If our grandmothers wrought such samplers, "is it any wonder that their descendants, emancipated, felt like colts turned loose in a field? Or is it any wonder that the female mind, so carefully emptied before, has not always evinced a trained wisdom in electing just what to be filled with?"

In Japan we are still early in the first generation of women students. Emancipated from the exactions of the tea ceremony and other time taking forms, it is not surprising that a student of our Christian College should write, "The atmosphere of the college is happy-go-lucky; we sometimes feel that we are studying while flying over a large field, and, forgetting our little building, we live in this atmosphere. We young women of Japan, awakening in many ways, feel various gaps in our inner

lives, and some cannot quite satisfy ourselves."

That the young women of Japan are awakening is doubted by no one. The extent and the intensity of that awakening is sufficient to astonish anyone who has not been keeping up constantly a careful investigation of the thought and feelings which have rushed upon us like an overwhelming tide, during and since the Great War.

In 1915, Miss Tsuda addressing us in this building said, "Japanese girls are timid, emotional, lack self confidence, do not like to decide for themselves." In these few short years, the pendulum has swung to the opposite extreme. Today we find our college students wishing to decide practically everything for themselves. Habitual attitudes and actions are literally drowned in a passion to realize freedom, to act on personal experience, and to keep a private conscience. Freedom is today their native air and



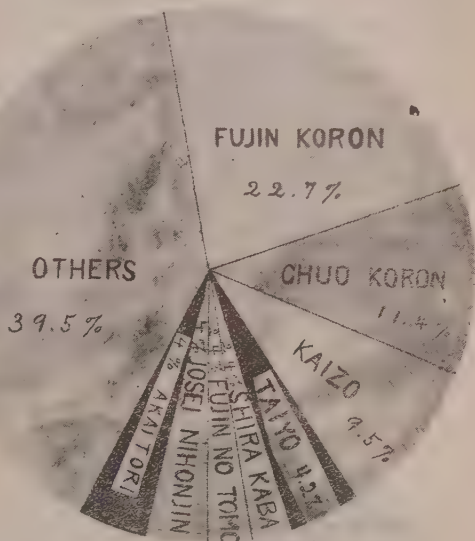


vital breath. No doubt this is a reaction against a hard and fast system of education which has failed to take account of individuality. Obedience as a womanly virtue, has been so much stressed for generations that the pent-up desires of years for doing their own will, and not another's rush forth and cannot be suppressed.

In England and America the girl enters a college which has a history—with a rich inheritance of college spirit and ideals. The atmosphere, wholesome, attractive, and satisfying, is formed. Keen broad ideas of what is good are well established. Probably the restlessness and questionings abroad in the world today, bring into criticism even these established customs and ideals. But we must remember that the college girl of Japan finds little atmosphere or background to help her know what is good for a college girl to be and do. She is sailing uncharted seas and in tempestuous weather. She has cut loose from her old moorings; she does not know clearly her destination, and she has a very small anchor. Her problem concerns not herself alone, but all Japanese womanhood, for the college girl is the index finger pointing to what that womanhood shall be. But do not be discouraged. This girl has a personality. It will profit us, and if we are wise it will profit her, if we with sympathy and eagerness, ask her if she will let us know her—not study her as if she were a problem or a specimen—but really get acquainted with her that we may know what she has to give us in our perplexities and undertakings and what we may give her in hers.

In this attempt to get more thoroughly acquainted with present day women students, a questionnaire was prepared in Japanese, with the help of Miss Yasui, Dean of the Woman's Christian College and sent to several schools doing work of college type above Koto Jo Gakko grade. Of course the answers were written in Japanese and the students did not know

their papers were to be received by a foreigner. We may suppose the answers were as sincerely and naturally written as is possible in questionnaires. Altogether 218 quite complete replies were obtained, 118 from the Christian College, 73 from the Eigaku Jiku, (Miss Tsuda's school), and 27 from Kobe College and Kwassui Jo Gakko.



Believing the old adage "Tell me what you read and I will tell you what you are," we turn to the answers of the first question, "What three magazines do you read most?", and find the Chuo Koron, or Middle Review, and the Fujin Koron, or Woman's Review, the most popular. Fully half the girls read one or both of these reviews. The Chuo Koron is an up-to-date magazine, dealing with politics and literature. Its opinions are moderate, and the magazine is not censored. It has such distinguished contributors as Professor Yoshino, Professor Anezaki, and the novelist Mr. Kikuchi. Sometimes it contains technical philosophical discussions or scientific articles. Its sister magazine, the Fujin Koron, is the most difficult of the Women's magazines; but easier to understand than the Chuo. It has some of the same contributors, but usually not the very best ones.

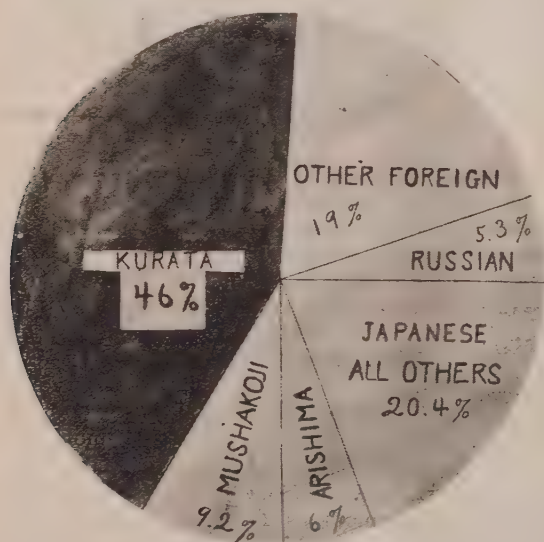
The Kaizo, or Reconstruction, comes

next in popularity. It was started about three years ago, as the organ of the Socialist party. The Taiyo deals with politics and science, but does not discuss social subjects—for, being old, there were no social questions when it was started.

The Shirakaba, a magazine of literary art criticism and aesthetics, has been a leader of the literary circle for years, is very humanistic in its attitude, and all its writers are of the best.

The Fujin No Tomo, of which Mrs. Hani is editor, gives essays and discussions on home, marriage, and so forth. It is an earnest magazine, often giving accounts of what Christian women are doing. 59 different magazines besides these were mentioned.

Our general conclusion, drawn from magazine reading, is that students are interested chiefly in social subjects and politics, with some philosophy, literature, art, and aesthetics added.



In answering the second question, "Name three books you have read recently, and one read in the past few years, which has influenced you greatly," more than two hundred different books were mentioned. Of the books read recently, the most popular are: *Ai to Ninshiki no Shuppatsu*, *Shukkei to Sono Deshi*, *Utawa no Hito*, all by Mr. Kura-

ta. 78 girls mentioned reading his books recently and 95 indicate them as the most influential books read in the past few years. Perhaps just a word as to the nature of these books would be worth our while. *Shukkei to Sono Deshi*, by far the most influential of the three, is a religious spiritual book, emphasizing the dependence of the soul on Higher Powers. It seems to attempt a combination of Christian and Buddhist thought. The author took a priest of the Shin sect as a type for his presentation, and the questions, problems, and troubles which come to him and his disciples are the same as those of our young people today. Shinran concludes that all problems must be solved by love, love for humanity, our neighbors. "The popularity of this book is significant," said one of our professors of Japanese Literature, "in that ten years ago, everything popular in Japan, was from the standpoint of naturalism and materialism. But there has now come

among students a very widespread recognition of the value of the spirit, and they are learning to depend on higher powers." In *Ai to Ninshiki no Shuppatsu*, Mr. Kurata teaches the value of pure, beautiful, spiritual love, despising the idea of sex. His *Utawa no Hito* stresses the beauty of parental love theory in socialism.

About ten years ago, the new woman movement began to teach that love is holy. Ellen Key began to be read, and her influence has grown ever since. Much in the present day women's movements has been proposed as a result of reading Ellen Key.

*Kofuku Mono*, or *The Happy Man*, by Mushakoji, is, after Kurata's books, most read and influential. In it he does not

mention Christ openly, but takes a type of the Christ as the ideal man. Buddhist and Confucian elements are embodied too, but Christian thought is more important.

Mr. Arishima's novel, *Oshiminaku Ai Wa Ubau*, comes next. We know Mr. Arishima as a realist, who is trying to show people that the ugly side of life exists in order to make them sympathize.

He teaches that modern conventionalities keep the natural instincts from development, but is an optimist about the progress of human instincts.

Shisen wo Koete, by Mr. Kagawa, a strong Christian social worker among the poor of Kobe, is the next most influential book.

Perhaps Russian novels, those of Turgenev, Dostoyefski, Tolstoi and others, if combined, would form the next influential group—but compared with the number read, and the influence of Japanese novels, their importance is slight.

Among other foreign reading, Wilhelm Meister, Faust, Les Misérables, Little Women, and Browning, are given the best share of attention, but the influence of no one book or even of all together can be called flattering.

In College classes, certainly Shelley and Keats, receive an unusual amount of admiration and love. This is partly because certain teachers love to teach them, but likely more because Shelley's character and problems appeal to the girls in the early stages of their college course. As the students grow older, they show a decided change in favor of realism. Many go to the extreme limit in devouring volumes of Russian and Scandinavian literature. At this stage they despise such books as Little Women, saying, "They are weak, there is no struggle in them." But Browning is acceptable, and really influences them.

In the questionnaire, the girls were asked to list the subjects they were taking, in order of preference. The General Theory of Literature and Literary Criticism, Philosophy, and Aesthetics are among the most liked. English translation stands high, but English Conversation and Composition are in sorrowful position near the end of the list. Perhaps Gymnasium work occupies the most ignominious place of all. A study of preferences leads one to decide that the girls like all too well lecture classes and

the predigested spoon feeding process more than they do the working out of their problems by themselves. Most of them are still content to sit and have the subject matter pumped into them by lectures, and to merely accept. If this seems inconsistent with our first statement, that the girls like to decide for themselves, we must remember that just as it is easier to acquire street cars, electric lights, and automobiles, than it is to learn the deeper customs and ideals of a people, so it is easier to acquire love of liberty as to what one does, and a hatred of outer restraint, than to grow a love of real thinking for one's self. If you wish to see some one who has approached most nearly the delicious state of Nirvana, watch some of the students in an aesthetics lecture. "What do you study in this delightful hour?" I ask a fine enthusiast. "Beauty," was the reply. "Do you relate it to painting, sculpture, architecture, to trees, flowers, or the human body?" "Oh no, we do not limit it with any of these things.—We just study the theory for itself."

In the same way, the general theory of literature is much more satisfying than the thorough study of definite pieces of even the best literature. Broad categorizing and generalization are manna to the hungry. Books about books are more satisfactory than the originals. Often in their literary work, I find them like a child who has visited a cookie jar, taken a nibble from each cookie, spoiling all for further use. Again, the girls love comparisons and cross references. If you show how the same thought is brought out by the author in various poems, you will be thought to have an approach to real scholarship in your make-up. But if you swing about over the globe, unlimited by time or space, and show that the same thought may be found in Faust, in Plato's Phaedrus, the Upanishads, and Romola, you are making for yourself a road which may lead in the end to that much-to-be-coveted pronouncement—"Deep."



It is not to be wondered at that Plato's theory of universals and the absolute existence of pure ideas should win the heart of every girl student of the present day.

This love of wide knowledge is not to be deplored or discouraged, if it can be used to glorify the trivial round, the common task, in such a way as to get careful painstaking work on definite matters to accompany this search for the highest universal. The spirit which made the delightful, hazy, half obscurity of the old Japanese prints, is not yet obsolete, nor do we wish it to be, if at the same time we can learn to see definite things, definitely and exactly, when there is need for them to be so. The exact sciences certainly should be encouraged in our higher courses if our minds are to be well balanced.

as enjoyed, while watching games, the movies, and popular lectures were indicated by the most as disliked. The number of girls voting for and against each is indicated in the diagram. Some girls voted for more than one.

It was found that 80.5% of the girls are supported by their parents, 6.7% by their brothers or sisters, 3% by other relatives, 3.1% by a benefactor, 6.7% by a Mission. Three girls of the Christian College are working for their own support.

162 girls said their families agreed or were glad to have them attend college—although many of these mention relatives who opposed. 26 said their families were indifferent, or only half understood them, while 15 said they were opposed by all their relatives. Here are samples of their answers:

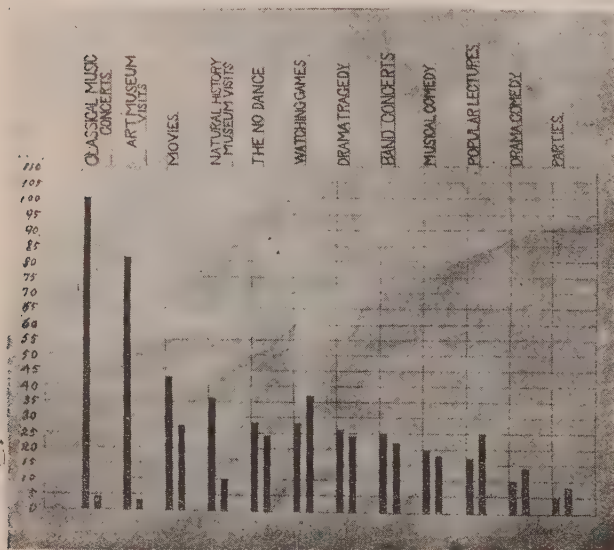
"My parents have an old idea, so I always have difficulty. They think women do not need a higher education, that it is for business purposes, or for those of very high rank. So they always oppose my coming. They think housework the most important thing, and are always telling me to learn to cook. But I want to study. I wish to be independent, and have some work, but do not wish to work as a maid. I think it wise to learn to do both college and housework; but while in college, I have no time for the latter."

Another, "All sympathize."

Another, "My father thinks high school education enough, but my mother is sympathetic."

Another, "Father is glad, but mother is not; however, she does not scold."

In section "B" of the questionnaire, the first question is, "What are some of the evils or things fundamentally wrong in society that you hope to help make right?" In answering this, the girls



For each suggested amusement there are two lines; the first indicates the number of girls who liked it; the second, the number who disliked it.

Among the recreations proposed in the questionnaire, those most liked were declared reading, walking, and music practice; those most disliked were cooking and sewing, chiefly sewing, cards, and gymnasium work.

Of the amusements proposed, classical musical concerts, art museum visits and the movies were designated by the most

seemed to take great interest, and voluminous replies were given.

29 girls emphasized the lack of general moral ideals—two of them saying, "especially of men." 8 said the strong must be moral for the weak, and 5 declared that learned people must learn also to be moral. 25 declared that people must be true and righteous, must put aside lying, vanity and hypocrisy. 2 declared that mistaken sacrifice and mistaken loyalty and filial piety were fundamental wrongs.

17 girls discussed bad conditions for

geisha system to be the fundamental wrong they hope to help make right. 5 speak of sensual pleasures and passions with the awful results that come from immoral living.

14 insist that intemperance and the sale of saké cause most of the wrongs of society. 2 say the same of smoking.

13 say the corruption of our personalities by being untrue to our own consciences is the fundamental wrong.

17 girls mention the inequality of wealth, 8 of them the pride and selfishness of capitalists, while one declares the modern mistaken ideas of socialism to be the fundamental sin.

2 say war, another the bad treatment of Chinese and Koreans, another, the swallowing of foreign ideas without making any change, while two girls, who probably have to come across the city to school, declare the bad condition of street cars the most reprehensible thing in existence.

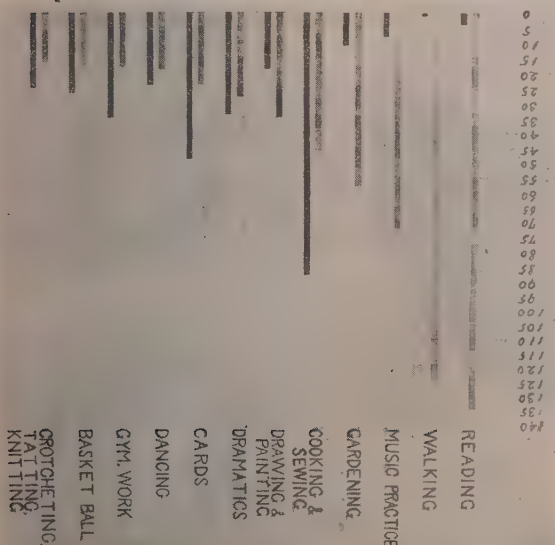
18 talk of lack of religion. People must know that God is the center of the world. But let us listen to their own discussion of some of these points:

"Men corrupt their own personalities with lies and deceit, and think it is alright to make plans which include lies. If people were purified of deceit, there would be no war."

"It is a very shameful thing that the law permits prostitution. Because of this custom, all women are misunderstood, and there can be no such thing as equality between men and women."

"Men and women must have the same moral ideals; there should be no double standard. To think of immoral men and women becoming fathers and mothers of children is dreadful."

"Even though there may be some pure and good among geisha, this system is the shame of our nation and must be stopped."



For each suggested recreation there are two lines; the first indicates the number of girls who liked it; second the number who disliked it.

children—birth of illegitimate children, lack of training, and low conditions of deprived children, lack of understanding of their children on the part of high class parents; children being brought up in cold homes with little love.

17 talk of the need of right education. Ignorance makes people sin. Schools are too few, teachers of primary schools must be more worthy, good teachers must be sent into country districts; teachers must be without prejudice and true to the children they teach.

47 girls declared prostitution and the

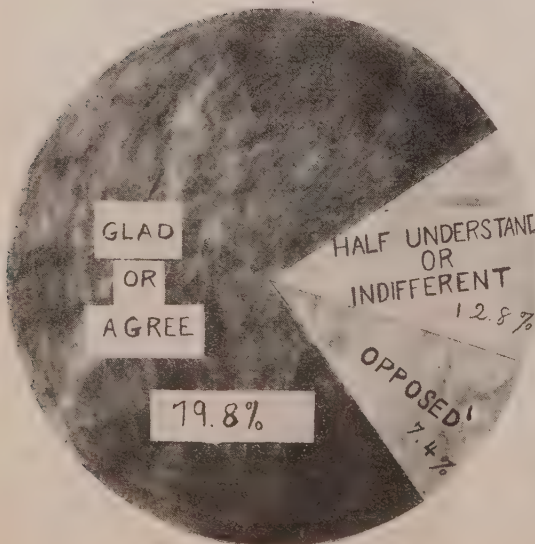
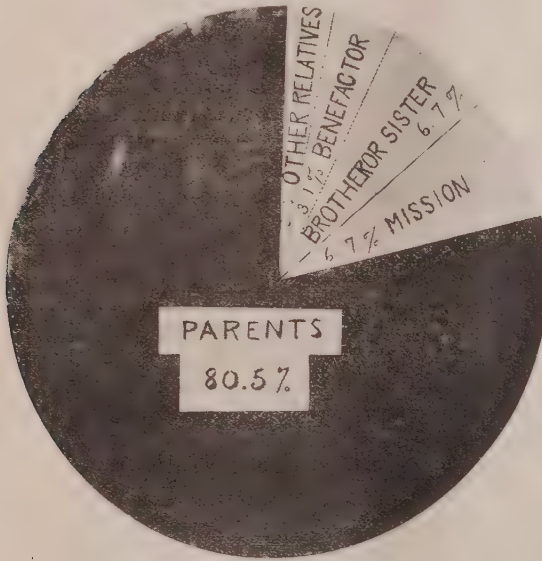
"When fathers drink, the children are handicapped—sometimes sickly, sometimes weakminded. Even though the children may not be so, the grandchildren may, for inheritance extends to generations."

"If all people lived day by day to reach the truth of God, we would be humble and feel love. To get a more religious spirit, that is the highest good of man.

If each person remembers always that he is before God, he can do more, and wrong will not be found. But we are too selfish and proud. Those who feel this way, must try hard to make others see. Human power cannot save the world."

When the papers take up the next question, "What point in Japanese home life do you consider as most needing to be changed? How would you change it?" There seems to be a spontaneous outburst of feeling as well as thoughtful analysis of the problem, and plentiful suggestion of remedies. In this the college girls are thinking for themselves. Well may the present family situation stir in its sleep and ask in troubled tones, "What is the matter?" They will not let it sleep on.

43 girls say, "Homes must be made democratic. The position and rights of women must be equal with those of men." 27 say, "Fathers are too proud and selfish. They should not have so many special rights. Their heads must be reconstructed." "Women must have high education and become worthy as persons. The law must give the same rights to all. Only the aged need special honor. Boys and girls should inherit property equally and be treated the same in the home." In the address referred to, Miss Tsuda said, "There is little or no teaching of boys regarding their proper attitude toward women. Girls are steeped in such teaching." The college girls say, "At home girls are asked to do much housework, but boys are not. There are many things boys can and ought to do. The boy thinks housework must be done only by women. When he grows up, he thinks the family must all work for him. This makes men feel women are lower than they."





16 girls declare the whole family system needs reform. All the tragedy of homes comes from the wrong system. Some few speak of the beauty of the present family system and hope it will not be changed.

37 girls are eager for women to learn to keep time, and to use time economically. Tedious customs must be broken. Time must be used for more important things. We must have regular hours for visiting. Women go visiting at mealtime, neglecting their own family and bothering another. When a guest comes, and you have an engagement, tell the guest."

34 girls suggest that life must be simplified in customs as well as in desires.

are too dirty; they can be made convenient and healthy."

29 girls speak of the need of true friendship, understanding and love in the home. They say, "The Japanese home is the place where many are living together but there is not much spiritual unity among them. Formality must be put aside. Too much respect for ancestors brings trouble. Our homes need entire sincerity. Many ladies look beautiful outside—but not at home. The inside atmosphere is more important than outside reputation.

In different papers I find: Homes must become more spiritual. There must be a family prayer time. Education and religion will make the home ideal. Sunday must be kept. Only the real spirit of Christianity will save the family. God must be the basis, and all must love each other with a democratic spirit. Then will the home be a resting place and source of love.

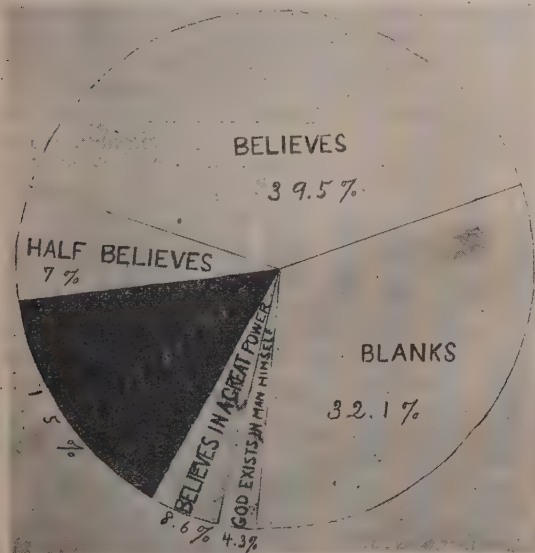
To the question, "What do you think of the present rate of divorce in Japan, and what do you suggest as the remedy?"—17% of the girls answered; "Divorce is absolutely wrong. If people cannot live together any longer, let them live separately, but without being divorced."

35% said, "Divorce is better than living together without true love."

34% said, "Sometimes it is all right; it depends upon the reason."

As preventives to divorce 105 declare that we must reform the way of being married. 27 say, "The young people must be taught to love and cultivate a stronger love for, and understanding of each other, and to mutually help each other to develop. They must be taught that courage consists—not in going to divorce courts, but in trying to correct faults." Fifteen girls say the young couple must be free from interference.

43 explain that the general moral ideals of people regarding marriage and divorce must be cultivated. People must be taught self control—especially men.



Science and education will help women to understand how to do it. Such customs as formal present giving are useless. Women spend too much for ornament.

23 say that women must manage their homes so as to have time for their own culture and development. They must read, study, and have their own friends; understand their husband's problems, and share his thoughts.

Women must think out better construction for houses; with the present Japanese house, women cannot help being slaves. 10 say, "Our kitchens

14% said, "Only when it is the desire of the couple themselves."

They must feel the sacredness of marriage, that thoughtless marriage is a sin, and that divorce is a dreadful thing. 9 say that if men were blamed equally with women, when divorced, divorce would be less frequent. Many girls declare that the registration of the marriage must be made immediately after the marriage ceremony.

The next question was, "What views do you hold concerning marriage, that are not in accordance with present customs?" If the answers for this were all printed, they would require volumes. Perhaps they would be wholesome volumes for parents to read. There was some divergence of opinion as to what present customs really are. But fully 90% took for granted the system of "*nakadachi*", the married couple being strangers to each other.

A typical reply is; "Marriage is very dangerous—a mere matter of fortune. It should be because love and harmony exist between two people, not because parents wish to unite two dolls. The marriage age at present is too early, but parents think the quicker the better. Parents must not consider children as pawns or mortgages. This is no foundation for a good family."

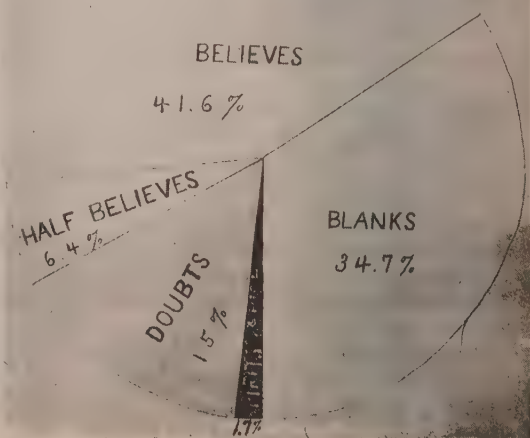
Summing up the views and suggestions offered, we find that practically all insist that marriage must be founded on love, understanding, respect, and trust, not on property, fame, business, or good looks. The young people must know each other before marriage, and choose each other. They must not sacrifice themselves to parents' wishes.

39 say, "Parents must have a share in the choosing. Marriage without their permission is wrong. Marriage founded on cheap superficial love affairs, is as bad as the old way."

Just how marriage may best be guarded, is a real problem to many. "Our way is wrong; but I do not like the western

way. A middle course must be better for us Oriental girls." 3 girls declared that those who are not pure spiritually and bodily should be forbidden marriage. One says, "I pledge myself to act out the principles of the society 'Kyo Kon Dome', the members of which pledge themselves not to marry anyone not pure in body." 44 girls say that present weddings are too expensive and showy. The wedding must be sacred and religious, with a simple exterior.

When we come to discuss the religious beliefs and faiths of women students to-day, we find much variety of thought and confusion of mind, but with all a deep sincerity and a desire to know and follow the truth. It may be vague, but the highest and best they know is vital to most of the girls. One girl writes, "In college I have been led to know that our spiritual life is respectable and valuable. There is something in the college that I cannot explain. But everyone who has once been a student here, understands what that Something is. It is the most important and deepest duty of us students to keep that Something in the highest and best condition. I am not anxious about the small buildings and the narrow playground, nor many inconveniences. As long as that Something keeps in good condition in



the college I shall be proud that it is my own school, wherever I may live."

Among the answers to the question, "Do you believe in the existence of a personal God?", 32% were left blank, 39.5% said they believed, 7% said they half believed, 15% doubted, 8.6% believed in a Great Power, but without personality, and 4.3% believe that God exists in man himself.

Regarding the immortality of the soul, 34.7% were left blank, 41.5% said they believed, 6.4% half believed, 15% doubted, 1.7% declared that without doubt the spirits perish.

If you as a missionary have grown discouraged, and feel perhaps there is greater opportunity somewhere else—read what the girls write of their religious fears, desires and hopes, and you will thank God that He has placed you here. One says, "I am living day by day, trying to think that God is always beside me. It makes my life better. But I cannot really believe it. I am only trying to think so. I believe our spirits are eternal." Another, "God has no personality—it is too hard to think so. I have no conviction of immortality, but since our bodies perish so quickly, the idea is comforting." Another, "I believe in the spiritual life, but it is because all people say so. I have no strong opinion of my own." Another, "Now and then my belief in God is wavering. But it is true that I am seeking deeply for a personal God." Another, "At first, I could not believe in a personal God, but by and by I could. Nature and God are the same. Trees grow because of God's will. Natural things seem to Him as He himself. I asked a teacher if this was the right idea and he said it was all right. The question of immortality seems difficult. I have thought over it carefully. When fathers and mothers die, children live. Is this immortality? No, not personal immortality. One teacher said, 'Cut off your arms, your spirit still lives.' But another teacher said, 'The spirit and body cannot be separated.' This seems reasonable. I wish somebody would really tell us what to believe. Another, "I believe in both, if not, I could not live." Another,

"The more I want to live the perfect life, the more I believe in the Eternal life—for it will take eternity to perfect us." One very fine-minded girl, "Our Little Philosopher", the girls call her, who had the honor of having a long philosophical discussion printed in the Fujin Koron recently, writes in a personal letter, "I am worrying about the question of prayer and of all religion; and I am eager to have a true deep religious experience. I have had some religious faith in the past, but I have felt that it was not true, so I could not continue to have it. At present though, I often have a feeling of prayer, a religious feeling, as I touch sincerity, or purity, or warmth in people. Won't you please let me talk with you about this question sometime?"

Regarding church attendance, whether they like it or not, and suggestions for improvement of the church service, 144 girls answered; 75 say they go to church with pleasure, 36 say they do not go, 13 simply say they attend. 4 go gladly to a Bible class but not to church. 15 go, but do not like to. One says she visits temples and shrines.

As to suggestions for improving the church service, the girls were not very fertile in imagining better things. Truly these girls have not the enthusiasm of the Psalmist, "A day in Thy courts is better than a thousand." There is no doubt that Churchianity and Christianity are two separate things to our student girls. If only we could make them catch a vision of the helpful possibilities of abounding church life! But some changes are suggested. 14 say, "Take away the dull atmosphere." 16 say, "Avoid insincerity." 5 suggest, "The pastor himself should have true faith." 10 say, "Do not attend formally, but with the heart." 9 long for a stronger devotional spirit. 7 would like to have interesting and inspirational sermons; one suggests that the pastor might vary them, and not always follow the same pattern. 4 would like more warmth and friendship among the members, 4 would like a more cultured atmosphere, and one, probably a musical soul, suggests that if the hymns were sung more



beautifully, she would like the service better.

As I have said, the girls are interested in real religion, not so much in its outer garments. We must make the garments better adapted to their needs. We find in the girls a strong desire to get at the absolute in religion, without form or hypocrisy. They are eager to come in touch with God Himself.

In the answers to the questionnaire, one thing stands out strong; there is unbounded faith in the power and efficacy of education. Some add to this, "But this is not enough; people cannot live well through their own power alone; through God comes the power to live."

I think we will all agree that the average student to-day is at least a contemporary if not a modernist. Her eyes are opened to what is transpiring in the world, and she is eager for better things. She hates conventionalities and shams and deceit with a cruel hatred. We remember President Hadley's immortal words, "You can always tell a Yale student, but you cannot tell him much". This is not true of our college girls—they are willing to be taught, to receive help, if we try the right methods. No longer can they be coerced. They must be led and inspired. Their individuality must have a long tether.

When we consider how we may help them develop their personalities through their new zeal for freedom and self direction, we understand G. Stanley Hall when he says in regard to understanding adolescents: "We are about in the state of Watts, when he gazed at the tea kettle and began to dream of the steam engine. No doubt this freedom will

sometimes lead to reversions as well as progress—but it is absolutely indispensable for maturing moral judgments. The student must have freedom to be lazy, to make his own minor morals, to vent his disrespect for what he can see no use in, to be baptized with the revolutionary and skeptical spirit, and go to extremes at the age when excesses teach wisdom with amazing rapidity, if he is to be a true knight of the spirit and his own master. Ziegler frankly told his students that about one tenth of them would be lost in the process, but insisted that on the whole, more good was done than by restraint."

Just because students are eager for change is no sure proof that we shall have progress. Progress follows only on thoughtful right direction. When authoritarianism wanes, the best resource a student can have, is the power to think. The Japanese have been called Athenians—always ready to hear some new matter. Since so much new comes continually to them, it is methods of investigation they must be taught, not specific solutions. They must have the why, as well as the what, in matters of religion. In their social outlook they must develop unselfishness, must realize their personal responsibility for securing right changes, they must learn to weigh values.

The ideals and attitudes of the majority of our women students to-day are wonderful. What they need is help in realization. They remind us of Pilgrim in Pilgrim's Progress, who ran crying, "Life, Life, more Life." We must help them to live in vital contact with Him who came that they might have it more abundantly.



# Harriet Gulick Clark

By CORA K. WARREN

ON October 22nd, in the home of her son Edward in Shanghai, Mrs. C.

A. Clark was released from the frail body that had hampered the spirit which nothing could bind or restrain. Hers had been a life of service, happy always when she could do some kindness and always reaching out to do greater things than her physical strength would permit.

Born in the South Sea Islands, where her parents were pioneer missionaries, and growing up a missionary child there and in Hawaii, and later caring for an invalid mother, she learned to see where help was needed and to feel the joy of giving it. "Neither said she that aught that she possessed was her own" if it was needed for the church or for some troubled child of her Father. In His name, she gave all she had and all she was.

From childhood she had suffered from many forms of illhealth, necessitating sometimes an operation with its nervous strain, sometimes protracted rest and quiet while her active spirit was eager to be out, grappling with the evils she longed to conquer in behalf of righteousness and justice.

Mr. and Mrs. Clark came to Japan in 1887. With several others they opened the first American Board work in Kyushiu, living in Kumamoto. The Province of Hyuga was so far from lines of travel that only a few tours by mission pioneers could reach it. Four years later an invitation was sent to Mr. and Mrs. Clark to live there in the small, new town of Miyazaki. Obtaining mission authorization to go for one year, they began a ministry that has continued for over thirty years. From the first they identified themselves with all efforts for the good of the public and won the affection of all who had the same object at heart. Steadily through the years, men and women of all classes of society and in all kinds of need, have known that in this home they were welcome and could find sympathy and help.

Soon after they went to Miyazaki, girls began to come from one place and another asking for the education that was not then offered in any school. She could not disappoint them, and so while she had her own children to train and to teach, she took these girls too into her home and they worked and studied under her direction. Later, when schools were opened, she was happy to be able to establish on the mission compound, a Home, where with the help of an educated Christian matron, she could give to students from out of town, while they were attending school in Miyazaki, the inspiration of Christian surroundings. To these girls she has given herself unstintedly, even in the last months of physical weakness, going to help them night after night, not only at evening prayers, but with English to supplement their school work. Through the Home, she has reached families in the most remote villages of the Prefecture. The girls who have lived in the Home through their school years have nearly all gone out to live consistent Christian lives, often in most difficult surroundings.

Another institution that she helped to found and foster, she felt it best to leave to its Japanese founder to work out without her name. The Blind School, carried on for years by Mr. Sekimoto under a Japanese Board of Advisers, owes much to her interest and counsel. All of the pupils think of Mr. and Mrs. Clark as their personal friends and Mr. Sekimoto and his Board consider them, though unofficially, actual members of the Board.

With increasing weakness of hand during the last few years, she has never hinted at any regret that she had given her all for the Japanese and for her Master. Her only regret was that she had not been able to do more and her undaunted spirit was even then constantly seeing new opportunities for service and new ways to enter the open doors. And while her hours seemed to be filled with duties that she had accepted, she con-

stantly found time to slip away and read the Bible with someone who needed comfort. There are people today, lonely on sickbeds or because of blindness, who miss the cheer of a call from her.

No one who knew Mrs. Clark can feel that her going was to the privilege of folded hands and quiet rest. Where the spirit has been so eager, it was not rest she wanted, but to come into the joy of

greater activity in her Master's service. And in this we believe she is rejoicing now. After seeing her increasing feebleness and the fear she had of becoming helpless and a burden, we who loved her could only rejoice for her that she is free, although the whole community, and most of all we her associates, miss the cheer and help of her presence here.

## Course of Study of the Japanese Language School

By JEROME C. HOLMES

AT the Annual Meeting of the Federated Missions it was voted that the Board of Examiners of the Japanese Language be empowered to revise the course of study. The idea was to provide a course of study which should meet the needs both of independent students, and also those in actual attendance on the Language School. With the preparation of such a course all the work of supervision of language study could be taken over by the School. The teachers of the Language School prepared a course which was submitted to the examiners. This, with certain changes and suggestions, has been adopted by the Board for use this present year. This course will be used in the school and provision made for correspondence work for all three years. It is strongly advised that the first year at least be taken in the course.

The services of an experienced teacher for the work of the Correspondence Department is assured and written work will be required to be sent in for revision. In the earlier stages of the course this will naturally be very simple but gradually harder subjects will be introduced calling by the third year for the writing of short addresses, sermons, and prayers. It is thought that having all the Correspondence work under the charge of one man will make possible more uniformity in the work of grading.

It will be noted that the main foundation of the course is conversation, ability to speak the language fluently being the main object. To this end much memorization is required with conversation based on the memorized material. This memorization is carried throughout the three year course.

Every student should provide himself with either Chamberlain's Handbook of Colloquial Japanese, or Lange's Text Book of Colloquial Japanese. Constant reference should be made to these books throughout the course. With the introduction of the Bible in the second year a book dealing with the grammar of the written language is introduced. This is to be used by the student until he has gained familiarity with the special written forms. For the purposes of the course Millman's *The Verb in the Written Language* is recommended. Those who have Verbeck-Peeke *A Synopsis of the Japanese Verb*, or Aston's *Grammar of the Written Language* may substitute them. The main point is that such a grammar should be actually possessed and constantly used by the student.

The committee also recommends that in addition to the above mentioned books every student should have as his tools:

Inoue's Japanese English Dictionary.  
Last edition or,



Takenobu's Japanese English Dictionary.

Hampdon-Parlett English-Japanese Dictionary of the Spoken Language. Fourth Edition.

Rose-Innes Beginners Dictionary of Chinese-Japanese Characters.

Bougois. Dictionary and Glossary for the Practical Study of the Japanese Ideographs. Or,

Jones-Peeke Six Thousand Chinese Characters.

Other dictionaries are available which are also good and new ones are constantly being produced. For the more advanced student who is engaged in writing we recommend in addition to the above,

Saito—Idiomological English-Japanese Dictionary.

Inoue—English-Japanese Dictionary.

Students who have already completed a part of the old course have the option of continuing the old or taking the new. In order to assure the services of a man for the work of the Correspondence Department a fee of forty yen per year will be charged. All correspondence in regard to the course should be addressed to The Japanese Language School, Correspondence Department, 17 Hikawa Cho, Akasaka-ku, Tokyo.

### Course of Study of the Japanese Language School

#### FIRST YEAR

##### FIRST TERM

1. Simple Sentences.
2. Writing, Hiragana.
3. Shitakiri Suzume, Memorization. Conversation.

##### SECOND TERM

1. Conversation cards. Everyday Life.
2. Issunboshi. Memorization. Conversation.
3. Bible Stories and Lord's Prayer.
4. Tokuhon 3.

#### THIRD TERM

1. Conversation cards.
2. Bible cards. John 4.
3. Tokuhon 4.

#### SECOND YEAR

##### FIRST TERM

1. Kanshinna Genan, Shinmiya Shinzaemon. Conversation. Memorization.
2. Bible Stories. Yo no Hajime. Dai Kozui.
3. Translation and composition.
4. Tokuhon 5.

##### SECOND TERM

1. Bunpuku Chagama. Conversation. Memorization.
2. Bible. The Unfaithful Servant, The Sower, The Ten Virgins, The Prodigal Son, Rich Man and Lazarus, The Good Samaritan.
3. Shinko ni Iru no Michi. Kanamori. Kami, Tsumi.
4. Translation and composition.
5. Tokuhon 6.

##### THIRD TERM

1. Matsuyama Kagami. Memorization and Conversation.
2. Bible. Water Turned to Wine. The Healing of Jairus's Daughter, Centurion's Servant, Paralytic, Syrophenician's Daughter, The Feeding of the 5000.
3. Shinko ni Iru no Michi. Sukui.
4. Translation and composition.
5. Tokuhon 7.

#### THIRD YEAR

##### FIRST TERM

1. Reading. Osanaki Hi, Shimazaki Toson. 90 pages.
2. Bible John 6, 10, 17.
3. Sermons, reading and writing. Selected.
4. Prayer. Peeke. How To Pray In Japanese.
5. Newspaper. Foreign Telegrams, etc.
6. Tokuhon 8 and Primary School History Book 1, first half.

##### SECOND TERM

1. Shukke to Sono Deshi. Acts 1, 5, 6.
2. Bible. Romans 3, 8, 12. Genesis 1-2. Isaiah 40, 53.
3. Sermons, reading and writing.
4. Hymns. Peeke.
5. Primary School History through Book 2.



## Along The Book Shelf

### THE CHURCH IN AMERICA\*

THERE is probably no man in the United States better qualified to produce a "constructive" study of American Protestantism than Professor William Adams Brown of Union Theological Seminary. From almost every point of view he is in fact quite extraordinarily well qualified. He has the reputation of being a loyal churchman without the stigma of exclusiveness; he gives practical proof of this by his staunch advocacy of, and outstanding leadership in, many of the nation-wide movements toward cooperation between denominations. Being a theological professor in a forward-looking institution, he is familiar with the intellectual problems confronting the Churches, and at the same time has had the time for careful study which lends to his points of view persuasive maturity. Through his well known connection with certain committees in the city of New York that have struggled long and successfully with social problems in some of their acutest manifestations, he has come to be recognized as something much more than a theorizer on the question of the Churches' relation to the social problem. Furthermore—and this is a qualification or disqualification depending upon one's point of view—on practically all the significant issues confronting American Protestantism, issues on which we differ sharply, he has followed in the past and continues to follow in this volume, the *via media*. His outlook while modern, is so completely tempered by deep respect for the past that his treatment may justly be described as conservative, not in the party, but literal, sense of that word.

The volume under review comprises 350 pages of closely printed material which in popular parlance can best be described, not as history, but as an attempt to "psycho-analyze" American Protestantism. It is "an objective and impartial study of the function of the Church in human society and of the nature of the contribution which it may fairly be expected to make to the progress

of mankind." This statement of aim is recorded in the first chapter, and there follows an almost encyclopedic array of facts regarding the Churches and American life, interpretations of situations and tendencies, criticisms as well as appreciations of what has been done and of policies in operation, numerous suggestions in matters of detail no less than on questions of fundamental importance,—and all this followed by the conclusion of the whole matter, stated in the last chapter in these words,—“Democracy has a right to expect of the Church a unifying spiritual influence, springing from a common faith, and issuing in common action.” In other words it is the duty of Christianity to furnish exactly what one of the greatest of living critics of modern civilization says is its most urgent need, a unifying principle. A glorious ideal for the Church to struggle with! Sharp critics as well as earnest friends are bound to ask, can an organization almost hopelessly chopped into bits by one of the most firmly grounded of its own principles, ever unite anything, even its own bits, to say nothing of the modern world, driven on by apparently countless centrifugal forces. There is nothing categorical about Professor Brown's answer. He is far too wise and has had altogether too much experience to be glib about his optimism. He sees the almost insuperable obstacles, but through it all he remains hopeful. American Protestantism holds the key; its divisions are not so hopeless as they seem; by a correct and courageous attitude toward social and intellectual problems, by the right kind of education, by wise leadership, by intelligently and in the true spirit of brotherhood working together on the problems of concern to all, and by recognition of a common spiritual heritage and a common goal in the kingdom of God, American Protestantism may, if it will, lend to our dis-

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\* *The Church in America*. By Professor William Adams Brown. Macmillan Co. New York. \$2.50.

ordered life the saving principle of unity in righteousness.

It is in fact in the discussion of these pressing problems of church federation and how to work together that the book will prove of greatest value. It offers not only a penetrating study of this whole question, with sidelights of the great variety of methods that have been tested, but offers a thoughtful analysis of the Churches' resources and of the needs of human society, making it clear that only by a gradual process of collaboration can the Christian Church hope to achieve victory. The great need is that American Christians shall think together. Towards the attainment of this desirable end, the author suggests the formation of a "central correlating agency," with no executive power but charged with the responsibility of studying the whole problem and giving advice to the whole church. The purpose of this, presumably is to help in the creation of a Christian public opinion, which in turn will clear the way for concerted action. Such an agency should be thoroughly representative and might if it seemed wise, be attached to an organization like the Federation of the Churches of Christ.

How the Churches bore up reasonably well under the strain of the war and how they failed under the even heavier strain of its aftermath are treated fully, though as it seems to me, with rather uneven discrimination. That the Churches as a whole joined the general moral and intellectual goose-step of war-time, and that they failed hopelessly in creating and unifying moral sentiment on the questions of the peace may be explicable, but if explanation paves the way to easy condonation the Churches are not likely to experience that transformation of spirit without which they can hardly hope to serve humanity better in future crises. For my part I see no reason why the Churches should not be permitted to suffer for a season the pangs of an uneasy conscience.

The degree to which Christianity has been obliged to alter its views of life and the world in deference to the general scientific movement is certainly not overestimated. The fact that this is a

matter upon which Christians differ radically and feel deeply, is taken by most men as sufficient reason for handling it gingerly, and not infrequently with a pretty heavy coating of gloss. The impression seems to prevail that so long as we get on with the job all concern over the subject of intellectual readjustment is premature. This attitude is bound to keep the Churches predominantly medieval in their intellectual outlook, thereby depriving themselves of the allegiance and service of many of the best minds of our day. Like most theologians of the modern school Professor Brown conceives his task to be that of mediator of a new point of view, and in doing this he sees fit to make the new appear in the garb of the old whenever possible. The wine may be new but the old skins are quite adequate. Considering human nature with its marked loyalty to tradition, there is doubtless something to be said for this approach to the problem. Let us not forget though, that the opposite method is not without its noble exemplars.

In the discussion of the Churches' relation to the social and industrial problems of our day Professor Brown is not only at home, but what he says reflects careful study and wide experience. As always he speaks with caution and reveals his predilection for the middle way. If the Churches would be true to their Master, they must take a course lying between the Scylla of evangelical individualism and the Charybdis of institutionalism. The grave and everpressing problems of classes, of nationalities, and of races literally flaunt their challenge to the Christian Churches, a challenge that cannot be ignored if these Churches would remain mediators to a distracted world of the healing and unifying spirit of Jesus Christ.

The book covers a wide range of topics which it is impossible to even catalog in a review of this kind. The volume is bound to be of vital interest to students of the relation of Christianity to the problems of modern life. On the whole Professor Brown's message is one of firm hopefulness, and balanced confidence in the future of American Protestantism.

ARTHUR JORGENSEN.



## Prayer for Miyogi Conference Women

Our Heavenly Father we thank Thee for beauty—for the beauty of the mountains, which to some minds mean struggle to be overcome, effort or achievement, but to others strength and calm. We thank Thee for valleys wide and narrow, which to some may represent isolation but to others peace and fertile bottom-lands. We thank Thee that Thou has remembered to give us also wide plains dotted with Thy blossoms and the brown salt marshes this side the rolling blue sea which some of us love so well; and we praise Thee that we are all the children of the same loving Heavenly Father whose kindness has planned for us such infinite varieties.

Because we are all so different in our interpretations of even these physical gifts of Thine, because we have varieties of training, of backgrounds, of duties, help us, Lord, to know how to be more one in spirit with Thee in Thy great purpose for the world.

We thank Thee for our mission and high calling in this land (Father, we know that Thou dost never say among "these people" but always Thou callest us all "My people"), and help us to remember humbly that Thou dost love the variest little dirty Eta beggar-child quite as much as any one of us. Help us to remember that their lives and health and welfare and most of all their souls are quite as precious in Thy sight as any of our loved ones. Help us to remember that we should have no standard of judgment save Thine own and that that is no sliding scale of values. Give us breadth and clarity of vision that we may be more wise in our preventive measures and more tender and merciful in trying to help Thee cure both sin and disease. Give us that true humility of Christ and teach us all Thy children that we cannot lead unless we first learn to follow.

Thou art so forbearing with us, Thy servants, Lord—How many times when we have erred or fallen (as we help an eager, stumbling child) Thou has picked us up again and set our feet patiently in the way, feeling perhaps a divine sense of amused pity that we take our little selves so seriously. Help us women, Lord, to have more of a sense of humor about our own undertakings and to remember that "a merry heart doeth good like a medicine". Give us more common sense, Father, and help us to hold our tongues upon occasion, for Thou dost know even better than these old Buddhists that all of us women injure ourselves (and perhaps Thy great cause) by speaking foolishly at times. Give us all more poise that we may not be so easily upset.

Help us to know how best to help our Japanese sisters up to the same high privilege and duties we women have been given in Western lands, that their children may have more ideal conditions in which to learn of Thee and that Thy promised Kingdom may be hastened in the Orient and all over Thy great world—but while we are trying to help these Japanese women, Father, may we learn from them too their courtesy and wonderful patience and that high courage which spell "gentle-woman" in any corner of Thy universe.

And whether we work, Lord, in church or school or hospital or prison or in homes fill us with more of the spirit of Thy dear Son under whose banner we march on with glad confidence, and who taught all the sons and daughters of men to pray together "Our Father who art in Heaven".

ISABELLE MCCAUSLAND.

## News Bulletin from Japan

### The Most Striking Incident at the Washington conference

**I**N a letter from Jane Addams to Mrs. Topping, which was published in *Gleanings*, appears this interesting statement:

"Certainly the most striking incident in connection with the Conference for the Limitation of Armaments in Washington was the journey of Mme. Yajima from Japan.

It is a matter great encouragement and refreshment to all of us that there should be this spontaneous movement in Japan expressing itself so valiantly with the reverend Mme. Yajima at its head.

I was filled with admiration for her, years ago when she visited the United States, and I found last autumn that she had lost none of her wonderful spirit and high-hearted courage.

American women receiving such testimony from their Japanese sisters may well be encouraged to believe that the hour is imminent when the two nations will realize that common understanding which has been too long delayed."

### Forty Years Ago and Now

**M**RS. C. H. D. Fisher writing in *Gleanings* tells of the great change that has taken place in the life of the Japanese woman.

"On our arrival in Japan, we found things quite different from India. Women of the lower classes seemed to have some education. Higher class ladies appeared in jinrickshas with the tops up, the younger ones always with an elderly chaperone. Primary and secondary schools were well established, but the higher education for girls was little thought of. Some of our number even said that a college for women could not be successful as too few would be allowed to postpone marriage long enough to finish such a course. Now all high schools for girls are overcrowded, some doubling their student bodies in one year. On inquiring where such an increase came from in these hard times,

the Principal said they were farmers' daughters, that the high price of rice permitted their coming. Our Union Christian College for Women has graduated its first class of sixty, and other women are now studying in the Universities. They have entered into commercial and industrial life in a degree not dreamed of twenty years ago. The daily papers in 1890 criticized the changing manners of school-girls, saying that they were walking along the main business street with heads up—a great impropriety!—and some even swinging their arms in the awkward manner of the foreign tourist. Now the street cars and trolleys are full of girls going about freely, some earning in one month more than their fathers did in one year."

### Dr. Goucher and Christian Education.

**D**R. John F. Goucher, well known in America as a leader in women's education; founder and first president of Woman's College, Baltimore, which now bears his name, and honored throughout the world as a great Missionary statesman and builder, is held in special reverence by the Aoyama Gakuin, Tokyo, as its founder and chief patron. Almost forty years ago, long before he had made the first of his six visits to Japan, Dr. Goucher had visions of a Christian University in Tokyo, obtained through the American Minister a charter for it, and effecting the union of two small Mission schools in Tsukiji and Yokohama, gave the money to purchase their site, twenty-five acres in the Aoyama suburb of Tokyo. Other gifts from him, directly and indirectly made possible the erection of school buildings, and through all these years his deep interest in the welfare of the school was shown in many ways.

It was natural that the school should recognize the fact of Dr. Goucher's death last summer. The regular Founder's Day, November tenth, was devoted to memorial ceremonies, including student exercises and an evening meeting for alumni and public. A memorial tree,

a rare specimen of *koja no maki*, was planted on the campus in front of Goucher Hall.

Much of Dr. Goucher's efforts in Japan in recent years was directed toward the establishment of a union Christian University in Japan, and that this ideal was not being realized was a source of much disappointment to him, but it did not chill his devotion to the success and growth of denominational institutions. One of his last letters, written literally from his death bed, was a long appeal in the interest of the Aoyama Gakuin, indicating an intimate knowledge of conditions and needs, and a hearty interest in Christian education in Japan. This sympathetic and altruistic devotion to Missions and to Christian education was continued to the very end of his long life.

#### Association for International Education

THE inaugural meeting of the Japanese Association for International Education was held on October 31, at the City Y. M. C. A. hall, Kanda, Tokyo, with Dr. Masataro Sawayanagi, Ex-president of the Kyoto Imperial University, in the chair. Dr. Sawayanagi was one of a group of influential Japanese who more than a year ago sent a note to Dr. Inazo Nitobe at the League of Nations, Geneva, asking him to present to the Assembly of the League of Nations a request that a communication be sent to the various governments of the world encouraging the formation in each country of an association for international education. Dr. Nitobe replied that this was not practicable at the present time, but he approved the plan in principle, and the Japanese who were interested in the subject decided to go ahead anyway. Dr. Sawayanagi's recent investigation of educational tendencies in America and Europe was of great encouragement to the movement.

The new society recognizes education as a most important factor in the promotion of justice and international peace, and aims through educational conferences, investigations, lectures etc., "to promote mutual understanding and justice between nations, to advance the cause of world

culture, and to work for the realization of enduring peace." The society at its inaugural meeting voted to join the National Peace Council of Japan.

#### Drastic Changes in Textbooks

DRASTIC changes are being made in the Japanese school textbooks for the sixth year, in order to eliminate militaristic ideas, and make them more international in character. Lives of a number of foreign statesmen, inventors, etc., are being introduced into the histories, and qualities such as persistence and ambition are being emphasized rather than success in battle.

#### Delegate to World Alliance for International Friendship

MR. Seishu Kawajiri, Pastor of the Church of Aoyama Gakuin (Methodist college and seminary, Tokyo) attended the meeting in Copenhagen in August of the International Committee of the World Alliance for International Friendship through the Churches, as delegate from the Japan Council. Mr. Kawajiri is now in New York City, studying at Union Theological Seminary and Columbia University.

#### Age of Prostitutes and Geisha

A recent number of the *Kwakusei*, the organ of the Purity Society, contains an interesting statement of the ages of the girls who are the victims of men's passions. The figures are for the year 1919.

##### 1. Prostitutes

|                       |        |
|-----------------------|--------|
| 18 to 20 years of age | 8,162  |
| 20 to 25 " " "        | 28,377 |
| 25 to 30 " " "        | 10,642 |
| 30 to 35 " " "        | 2,147  |
| 35 to 40 " " "        | 371    |
| 40 and above          | 41     |

##### 2. Geisha

|                       |        |
|-----------------------|--------|
| 12 years of age       | 502    |
| 12 to 18 years of age | 23,714 |
| 18 to 20 " " "        | 13,699 |
| 20 to 25 " " "        | 15,619 |
| 25 to 30 " " "        | 6,767  |
| 30 to 35 " " "        | 3,668  |
| 35 to 40 " " "        | 1,806  |
| 40 and above          | 1,597  |



### Friends' School Celebrates 35th Anniversary

ON November 17th and 18th, the Friends' Girls' School, 30 Kouncho, Mita, Shiba, Tokyo, celebrated the 35th anniversary of its founding. Its 170 students entered with enthusiasm into the various programs, and on Saturday old students and other friends of the School crowded the rooms. The new three story addition to the School building was open to view, as well as the new reception room furnished in memory of a graduate of the School. At this time a campaign was begun in Japan to raise funds for a much needed gymnasium.

The Friends' Girls' School has no ambition to become a large school, as its directors believe that its purpose to develop intelligent Christian womanhood can best be carried out if the number is kept small. With the new addition the capacity is 200 only.

### W. C. T. U. Conference Studies Liquor Problem

IN October under the auspices of the Japan W. C. T. U. with Miss Azumi Moriya, Sup't. of the Loyal Temperance Legion, as the moving spirit, the first conference to seriously study the alcoholic question in Japan was held for a week in Tokyo, an average of 200 being in attendance, all Japanese and mostly men. Interested persons came from all over Japan to enter into the discussions. The question was studied from many angles—physiological, economic, moral, legal—from the standpoint of the statesman, the educator, the reformer, the onlooker, the employer and the laborer. These discussions were led by men who are recognized as the highest authorities in their particular fields. The conclusion was an indictment against the use of alcohol.

*It is interesting to note that the Yen 3300 needed to finance the conference was mostly furnished by insurance companies and by a substantial contribution from the Home Department.*

### Old Testament May Be Revised

THE Permanent Translation Committee of Holy Scripture in the Japanese language has been making extended inquiries as to qualified scholarship for the personnel of the Old Testament Revision Committee. It is felt that this work should be begun. At a recent meeting the committee decided to request the three Bible Societies at work in Japan to agree to the work being commenced and to undertake the financial responsibility this entails.

### Conferences on Boys' Work

MR. G. S. Patterson, Boys' Work Secretary of the National Committee Y. M. C. A., conducted a series of short institutes for workers at the Associations in Kobe, Osaka, Nagasaki, Seoul and Dairen during October and November. The object of these institutes was to create interest on the part of Association and church workers in work with boys and to discuss the principles underlying Boys' Work. He found a genuine interest on the part of men not only in the church, but also among city social workers as well. Definite steps were taken in some places to organize boys' groups with volunteer leadership and to train the workers as they work with their groups.

### Bible Class in Middle School

MR. Paul Waterhouse of the Omi Mission is finding a responsive hearing in the schools of Omi since his return from work among Japanese in California. Doors long closed are freely opened. In one of the middle schools a regular Bible class is being held in the school building by invitation.

### Missionary on Foundation for Housing Reform

MR. W. M. Vories has been asked to serve as one of the councilors of the new Foundation for Housing Reform. One of the first activities is to be a model apartment house in Tokyo. The Director of this movement is Dr. K. Morimoto.

### Prohibition Movement among Students

ACCORDING to the *Kinshu no Nihon*, the organ of the Temperance Society in Japan, there are active temperence organizations among the students of Waseda, Hosei, Meiji universities and of the First High School and the Higher Normal School. While there are no organizations at the Imperial, Keio, Nippon, and Commercial Universities, a number of students at these schools are deeply interested in the movement. A conference was held in November and plans discussed for an effective campaign.

### Contributions for Russian Relief

THE Y. M. C. A. and the Y. W. C. A. in a combined campaign have raised ¥9000.00 for Russian Relief. This amount has been cabled to the Y. M. C. A. committee at Geneva.

### Tokyo to Establish Big Tuberculosis Sanitorium Shortly

THE establishment of a big tuberculosis sanitorium, accommodating about 300 patients, in Tokyo, was decided at a meeting of the standing sanitary committee of Tokyo Municipality on December 16.

Of the total expenses, amounting to 1,160,000 yen, 750,000 yen will be contributed by Baron Iwasaki, a Tokyo millionaire, 205,080 yen by a government subsidy, and the remaining 205,800 yen by the city of Tokyo.

Baron Iwasaki's contribution will be appropriated in the expenditure for 1923, and the other contributions for 1924.

There are at present about 100,000 consumptive patients in Tokyo, and of them, only 500 are receiving medical treatment, 10,000 persons being unable to pay for treatment.—*Osaka Mainichi*

### Sunday-School for Deaf Children

ON the eighth of October a Sunday School was opened in connection with the Japan Deaf Oral School in Tokyo. This is the first Sunday School work that has ever been done for Japanese deaf children. The school itself was started in the spring of 1920 and from the beginning regular monthly parents' meetings have been held which were opened with devotional exercises consisting of hymns, prayer and a Bible lesson. But it was not until this fall that the time seemed ripe for giving the pupils definite religious instruction. The two older classes now have enough language that they can understand simple Bible stories and the invitation was given them to come to Sunday School at one o'clock on Sunday afternoons.

The lessons during this term have covered the life of Christ from His birth to His visit to the temple at the age of twelve. Each lesson is illustrated by a picture which the children paste in their note-books, writing the story on the opposite page when they have learned to repeat it in concert and individually. They have also learned the words of a song to be used in the Christmas program. Even though there are only seventeen children in the two eligible classes there has been an average attendance of fifteen, among them a nine year old girl who comes alone from Yokohama.



# PERSONALS

## News from Missionaries Abroad

Friends of Mr. and Mrs. J. Merle Davis will be glad to know that their little girl Helen is gradually growing stronger but her condition is such that it will probably still be some time before they will be able to return to Japan. Their present address is 2588 Dexter Street, Denver, Colorado.

Rev. and Mrs. L. C. Lake have joined Rev. and Mrs. M. C. Winn, living in the missionary apartment home at Princeton Theological Seminary and taking special studies.

Miss Katherine Hatcher of the Southern Methodist Mission was married on September thirtieth at Memphis, Tennessee, to Mr. William Paschol of Tulsa, Oklahoma.

## Departures from Japan

Rev. Dr. and Mrs. Imbrie of the Northern Presbyterian Mission after forty-seven years on the mission field, sailed for America on December third. They have come under the Honourably Retired Class according to the new regulations of their Board. Their home will be 7312 North Paulina Street, Chicago.

Miss A. E. Garvin also under the Honourably Retired regulations of her board, is spending the winter at the home of Rev. and Mrs. Wm. C. Kerr, 32 Hitsu-undo, Keijo, Chosen.

Miss Annie Bradshaw of the American Board Mission after thirty three years of service in Sendai has retired and returned to America on the Taiyo Maru, December eighth.

Rev. and Mrs. C. E. Carlson of the Scandinavian Alliance Mission returned to America on furlough in November.

Miss He'en B. Young formerly of Tokyo but now with the Oriental Missionary Society in Seoul sailed for America on November eleventh.

Bishop and Mrs. Herbert Welch of the Methodist Episcopal Mission sailed for America on December ninth. The Bishop had been ill at Seoul for two months but was sufficiently recovered to take the trip. He will have some months of rest and medical care before returning to the field.

Rev. and Mrs. Sherwood Moran of the American Board Mission in Osaka sailed from Kobe December first. They are returning to America on furlough via Europe and will visit relatives in China and India on the way.

Mr. and Mrs. Clayton H. Wilson of the Disciples Mission sailed for America on November twenty fifth. They were ordered home by the doctors on account of the serious condition of Mr. Wilson's arm which was injured last summer. They will go to

St. Louis, Missouri, where he will have treatment in the Barnes Hospital.

Mrs. W. S. Ryan of Tokyo with her two children left for America on December third. Mr. Ryan will remain in Japan till June.

## Arrivals in Japan

Miss Alice Cary of Osaka arrived in Japan in November after a year and a half of furlough in America. She has come back to a new type of social service work in the great city of Osaka.

Rev. and Mrs. Henry Topping have returned from an extended furlough and are living at 75 Bluff, Yokohama.

Rev. A. A. Leininger, of the Evangelical Church, arrived in Japan on December seventh and will teach at Aoyama Gakuin, Tokyo. He will live at the home of Mr. and Mrs. F. S. Mayer, 500 Shimo Ochiai Mura, Tokyo-fu.

## Removals

Miss Mary Cleary who has been living at the Aoyama Jo Gakuin Tokyo and attending the Language School for the past year was transferred to Nagasaki at the end of the year to join the faculty of the Kwassui Jo Gakko of the Methodist Episcopal Mission.

Miss Sarah F. Clarke has moved to Hiroshima from Kure, living for the present with Dr. and Mrs. Hereford. The mission house in Kure has been sold to the Southern Methodist Mission.

Rev. and Mrs. Willis C. Lamott moved in December from Fukui to Tokyo. They will live in the house in Meiji Gakuin vacated by Dr. and Mrs. Imbrie.

## Sickness

Miss Gertrude Wilson of the Presbyterian Mission is recuperating, after a nervous breakdown, in Nokke-ushi, Kitami.

Miss H. M. Lansing of Fukuoka has not been in good health in recent months. In the early part of December she was confined to bed with a fever.

Miss S. M. Couch of Nagasaki is improved in health as a result of spending some time in the Severance Hospital, Seoul.

Dr. Hilton Pedley of Kyoto who was seriously ill with typhoid and pneumonia during October and November is now on the road to recovery.

Mrs. Leeds Gulick of the American Board Mission underwent an operation for appendicitis in St. Luke's Hospital in November. She made a good recovery and was soon able to return to her home.



## General

Rev. J. Spencer Kennard of the Northern Baptist Mission has been entertaining his father, mother and sister of New York city for some months. They will visit China in the near future.

Mrs. J. F. Ray of the Southern Baptist Mission, Hiroshima, spent some weeks in Peking where she went to place her children in school. She was the guest of her brother, Dr. Pettus of the Language School in Peking.

Dr. Brewer Eddy, Secretary of the American Board returned to America in late December after an extended tour of Japan and China.

Rev. S. D. Morris of the Methodist Episcopal Mission, Wonju, Korea came to Japan with his wife and daughters who sailed for America on December fifth. After their departure Dr. Morris spent some time visiting mission work in Tokyo and Yokohama.

Miss Virginia Mackenzie of Shimonoseki is taking some intensive studies in Japanese staying with Miss Hospers in Saga.

Miss Edith Parker and Miss Mary Lediard spent the Christmas season in China. They left Japan December seventh going via Korea, Mukden, Peking and thence to Nanking where they spent some time visiting friends. They expect to be absent for about six weeks.

Mr. H. W. Johns spent the early part of December on a business trip for the Kyobunkwan in Korea.

The engagements have been announced of Miss Lucille Jarrard of the Methodist Episcopal Mission, office manager of the Kyobunkwan to Prof. Darley Downs of the American Board, English Adviser to the faculty of Doshisha; and of Miss Mary Cleary of the Methodist Episcopal Mission to Rev. J. B. Hunter of the Theological Faculty of Sei Gakuin, Tokyo.

The engagement is announced of Miss Margaret Schneider, daughter of Dr. and Mrs. D. B. Schneider, of Sendai, to Rev. Alfred Ankeney, of Aomori.

## Births

To Mr. and Mrs. Frank L. Fesperman on November 27th, a son, Boyden Alexander.

Born at St. Luke's Hospital, Tokyo, on December 8th 1922 to the wife of Rev. T. D. Walser, Tsukiji, Tokyo, a son Theodore Demarest.

## Deaths

Miss Christine Penrod died in Tokyo on December 3rd.

Mrs. J. P. Moore, wife of the Rev. J. P. Moore of the Reformed Church in the United States Mission in Japan, died at her home in Sendai on December 8th. Mrs. Moore had been ill for several months. During the past summer at Karuizawa she was in poor health but towards the end of the summer she was much better and hopes were entertained for her recovery. She finally succumbed to anaemia. Mrs. Moore came to Japan in 1887 and was for a number of years a member of the Ferris Seminary of Yokohama. Funeral services were held at the home on December 12th.

GOOD JAPANESE BOOKS FOR  
CHRISTMAS PRESENTS

—o—

## For Juvenile:

|  |      |
|--|------|
| Crossroads House—Martin H. Weyrauch    | ¥.15 |
| Gold and Incense—M. G. Pearse, Trans.  |      |
| by Honda...                            | .35  |
| Handbook for Japanese Girl Guides,     |      |
| Illustrated Trans. by Sakanishi        | 1.00 |
| Little Duke—Young, Trans. by Morita    | .90  |
| Pollyanna—Porter, Trans. by Hironaka   | 1.20 |
| One Girl's Influence—Speer, Trans. by  |      |
| Hironaka                               | .70  |
| Story of Joseph—Miller, Trans. by Ito  | .50  |
| Lucette's Dream—D. Trott               | .10  |
| White Queen of Okoyong (Mary Slesser)— |      |
| Livingstone Trans. by Ito              | 1.20 |
| Victories and Heroes of Peace-Gould    |      |
| Trans. by Muragishi                    | 1.30 |

## For Adults:

|  |      |
|--|------|
| The Way of Power—Dr. J. Paul Tr.         |      |
| by Matsumoto                             | .65  |
| Via Dolorosa—S. Nikaido                  | 1.00 |
| Christian Perfection—John Wesley         | .60  |
| Psalms as Devotional Literature—Inagaki  | 1.20 |
| Living Christianity—T. Miyagawa          | .50  |
| Mystery of Suffering—J. H. Bookes        | .75  |
| History of Christianity—Kashiwai         | 5.00 |
| Manhood of the Master—Fosdick, Tr.       |      |
| by Kurihara                              | 1.00 |
| The Way Made Plain—Brookes               | .75  |
| Meaning of Prayer—Fosdick                | 1.00 |
| Doctrine of Person of Christ—Mackintosh, |      |
| Tr. by Kashiwai                          | 5.00 |
| Hope in Life and Victory in Death. by T. |      |
| Tomita                                   | .60  |
| Come Ye Apart—Miller, Trans. by Tsugane  | 1.50 |
| Teaching of the Old Testament—Knudson,   |      |
| Trans. by Miyazawa                       | 4.00 |

## For Sunday School English Bible Classes:

|   |     |
|---|-----|
| Shokoshi Christmas number               | .08 |
| Christmas Cards with Japanese Texts     | .05 |
| Card: "If I Ascend up into Heav'n, Love |     |
| is There" (English)                     | .05 |
| Gospel of Christmas                     | .02 |

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